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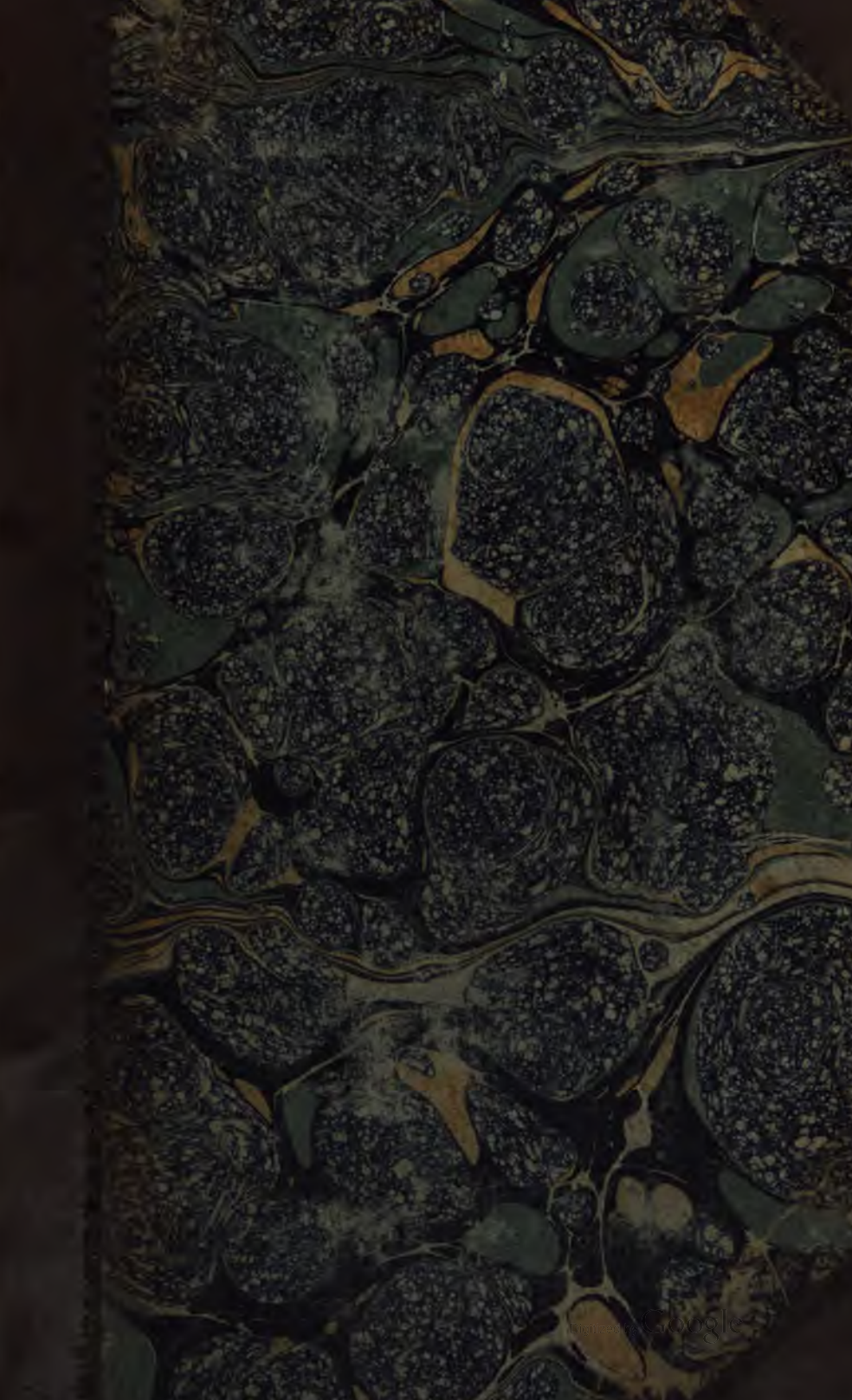
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THE

# Eclectic Review,

VOL. V. PART I.

FROM JANUARY, TO JUNE, 1809, INCLUSIVE.

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Φιλοσοφίαν δὲ οὐ τῆς Στωικῆς λεγώ, οὐδὲ τῆς Πλατωνικῆς, ἢ τῆς Εἰλικουσίαν  
τῆς καὶ Ἀριστοτελικῆς· ἀλλ' ὅσα μέρη καὶ ἰκαστὴ τῶν ἀμεινων τούτων καλῶς  
δικαιοσύνη μετὰ νοσήβους ἐπιστάτης ἐκδιδασκονία, τούτο συμπαι το ΕΚΑΕΚΤΙΚΟΝ  
Φιλοσοφίας φημι.

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1809.



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# THE ECLECTIC REVIEW,

For JANUARY, 1809.

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Art. I. *Sermons, on several Subjects*, by the late Rev. William Paley, D. D. Subdean of Lincoln, and Rector of Bishopswearmouth. 8vo. pp. 548. Price 10s. 6d. Longman and Co. 1808.

WE regard this book in the light of an invitation to attend the funeral of one of the most powerful advocates that ever defended the best cause. And if our regret were to be in proportion either to the value of the life which has terminated, or to the consideration of how many instances of such talent so happily applied may be expected hereafter, it would be scarcely less deep than that which we feel for the loss of our most valued friends. But the regret is not required to correspond to this latter consideration; because the Christian world does not absolutely *need* a numerous succession of such men. It has been the enviable lot of here and there a favoured individual, to do some one important thing so well, that it shall never need to be done again: and we regard Dr. Paley's writings on the Evidences of Christianity as of so signally decisive a character, that we could be content to let them stand as the essence and the close of the great argument, on the part of its believers; and should feel no despondency or chagrin, if we could be prophetically certified that such an efficient Christian reasoner would never henceforward arise. We should consider the grand fortress of proof as now raised and finished,—the intellectual capitol of that empire which is destined to leave the widest boundaries attained by the Roman very far behind.

It would seem that the infidels, notwithstanding their perseverance in their fatal perversity, do yet nearly coincide in this opinion of Dr. Paley's writings; as none of them have presumed to attempt a formal refutation. They are willing to enjoy their ingenuity of cavilling and misrepresenting, their exemption from the restraints of religion, and their transient impunity, under the ignominious and alarming con-

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B

dition of conceding, that they have no reply to a remonstrant who tells them that their speculations are false, that their moral principles are corrupt, and that their prospects are melancholy,—who calmly proves to them that certain declarations and requisitions have been made by the Governor of the world, and that, if they choose to repel and ridicule them, they are indeed quite at liberty to do it, but must make up their minds to abide the consequences, which consequences are most distinctly foreshewn in those declarations.

With respect to those persons whose judgements are undecided on the grand inquiry, whether Christianity is of divine authority or not, we would earnestly press on their minds the question, whether they really care, and are in earnest on the subject; whether they value their spiritual nature enough to deem it worth while to attain, by a serious investigation, a determinate conclusion on the claims of a religion which at once declares that spiritual nature to be immortal, and affirms itself to offer the only means for its perpetual happiness. If they really do not care enough about this transcendent subject, to desire above all things on earth a just and final determination of their judgements upon it, we can only deplore that any thing so precious as a mind should have been committed to such cruelly thoughtless possessors. We can only repeat some useless expressions of amazement to see a rational being holding itself in such contempt; and predict a period when itself will be still much more amazed at the remembrance how many thousand insignificant questions found their turn to be considered and decided, while the one, involving infinite consequences, was reserved to be determined by the event,—too late therefore to have an auspicious influence on that event, which was the grand object, for the sake of which it ought to have been determined before all other questions. If, on the contrary, a strong solicitude is felt to put an end, in the shortest time possible, to all doubts respecting the authority of the Christian religion, the very first duty, next to that of imploring sincerity and illumination from Heaven, is to study the works of this author. It is impossible to hear, with the slightest degree of respect or patience, the expressions of doubt or anxiety about the truth of Christianity, from any one who can delay a week to obtain the celebrated *View of its Evidences*, or fail to read it through again and again. It is of no use to say what would be our opinion of the moral and intellectual state of his mind, if after this he remained still undecided.

It is not perhaps to be required, as a general rule, that a man who extends his investigations round the whole border and circumference, if we may so express it, of a great



system of truth; constructing defensive arguments, and planting 'armed watch' at every point open to attack or actually attacked, and every where looking out to a great distance to ascertain from what quarter and in what direction an enemy may come, should carefully and separately examine all the interior parts of this system. It were too much to insist that the military guardian of a whole country, who takes the charge of its thousand miles of frontier, should acquaint himself with the rural and local economy of its several districts; or cultivate himself some particular piece of its ground. He might tell us, it is enough that, while his talents and exertions are maintaining the general security, there is happy scope given for the good management of all the affairs in detail, by men, whose cares are not forced to such a painful expansion. A man who sedulously and ably performs, for all other Christian students and teachers, the great office of bringing into their hands, from an immensely extensive field of inquiries, all the most decisive proofs of the divine origin and authority of the system, may well demand that they in return should furnish to him more accurate investigations of its component parts than his extended labours will have allowed him to prosecute or finish, instead of invidiously scrutinizing, and exposing the defects of his knowledge in the detail. To have exhibited what will be appealed to, for ages to come, as a most luminous concentration of evidence, in proof that divines have really a direct revelation from God to explain and discriminate into a system of particular doctrines, is a much more difficult and important service, than, assuming this great general truth, it would be to give the clearest elucidation of one, or two, or ten of those doctrines. And besides, the other studies prosecuted by Dr. Paley, with a direct view, as it is fair to infer from their ultimate application, of vindicating the first principle of all religion, the belief of a God, were of a nature to absorb long spaces of his life, as they extended to very wide and scientific departments of knowledge.

From the consideration of studies extended over such ample and various ground, and yet all made to conduce to the advancement of religion, we should think it uncandid to exact from this distinguished author a minute precision throughout the whole list of theological questions. It is true, indeed, that the importance of religion, as a whole, must consist in the aggregate importance of all its parts: but we are not making any contrast, or referring to any proportion of importance, between the aggregate and the separate parts; we are merely pointing to the much more extended scope, and

the much severer process, of the great general argument, as compared with the argument on any specific Christian doctrine. This specific argument requires of course but one document, of which it assumes the validity, but to the establishment of which validity so many other documents, and so many methods of investigation, were antecedently required.

Nevertheless, on first hearing of the publication of sermons of Dr. Paley, we thought it not improbable that he might occasionally have exerted the whole force of his enriched and penetrating mind on some selected point of Christian doctrine or morals; and were prepared to expect a number of elaborate, and therefore important, dissertations. We were not apprized that the volume would chiefly consist of the very short and hastily written discourses which were composed in the ordinary course of his professional services. The shortness indeed of some of them is tantalizing and vexatious. When an important subject has been concisely laid forth, when two or three views of it have been very transiently unfolded, when some most striking argument appears to be just opening, of which we earnestly wish for an ample illustration, then, even just then, comes the twelfth or the thirteenth page, and suddenly puts an end to the reasoning and the discourse, leaving us to a mortification rather similar to what we recollect to have felt on being obliged to shut up a volume of prints of the structures of Balbec, when we had looked through about half the series, or on being suddenly called away from a philosophical lecture, when the most curious experiments were going to be made in illustration of an interesting proposition. Several of the subjects are indeed prolonged to two or three sermons, but we end almost all of them with an impression of the incompleteness of the discussion, from the narrowness of the allotted space. But for some rather unceremonious addresses on some rather uncourteous subjects, we must be led to entertain a lofty idea of Dr. Paley's auditory; for how important must have been the employments with which their time was accustomed to be occupied, when such a preacher could seldom presume to trespass beyond fifteen minutes! But with regard to congregations in general, it is surely very fair to observe how useless such discourses must be. If even Dr. Paley, with his admirable power of compression and lucid statement, is quite unable in such a contracted space to do justice to the bare *argument* of a subject,—to say nothing of those modes of representing and enforcing it, which are requisite to secure for it a place in the imagination under the form of some striking figure or scene, or to make it impressive on the conscience and affections,—what can be expected from such a

diminutive shred of the composition of ordinary performers of the sacred services? We should undoubtedly be among the most vociferous to protest against a return toward the triple hour-glass discourses of the venerable puritan and ancient Scotch presbyterian times; but really human creatures must be prodigiously changed since that period, if about a tenth part of the same instruction be now sufficient to expel their ignorance and their vices.

No reader of Dr. Paley's former works will open his sermons with any expectation of what we usually call eloquence. A mind, predetermined perhaps by its original structure, and therefore accustomed from early youth to seek the *rationale*, as it used to be termed, of every subject, would come to have little esteem for the lighter matters of imagery and sentiment. Its attention would instantly fix on the hard and supporting parts of all doctrines and systems, as the eye of John Hunter almost involuntarily examined the anatomical structure of all animal forms that came in his view, often quite forgetting all the beauties of complexion, colour, or gloss, and perhaps sometimes regarding even the most ornamental appearances of the superficial substance as but disagreeable obstructions to his desired research into the conformation of the bones. Such a mind views all subjects as placed in a state of controversy by opposite propositions and argumentations; and regards it as the noblest, indeed the only noble intellectual achievement, to carry a question through the conflict of adverse arguments, and in the result to establish some one thing as true, consolidating its proofs by a demolition of all that opposes; and therefore this argumentative mind makes little use or account of any forces but the rigid ones of the understanding, leaving every thing that relates to decoration and attraction to the taste and fancy of orators and poets. If a builder of ships of war happens to walk through a forest, he will take little notice of trees recommended by taper elegance on the one side of his path, or by beautiful foliage and blossoms on the other; it is the oak that his eye naturally searches for, and fixes on with the most interest; and even in looking at that, he does not care about the rich mass of green shade, the fine contour of its form, or the wreaths of woodbine that may be climbing and flowering round its stem; he is thinking precisely of the *timber*, which is to brave storms and artillery.

The compositions before us are devoid of all ornament, and evidently did not receive the ordinary finishing of an author. The language is sometimes quite homely, sometimes inaccurate, and but barely any where attains a tolerable degree of neatness; it is as free from variegated colouring as the



winter sky, while the author's imagination is as subdued as the principle of vegetation appears just now in the middle of December. The train of thought, as far as it is carried, is a most simple exercise of intellect, very briefly analysing, occasionally with a slight use of the forms of logical process, and generally with admirable discrimination, some speculative or moral principle in the theory of religion, with the intermixture of a few plain reflections of a practical tendency. The passions are no further attempted to be moved, than as that effect may be produced by a short and very cool and sober statement of what is deemed the most important consideration involved in the subject. And we will acknowledge that the grave stillness of manner, and the extreme simplicity of expression, with which solemn considerations are presented, have sometimes, on us, the effect of making them more impressive, than perhaps we should have felt them as exhibited in oratoric language. For instances, we should refer, among other sermons, to those on the 'Neglect of Warnings,' and the 'Terrors of the Lord.' There are certain classes of thoughts which are expressed by almost all writers in language of apparent emotion, and by many with strong figures, and urgent appeals and inculcations : when such momentous thoughts are uttered in a perfectly calm manner, they come to us, partly by contrast with their usual impassioned mode of being communicated, with a certain air of novelty, which more forcibly arrests and fixes our attention ; we are made to look the subject more directly in the face, in consequence of meeting it thus divested of its usual array of authority, and yet bearing an aspect of the highest authority still. It is useful for us now and then to be made to feel, what an imperative quality religious truth possesses essentially, and can therefore evince without the aid of raised and ardent language. Part of this authoritative effect of serious truths coolly expressed, may also be owing to the very manner of the person thus expressing them. Provided he is believed to be a wise and pious man, his thus refusing to come into a state of sympathy with us, and gravely placing solemn truth before us as a being without passions, gives us, at times, an impression as if he were a monitor of a superior order to ourselves, whose object in addressing us is to execute a serious commission to which he is appointed, leaving us to regard or to slight, at our choice, what he was sent by a higher authority to say to us. And besides, when important truths are declared in a manner totally unimpassioned, he who utters them appears by this calm manner to place an entire reliance on the force of the truth itself, feeling it of too solemn and peremptory a character to need the help of

passion and rhetoric to enable it to command our utmost attention. No writer, however, whose manner of treating affecting subjects is so still and cold, can ever make this kind of impression, unless that manner be also distinguished by a deep and invariable gravity; and this quality prevails in the greatest degree throughout these sermons. The homeliness of phrase which we have noticed does indeed much detract from the dignity of the discourses; but the seriousness is never interrupted; we do not recollect one sentence that appears adapted or intended to amuse. The single idea of an amusing nature, excited in perusing this whole volume, has been that of the damp and mortification which will fall on the spirits of any gay fashionable triflers, that may look into these sermons from complaisance to the celebrated name of the author. Perhaps indeed we should not talk of being amused at the mortification which indicates such an unhappy state of mind; certainly we should be glad for any of them suddenly to become so altered, as to be interested rather than repelled by the seriousness; but we fear it will be the lot of very few persons to pass from diversions and gay society to the reading of such passages as the following, with any other sentiment than disgust and recoil.

‘Whenever therefore we are driving on in the career of worldly prosperity; meeting with success after success; fortunate, rich, and flourishing; when every thing appears to thrive and smile around us: but *conscience*, in the mean time, but little heeded and attended to; the justice, the integrity, the uprightness of our ways, seldom weighed and scrutinized by us; religion very much, or entirely perhaps, out of the question with us; soothed and buoyed up with that self-applause, which success naturally begets: in this no very uncommon state of soul, it will be well if we hear our Saviour’s voice asking us, what does all this prosperity signify? if it do not lead to heaven, what is it worth? when the scene is shifted, if nothing but death and darkness remain behind; much more, if God Almighty be all this while offended by our forgetfulness both of his mercies and his laws, our neglect of his service, our indevotion, our thoughtlessness, our disobedience, our love of the world to the exclusion of all consideration of Him; if we be assured, and if in reality it be the case, that his displeasure shall infallibly overtake us at our death, what, in truth, under all this appearance of advantage, are we getting or gaining? The world may amuse us with names and terms of felicitation, with their praises or their envy; but wherein are we the better in the amount and result of substantial happiness? we have got our aim, and what is the end of it? Death is preparing to level us with the poorest of mankind; and after that, a fearful looking for and expectation of judgement; no well-founded hopes of happiness beyond the grave; and we drawing sensibly nearer to that grave every year. This is the sum of the account.’ p. 482.

In speaking of the effect which we have felt in reading parts of these sermons, from the cool and somewhat austere

manner in which the most interesting subjects are presented, we have described something different from the usual course of our experience : from our manner of accounting for it, we shall not be misunderstood to approve, in general, of so cold a manner of exhibiting the subjects of supreme consequence ; for popular addresses we condemn it totally. From the causes just specified, taken with our previous respect for Dr. Paley, with the frequent proofs of the same vigorous intellect in this volume, with the circumstance that we read the sermons instead of hearing them, and with the consideration that the author is no more, we have been considerably interested and moved by several passages which maintain a singular composure of manner in referring to 'the good and evil of eternity ;' but the general rule for preachers will always continue to be, that since the instructor and the persons instructed have just the same momentous interest in the concerns of religion, he ought to exhibit and enforce with the utmost zeal, what they ought to receive with the deepest emotions of conscience and the most earnest aspirations for the divine mercy. Notwithstanding the seriousness of these sermons, and notwithstanding he may disapprove, on account of its formality, the method of always closing religious discourses by a distinct application of the subject to the conscience and the passions, every pious reader will feel a great deficiency of the requisite zeal, on the part of the preacher, in the shortened and inanimate conclusions of these discourses. It will be felt as if the Christian advocate cared not how soon or how tamely he dismissed his subject, as if he dismissed it without having become more partial to it while unfolding and recommending it, as if he had no tendency to fall into a prolonged expostulation in its favour, as if he had no expectation that his discourse should produce any effect, and as if he felt but little of either sadness or indignation to think it would fail.

There will be considerable curiosity, and even anxiety, in the religious public, to learn the exact character of Dr. Paley's religious opinions ; and each of the chief opposed classes of the believers in Christianity would be glad to find cause to assume so eminent a reasoner as according specifically with their views. As far as we can judge, he is not to be fully appropriated by any one of these classes. It is evident that his judgement was in a state of indecision relative to several important questions ; and that candour must suggest, as we have suggested, the magnitude of his labours, in the investigation of the great basis and authority of religion in general, in excuse for his not having devoted a

competent share of attention to the determination of the specific principles, dictated in the inspired book which he so powerfully defended.

It would be more easy perhaps to say what this most able inquirer's opinions were not, than precisely what they were. His ideas of the person of Christ are no where attempted to be formally explained, and are but very slightly unfolded even by passing intimations. As distinct a passage as any we recollect, is the following.

‘In the mean time, from the whole of these declarations and of this discussion, we collect, that Jesus Christ, ascended into the heavens, is, at this day, a great efficient Being in the universe, invested by his Father with a high authority, which he exercises, and will continue to exercise, to the end of the world.’ p. 348.

To this we may add two other citations.

‘That a person of a nature different from all other men; nay superior, for so he is distinctly described to be, to all created beings, whether men or angels; united with the Deity as no other person is united; that such a person should come down from heaven, and suffer upon earth the pains of an excruciating death, and that these his submissions and sufferings should avail, and produce a great effect in the procurement of the future salvation of mankind, cannot but excite wonder.’ p. 288.

‘That a great and happy Being should voluntarily enter the world in a mean and low condition, and humble himself to a death upon the cross, that is, be executed as a malefactor, in order, by whatever means it was done, to promote the attainment of salvation to mankind, was a theme they (the apostles) dwelt upon with the warmest thankfulness.’ p. 290.

With regard to the death of Christ, he expresses strongly his impression of the mysteriousness both of the appointment itself, and of the manner in which that sacrifice produces its appointed effect; but he fully asserts that it was really and strictly a sacrifice, that it is constituted a part of the economy of human redemption; and that, though in some inexplicable manner, it is efficacious toward that great object. How much we regret that the sermon written to assert this great doctrine, which we regard as absolutely of the essence of the Christian religion, should have been confined to ten pages! We could not but be much gratified to find the respected author decidedly avowing this faith; but it is painful to observe his apparent reluctance to dwell on it even long enough to illustrate its evidence. He says, ‘we have before us a doctrine of a very peculiar, perhaps I may say, of a very unexpected kind;’ and this its peculiarity and strangeness would seem to have caused him an irksome feeling in advancing it. He seems to have quite forgotten,

that exactly in proportion to the degree in which it is of a peculiar and unexpected nature, the proof of its truth ought to have been laboured and complete; whereas he appears to have been haunted by some uncomplacent feeling, which precipitated him through a scanty though appropriate selection of scriptural authorities, connected by short reasonings, and followed by a general conclusion, to escape from the subject as soon as possible by a suggestion or two concerning the moral influence which such a doctrine claims and is adapted to have on our feelings. 'It was only,' he says, 'for a moral purpose that the thing was revealed at all; and that purpose is a sense of gratitude and obligation:' a position which we do not perfectly understand. We should have thought that the purpose for which that sacred economy was revealed, must be exactly parallel to that for which it was appointed. If it was appointed as a grand expedient for saving men, the leading purpose of its being-revealed must be, that men may so understand it, adopt it, and confide in it, as to be saved.

The sermon which follows the one on the efficacy of the death of Christ, is designed to prove, that all need a Redeemer; and this is done in a plain and rather forcible manner, by displaying the imperfect state of the human character, even in good men, and representing what a slender claim could be founded on such deficient virtues. But though it must, on the whole, be allowed, that the Doctor is not very much a flatterer of his species, we think that, in unfolding the culpable state of the human character, he does not go to the depth and basis of the evil. He seems to regard moral defect, or sin, rather as accidental to individual men, than as radical in the nature of man; and therefore that necessity of a Redeemer, which is primarily to be inferred from the inspired declarations respecting the melancholy moral condition of our very nature, is inferred solely from an enumeration of actual sins and sinners. According to our view of the doctrine of the New Testament, it is not precisely and *merely* because men have been guilty of a certain number of specific sins, of omission and commission, that they need a Redeemer, (and, on this hypothesis, some men much more than others, as having been guilty of more and greater sins); but more comprehensively and abstractedly, because they are in that radically corrupt state of moral being, of which these specific evils are but the indications and natural results. Nor does our author appear to entertain such an estimate of the operation and awards of the divine law of perfection, as to make the inference from this quarter, as to the necessity of a Redeemer, so absolute and awful as it seems to be made

in the New Testament; for though he judges that on the ground of this law a man could not, by his best efforts, have merited the vast and endless felicity designated by the term Heaven, he is by no means disposed to pronounce that such a man might not have merited on that ground *some* measure of happiness; much less that the imperfect obedience would have merited punishment. The necessity of a Redeemer that is here insisted on, is therefore of a very modified kind.

To avoid admitting the appointment of a Redeemer as an *entirely* new economy of the moral relations of men with their Almighty Governor, in regard to the terms of their acceptance, our author briefly proposes a theory, which makes the death of Christ the cause, and virtue, holiness, or 'a good life,' the condition, of salvation.

'We must bear in mind that in the business of salvation there are naturally and properly two things, viz. the cause, and the condition; and that these two things are different. We should see better the propriety of this distinction, if we would allow ourselves to consider well *what salvation is*: what the being saved means. It is nothing less than, after this life is ended, being placed in a state of happiness exceedingly great, both in degree and duration, &c.'

After displaying the magnificence of this prospect, he proceeds.

'Will any one then contend, that salvation in this sense, and to this extent; that heaven, eternal life, glory, honour, immortality; that a happiness, such that there is no way of describing it, but by saying that it surpasses human comprehension; will any one contend, that this is no more than what virtue deserves, what in its own proper nature, and by its own merit, it is entitled to look forward to, and to receive? The greatest virtue that man ever attained to, has no such pretensions. The best good action that man ever performed, has no claim to this extent, or any thing like it. It is out of all calculation, and comparison, and proportion, above and more than any human works can possibly deserve. To what then are we to ascribe it, that endeavours after virtue should procure, and that they will in fact procure, to those who sincerely exert them, such immense blessings? To what but to the voluntary bounty of Almighty God, who in his inexpressible good pleasure hath appointed it so to be? The benignity of God towards man hath made him this inconceivably advantageous offer. But a most kind offer may still be a conditional offer. And this, though an infinitely gracious and beneficial offer, is still a conditional offer, and the performance of the conditions is as necessary, as if it had been an offer of mere retribution.

'Some who allow the necessity of good works to salvation, are not willing that they should be called conditions of salvation. But this, I think, is a distinction too refined for common Christian apprehension. If they be necessary to salvation, they are conditions of salvation, so far as I can see.

'The cause of salvation is the free will, the free gift, the love and mercy of God. That alone is the source, and fountain, and cause of salvation, from which all our hopes of attaining to it are derived. To

cause is not in ourselves, nor in any thing we do, or can do, but in God, in his good will and pleasure. Therefore, whatever shall have moved and excited and conciliated that good will and pleasure, so as to have procured that offer to be made, or shall have formed any part or portion of the motive from which it was made, may most truly and properly be said to be efficacious in human salvation. This efficacy is in Scripture ascribed to the death of Christ. It is attributed in a variety of ways of expression. He is a sacrifice, an offering to God, a propitiation, the precious sacrifice foreordained, the 'Lamb slain from the foundation of the world, the Lamb which taketh away the sin of the world;' we are 'washed in his blood,' we are 'justified by his blood,' we are 'saved from wrath through him,' &c. &c.

'Still it is true that a man will not obtain what is offered, unless he comply with the terms; so far his compliance is a condition of his happiness. But the grand thing is the offer being made at all. That is the ground and origin of the whole. That is the *cause*.' pp. 313, 314, 315, &c.

The Doctor himself is fully aware that this view of the subject, notwithstanding every precaution in the statement, every admonition of unworthiness, every representation of the magnitude of the promised felicity, and every eulogium of the generosity of the divine Benefactor, will yet have a strong tendency, as the human mind is constituted, to cherish notions of high desert after all. He has taken pains, and made a very plausible representation of a parallel case, to prevent this obvious consequence. But we think it would so infallibly result, as to destroy that estimate of the Christian economy as a system of pure absolute mercy, which is so often expressed in the New Testament, and to preclude that feeling of boundless obligation which animated the gratitude and devotion of the apostles.

In the way of shewing the incorrectness of the theory, it will be enough just to notice the very imperfect conception and definition of salvation with which it sets out. If any one thing be evident in the New Testament, it would seem to be, that salvation, as there described, does not consist solely in a final preservation from punishment and attainment of the heavenly felicity, but includes essentially that sanctified state of the mind and character, which forms a preparation for that final happiness. This purified state, we apprehend, is represented not as a mere antecedent circumstance of salvation, but as a part of its very essence. But it would be strangely incorrect to call that a *condition* of salvation, which is an essential part of it.

Again, the Christian Scriptures state, we should think, with the utmost distinctness, that the sanctity of mind which is the operating principle in all practical Christian virtue; and but for which not one act of true Christian virtue would ever be performed, is just as much a free gift of the divine mercy,

and just as impossible to have been otherwise obtained, as that final felicity which is the completion of salvation; but it would be strange to call that a condition, of which the substance is to be effected by the very Being who prescribes it.

There are in the volume several sermons on the influences of the Holy Spirit; but they do not lay down a very defined doctrine on the subject. In some passages the preacher seems very anxious to avoid representing those influences as of purely arbitrary operation, on the part of the Divine Being, and to maintain that they are determined toward their object by some favourable predisposition in that object; or that they are not often granted till after they are requested. In other passages, the theory of the divine operations on the mind appears to us to go very nearly the whole length of the doctrine denominated Calvinistic, particularly when the Doctor adverts to the sudden conversion of very wicked men. On this topic he speaks in much stronger terms than are probably ever heard from the greater number of the pulpits of our established church; in such terms, indeed, as from any other man would be deemed most methodistical and fanatical. He expresses (and every page of the book bears the most perfect marks of sincerity) his delight and his thankfulness to Heaven, on account of those instances of a sudden change of mind and character,—in consequence perhaps of hearing a sermon, or reading a passage of the bible, or hearing some casual observation,—which many official divines are attempting to scout, in language of ridicule or rancour, as the freaks or fancies of a pernicious enthusiasm. The Doctor had too much of the spirit of a true philosopher, to reject an important class of facts in forming his theory; and too little of the bigot, to be indignant that notorious sinners should become devout Christians and virtuous citizens, because they became so in the mode and the precincts of Methodism. For this contempt of the ignorant, bigoted, and irreligious rant which prevailed around him, we honour him too much, to be willing to make any of the remarks which we intended on some parts of his sermon on 'The Doctrine of Conversion,' founded on that expression of our Lord, 'I am come not to call the righteous, but sinners, to repentance;' on which he observes, 'It appears from these words, that our Saviour, in his preaching, held in view the character and spiritual situation of the persons whom he addressed; and the differences which existed among them in these respects: and that he had a regard to these considerations, more especially in the preaching of repentance and conversion.' (p. 116.) We would only just ask, Who were the righteous among our Lord's hearers? the Scribes, Pharisees, and Rulers? Or were they the Sadducees? Or were they the publicans and sinners? Plainly who and



where were they? Can any thing be more evident, than that it was of the very essence of our Lord's mission and ministry to adjudge them *all* unrighteous, absolutely every one, excepting those who were become his converts and disciples? Could any of his hearers reject *him* and be righteous? But it is plain that the epithet was not in this instance applied by him to his converts and disciples, as it had been absurd to say, 'It is not my object to convert those whom I have already converted.' If therefore the term was applied to any class of his hearers, it must be to those who rejected him. And how could it be applied to them? How but evidently in the sense in which the text has been so often explained, as a severe irony on the proud self-righteous Pharisees? Or if such a mode of expression be thought inconsistent with the solemn simplicity of our Lord's character, the passage may be interpreted as this simple proposition,—that it was *because* these persons, in whose company he was so often found, were sinners, that he frequented their company; that to be in the society of sinners was the sole object of his sojourning on earth, for that, if men had been righteous, they would not have needed a Saviour.

As the sermons are nearly forty, we do not give all their titles. A considerable proportion are entirely practical. A very able one, on the 'Destruction of the Canaanites\*,' ought to have been four times its present length.

It would be ridiculous in us to affect to recommend a volume written by Dr. Paley. It will be extensively read; its readers will receive many useful and striking thoughts; and we earnestly wish they may study the New Testament enough, to be saved from any injurious impression of what we cannot allow ourselves to regard as unimportant errors.

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Art. II. *Philosophical Transactions of the Royal Society of London*, for the Year 1807. Part I. 4to. pp. 132 and 26. Price 10s. Nicol.

IT is unnecessary to enumerate the causes which have so long delayed our intended critiques of the successive volumes of the Transactions of the Royal Society of London. In consequence of the arrangements we have now made, we trust that no such omission will occur in future; and we propose giving an account of one *Part* of these Transactions in each of our following numbers, till we have overtaken and described the Part last published.

In the half volume now before us, there are six papers; which we shall describe in their order.

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\* A good summary of the arguments on this subject will be found in a recent Number of the "*Pantologia*," Art. *Canaanites*.

**I. The Bakerian Lecture, on some Chemical Agencies of Electricity.** By Humphry Davy, Esq. F.R.S. M.R.I.A. Read Nov. 20, 1806.

This most interesting and valuable memoir, occupying 56 pages, is divided into ten sections. 1. An introduction, in which Mr. Davy points out some errors of other inquirers, and shews by what means they have been misled. 2. On the changes produced by Electricity in Water. 3. On the Agencies of Electricity in the decomposition of various compounds. 4. On the transfer of certain of the constituent parts of bodies by the action of Electricity. 5. On the passage of acids, alkalies, and other substances, through various attracting chemical menstrua, by means of Electricity. 6. Some general observations on these phenomena, and on the mode of decomposition and transition. 7. On the general principles of the chemical changes produced by Electricity. 8. On the relations between the electrical energies of bodies, and their chemical affinities. 9. On the mode of action in the Pile of Volta, with experimental elucidations. 10. General illustrations and applications of the foregoing facts and principles.

We cannot pretend, in the narrow limits we are compelled to assign ourselves, to follow the Professor through the whole train of his reasonings and experiments. It must suffice to state generally, that as, in the Voltaic contacts of metals, copper and zinc appear in opposite states, so Mr. Davy finds that acids and alkalies possess naturally, with regard to each other and the metals, the power of affording opposite electricities; being, as this acute philosopher expresses it, in states of negative and positive electrical energies; and are, of consequence, attracted by bodies in contrary states. Conformably with this, he finds that a decomposition of many bodies, particularly by those containing alkalies, acids, alkaline earths, and metallic oxydes, is effected by the Voltaic circuit; all acid matter arranging itself about the positive point, and the alkaline matters and the oxides round the negative point: the acids and their bases being thus separated, even in their stony neutral compounds. By means of these attracting and repelling powers of the different electricities, acid and alkaline matters are transported, *even through menstrua, for which they have a strong attraction.* On the principles deduced from his accurate and ingenious experiments, Mr. Davy satisfactorily explains several curious chemical and Galvanic facts; such as the decomposition of muriat of soda between the plates; the appearance of acids and of alkaline or metallic bases, at the different poles of the pile; the separation of water into oxygen and

hydrogen; and the obtaining of acid and of alkali from water which is apparently pure. The latter part of the paper consists of a series of detached remarks, suggested by the whole inquiry; and from this we shall extract a few paragraphs.

Many applications of the general facts and principles to the processes of chemistry, both in art and in nature, will readily suggest themselves to the philosophical enquirer.

They offer very easy methods of separating acid and alkaline matter, when they exist in combination, either together or separately, in minerals; and the electrical powers of decomposition may be easily employed in animal and vegetable analysis.

A piece of muscular fibre, of two inches long and half an inch in diameter, after being electrified by the power of 150 for five days, became perfectly dry and hard, and left on incineration no saline matter. Potash, soda, ammonia, lime, and oxide of iron were evolved from it on the negative side, and the three common mineral acids and the phosphoric acid, were given out on the positive side.

A laurel leaf treated in the same manner, appeared as if it had been exposed to a heat of 500° or 600° Fahrenheit, and was brown and parched. Green colouring matter, with resin, alkali, and lime, appeared in the negative vessel; and the positive vessel contained a clear fluid, which had the smell of peach blossoms; and which, when neutralized by potash, gave a blue-green precipitate to solution of sulphate of iron; so that it contained vegetable prussic acid.

A small plant of mint, in a state of healthy vegetation, was made the medium of connection in the battery, its extremities being in contact with pure water; the process was carried on for ten minutes; potash and lime were found in the negatively electrified water, and acid matter in the positively electrified water, which occasioned a precipitate in solutions of muriate of barytes, nitrate of silver, and muriate of lime. This plant recovered after the process: but a similar one, that had been electrified for four hours with like results, faded and died. The facts shew that the electrical powers of decomposition act even upon living vegetable matter; and there are some phenomena which seem to prove that they operate likewise upon living animal systems. When the fingers, after having been carefully washed with pure water, are brought in contact with this fluid in the positive part of the circuit, acid matter is rapidly developed, having the characters of a mixture of muriatic, phosphoric, and sulphuric acids; and if a similar trial be made in the negative part, fixed alkaline matter is as quickly exhibited.

The acid and alkaline tastes produced upon the tongue, in Galvanic experiments, seem to depend upon the decomposition of the saline matter contained in the living animal substance, and perhaps in the saliva.

As acid and alkaline substances are capable of being separated from their combinations in living systems by electrical powers, there is every reason to believe that by converse methods they may be likewise introduced into the animal economy, or made to pass through the animal organs: and the same thing may be supposed of metallic oxides; and these ideas ought to lead to some new investigations in medicine and physiology.

'It is not improbable, that the electrical decomposition of the neutral salts in different cases may admit of oeconomical uses. Well burned charcoal and plumbago, or charcoal and iron, might be made the exciting powers; and such an arrangement if erected upon an extensive scale, neutrosaline matter being employed in every series, would, there is every reason to believe, produce large quantities of acids and alkalies with very little trouble or expence.' pp. 51—54.

Altogether, the researches described in this paper furnish some of the most striking results, and suggest some of the most interesting topics of inquiry, that have flowed from chemical experiments, since the introduction of the new nomenclature. Indeed, the very ingenious and scientific Professor has already pursued his own course of argumentation and experiment with singular success; as we shall have occasion to describe more fully, in noticing his next communication to the Royal Society. At present, we have only to add, that a tribute of respect has been paid Mr. Davy on this occasion, by the author of a late splendid work, in which the apparatus employed in these experiments is placed as a new constellation, between Pegasus and the Eagle: and farther, that the Professor has been honoured with the prize, allotted by Bonaparte to the author of any discovery relating to Galvanism, which may constitute an important æra in the science.

II. *On the Precession of the Equinoxes.* By the Rev. Abram Robertson, M. A. F.R.S. Savilian Professor of Geometry in the University of Oxford. Read Dec. 18, 1806.

The phenomenon of the precession of the Equinoxes, which is one of the most important consequences of the theory of gravitation, and furnishes one of the strongest proofs of the truth of the Newtonian Philosophy, has exercised the powers of the greatest mathematicians and philosophers of the eighteenth century; yet has presented a difficulty, which till very lately has proved insuperable. To describe the *general* causes of this and other connected phenomena is sufficiently easy; but to go through the minutiae of the reasoning, and complete the computation, has been found difficult indeed. If the earth were exactly spherical, the particles of matter situated on different sides of its centre would be equally attracted by the sun, and there would not result any libratory motion about that centre. But the earth being formed protuberating toward the equatorial regions, in order to prevent the evils that would otherwise arise from the rotatory motion\*, the equality of balance is destroyed. The particles composing the protuberance may be considered either as a kind of

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\* See Ecl. Rev. Vol. iii. p. 1102.

meniscus embracing the globe, or as a congeries of little moons fixed in union one to another and to the terrestrial sphere. Now each of these would experience inequalities analogous to those of the real moon; that is to say, its nodes would retrograde with respect to the ecliptic, by the action of the sun. But these particles, adhering to the terrestrial globe, cannot have such a motion without first separating from it; they therefore tend to force it along with them in the retrogradation; and though their motion, communicated to so huge a mass, is considerably weakened, yet it is not entirely insensible. The entire mass, therefore, yields as it were little by little, and the equator of the earth retrogrades slowly over the ecliptic, thus producing the *precession of the equinoxes*. The moon acting upon the earth by its attraction in like manner with the sun, will of course occasion analogous motions; and the comparative minuteness of its mass is even more than compensated by its proximity. But as its positions with respect to the earth are incessantly changing, the effects which thence result are equally variable. Hence the action of the moon is not limited, as is that of the sun, to produce a motion in the equinoxes; it principally causes the *obliquity* of the ecliptic to vary, and produces the *nutation of the earth's axis*: and these inequalities, which are peculiarly due to it, have periods which depend upon its motions. The mean value of the precession being the result of the joint actions of the sun and moon, while the nutation is produced chiefly by that of the moon; these phenomena become interesting, not only on their own account, but because the ascertaining of their magnitudes furnishes a method of measuring the comparative magnitudes of the sun and moon. For these reasons, the determination of the precession has become a most important problem in physical astronomy. The method of solution was first sketched by Newton himself; and though, as his candid commentator Daniel Bernoulli remarks, "he saw, through a veil, what others could hardly discover with a microscope in the light of the meridian sun," yet it was soon discovered that he had fallen into error in his investigations on this subject. Mr. Lander, in the first volume of his "Memoirs," has the honour of having first detected the source of Newton's mistake, by discovering that when a rigid annulus revolves with two motions, one in its own plane, and the other round one of its diameters, half the motive force acting upon the ring is counteracted by the centrifugal force arising from the compound motion, and half only is efficacious in accelerating the plane of the annulus round its diameter. Mr. L. however, did not expressly demonstrate this; but it has been done very elegantly by Dr. Brinkley, in

**Dr. M. Young's** valuable memoir on this intricate subject in vol. vii. of the *Irish Transactions*.

There still, however, remained something to accomplish; viz. to exhibit the solution of the problem in a form suited to the comprehension of those who were moderately versed in the geometrical and fluxional branches of science; and this is now attempted by Dr. Robertson, in a way that does him much credit. He considerably simplifies the process of investigation, by stating, on the most perspicuous and unexceptionable principles, the primary properties of compound rotatory motion. He then states the circumstances to which the earth is subject, as to the production of the precession of the equinoxes.

'At the vernal equinox, for instance, a straight line drawn from the centre of the sun to that of the earth is in the plane of the equator, and therefore, as equal portions of the protuberant matter of the earth are above and below the ecliptic, the attractive power of the sun has no tendency to alter the position of the equator. But, in consequence of the earth's motion in its orbit, it very soon after the equinox presents a different position of the equator to the sun. The equilibrium of the protuberant parts of the earth, above and below the ecliptic, and towards the sun, is then done away, and the attraction of the sun on that side, where the greatest quantity of protuberant matter is, tends to bring down the equator into the ecliptic, or to cause the earth to revolve about a diameter of the equator. This attractive influence of the sun gradually increases a little till the summer solstice; it then gradually decreases in the same degree till the autumnal equinox, when it vanishes. From the autumnal equinox to the winter solstice it again gradually increases a little; and it then gradually decreases in the same degree till the vernal equinox, when it again vanishes. This recurrence and continuance of action is annually repeated.

'Similar observations apply to the attraction of the moon on the protuberant parts of the earth. When a straight line drawn from her centre to that of the earth is in the plane of the equator, the attractive influence of the moon has no tendency to change the position of the equator, but in other situations, the attraction of the moon tends to bring the equator of the earth into the plane of the moon's orbit, or cause the earth to move round a diameter of the equator. The recurrences of the moon's action on the protuberant parts of the earth, and the times of their continuing, are repeated every month.

'These effects of the sun and moon are to be considered separately; and for the reasons already stated, each of the actions, combined with the diurnal revolution of the earth, may be considered as a particular case of compound rotatory motion. It is needless, however, after investigating the effects of the sun's action, and expressing them in general formulæ, to go over the same steps for ascertaining those of the moon.' pp. 64, 65.

This passage is introductory to the only very difficult part in the inquiry, that is, the determination of the momentary alteration of the position of the earth's axis. The Doctor then combines the sun's disturbing force on the whole mass of the earth, the sun's centripetal force on the earth in its orbit, and the centripetal force of the earth on a body supposed to

revolve at the equator in the space of a diurnal revolution; and thus obtains an expression for the force causing precession. This is the greatest nicety in the whole solution; it required the most skill, and is treated with much perspicuity and comparative simplicity. The quantity of annual precession is then "calculated in the usual way, and also that of nutation, as far as they are produced by the disturbing force of the sun." Dr. Robertson's results are  $1'' 27'''$  for the nutation caused by the action of the sun in a quarter of a year, and  $21''.0336$  for the annual precession caused by the sun's disturbing force. These results agree nearly with those of Vince, and others, who have given the best solutions to the problem.

We have dwelt the longer upon this article, on account of its importance, and because it has been much misrepresented by some other critics. We would beg to suggest to the learned Professor, the propriety of completing the investigation, with a like regard to simplicity, taking the moon's action, and all the principal sources of irregularity, into the account; and publishing the whole in a separate work. The principal difficulty is now surmounted; and the remaining labour will be greatly facilitated, by recollecting, with regard to difference of density, and variations of solidity and fluidity, the remarkable theorem of Laplace, that "*Whatever be the law of the depth of the sea, and the figure of the spheroid which it surrounds, the phenomena of precession and nutation are the same as if the sea formed one solid mass with that spheroid.*"

III. *An Account of two Children, born with Cataracts in their Eyes, to shew that their Sight was obscured in very different Degrees; with Experiments to determine the proportional Knowledge of Objects acquired by them immediately after the Cataracts were removed.* By Everard Home, Esq. F. R. S. Read Jan. 15, 1807.

The two cases, here described, occurred under Mr. Home in St. George's Hospital, in the year 1806. Mr. H. has related them, because he thinks they serve to explain the reason of the difference between the celebrated observations of Mr. Cheselden, in the Phil. Trans. 1728, and those of Mr. Ware, in 1801. The conclusions drawn by Mr. Home, are as below:

'That, where the eye before the cataract is removed, has only been capable of discerning light, without being able to distinguish colours, objects after its removal will seem to touch the eye, and there will be no knowledge of their outlines, which confirms the observations made by Mr. CHESelden:

'That, where the eye has previously distinguished colours, there must also be an imperfect knowledge of distances, but not of outline, which however will afterwards be very soon acquired, as happened in Mr.

**WARE's cases.** This is proved by the history of the first boy in the present Paper, who before the operation had no knowledge of colours or distances, but after it, when his eye had only arrived at the same state, that the second boy's was in before the operation; he had learnt that the objects were at a distance, and of different colours: that when a child has acquired a new sense, nothing but great pain or absolute coercion, will prevent him from making use of it.

In a practical view, these cases confirm every thing, that has been stated by Mr. POTT and Mr. WARE, in proof of cataracts in children being generally soft, and in favour of couching, as being the operation best adapted for removing them. They also lead us to a conclusion of no small importance, which has not before been adverted to; that, when the cataract has assumed a fluid form, the capsule, which is naturally a thin transparent membrane, has to resist the pressure of this fluid, which like every other diseased accumulation is liable to increase, and distend it, and therefore the capsule is rendered thicker and more opaque in its substance, like the coats of encysted tumours in general.

As such a change is liable to take place, the earlier the operation is performed in all children, who have cataracts completely formed, the greater is their chance of having distinct vision after the operation.' pp. 91, 92.

*IV. Observations on the Structure of the different Cavities which constitute the Stomach of the Whale, compared with those of ruminating Animals, with a View to ascertain the Situation of the digestive Organ.* By Everard Home, Esq. F.R.S. Read Feb. 12, 1807.

These observations are intended to shew, that the stomach of the whale forms a link in the gradation toward the stomachs of truly carnivorous animals. The whale examined by Mr. Home was thrown upon the Sussex coast, in August, 1806, and was brought to shore alive by the Worthing fishermen. It had a stomach with four cavities, of which the first appeared peculiarly adapted to the solution of bones. Mr. Hunter, it seems, thought the second cavity to be the true digesting stomach; but Mr. Home concluded that in this animal, "from the peculiarities of its economy, and the nature of the food, not only a cuticular stomach is necessary, but also two glandular ones, in which it undergoes changes preparatory to its being converted into chyle;" so that, in his opinion, chylification is completed in the fourth cavity. In our opinion, the examination of more subjects, in different circumstances, is necessary to determine the point. This paper is illustrated by two admirable engravings, by Basire.

*IV. On the Formation of the Bark of Trees.* By T. A. Knight, Esq. F.R.S. Read Feb. 19, 1807.

Malpighi supposed that the cortical substance, which is annually generated, derives its origin from the older bark; the interior part of the new formed substance being annually transmuted into alburnum, or sap-wood: while the exterior part, becoming dry, forms the outward covering, or cortex. Hales,



on the contrary, contended that the bark is derived from the alburnum, and that it does not undergo any subsequent transformation. Mr. Knight's experiments tend to shew that neither of these opinions is perfectly correct; but they do not furnish us with any explication which is satisfactory. He thinks it probable, however, 'that a pulposus organisable mass first derives its matter either from the bark or the alburnum; and that this matter subsequently forms the new layer of bark.'

This communication seems, altogether, much fitter as the subject of a letter from one friend to another, or as an essay in a magazine, than as a memoir to be published in the Transactions of a learned Philosophical Society.

VI. *An Investigation of the general Term of an important Series in the Inverse Method of finite Differences.* By the Rev. John Brinkley. D.D. F.R.S. &c. Read Feb. 26, 1807.

The object of this curious paper cannot be better stated than in Dr. Brinkley's own language

'The theorems relative to finite differences, given by M. LAPLACE in the Berlin Memoirs for 1772, have much engaged the attention of mathematicians. M. LAPLACE has been particularly successful in his investigations respecting them; yet an important difficulty remained, to endeavour to surmount which is the principal object of this Paper. The theorems alluded to may be thus stated.

'Let  $u$  represent any function of  $x$ . Let  $x+h$ ,  $x+2h$ ,  $x+3h$ , &c. be successive values of  $x$ , and  $u$ ,  $u$ ,  $u$  &c. corresponding successive values of  $u$ . Let  $\Delta^n u$  represent the first term of the  $n$ th order of differences of the quantities  $u$ ,  $u$ ,  $u$  &c. And let also  $S_n u$  represent the first term of a series of quantities, of which the first term of the  $n$ th order of differences is  $u$ . Then ( $e$  representing the series  $1+1+\frac{1}{1.2}+\frac{1}{1.2.3}+\frac{1}{1.2.3.4}+\frac{1}{1.2.3.4.5}+\frac{1}{1.2.3.4.5.6}+\frac{1}{1.2.3.4.5.6.7}+\frac{1}{1.2.3.4.5.6.7.8}+\frac{1}{1.2.3.4.5.6.7.8.9}+\frac{1}{1.2.3.4.5.6.7.8.9.10}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80}+\frac{1}{1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.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'These theorems, which M. Lagrange had not demonstrated except by induction, have since been accurately investigated in different ways by M. Laplace, and also by M. Arbogast.

'The expanded formula for  $S^nu$ , or, more accurately speaking, the natural series for  $S^nu$  is of the form

$$\frac{\alpha}{h^n} fl. u^n + \frac{\beta}{h^{n-1}} fl. u^{n-1} \dots 2ux + \gamma + \pi \frac{u}{x} h + \rho \frac{u}{x^2} h + \delta c.$$

'The coefficients  $\alpha, \beta, \gamma, \delta c.$  are readily obtained by equations of relation, which were first given by Lagrange. But to complete the solution it is obviously necessary to obtain the law of progression, and be able to ascertain any coefficient independent of the preceding ones. This has not hitherto been done, as far as I know, except in the case of  $n=1$ .' pp. 114, 115.

To facilitate the investigation of these and other subordinate theorems, included in the memoir, Dr. Brinkley introduces a new notation, by which some very complex expressions are avoided. He has undoubtedly conquered the difficulty with which many preceding analysts have so unsuccessfully contended: but we think it was possible to have given more perspicuity to the disquisition. We have a very high respect, however, for the abilities of this mathematician; and earnestly wish that, instead of communicating insulated memoirs on kindred subjects, to *different* Philosophical Societies, he would soon favour the public with the important publication to which he adverts in the following passage; as such an undertaking has been long a desideratum.

'The important uses to be derived from finding fluxions per saltum in the reduction of analytical functions, and from the converse, induced me to draw up a particular work on that subject. Its publication has hitherto been delayed by my unwillingness to offer a fluxional notation different from either that of Newton or Leibnitz, each of which is very inconvenient as far as regards the application of the theorems for finding fluxions *per saltum*.' p. 121.

This part of the Transactions terminates with the Meteorological Journal, kept at the apartments of the Royal Society, for the year 1806. None of the results are sufficiently remarkable to need recording here. The variation of the magnetic needle for June 1806, is stated to be  $24^{\circ} 8' 6''$ : so that it is obviously vacillating about a limit; the variation being in July, 1802,  $24^{\circ} 6'$ ; July 1803,  $24^{\circ} 7' 9''$ ; July 1804,  $24^{\circ} 8' 4''$ ; and July 1805,  $24^{\circ} 7' 8''$ . We may add that the observations at Paris, for a period of twelve years, favour a similar conclusion.

Art. III. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a Corrected Text, and Notes, Critical and Explanatory.* 12mo. pp. 646. Price 8s. royal 8vo, 16s. Johnson, &c. 1808.

Art. IV. *A New Testament; or the New Covenant, according to Luke, Paul, and John.* Published in Conformity to the Plan of the late Rev. Edward Evanson, A.M. 12mo. pp. 383. Price 8s. 6d. Johnson, 1808.

WE intend to discuss the merits of these works in one critique, as they are closely allied by their avowed design, and by many features of their execution and character; and as our observations on the general subject of the criticism and translation of the Holy Scriptures must, of course, be applicable to both. The party which, with exemplary modesty and logical justice, assumes the title of 'Rational' and 'Unitarian,' has within a short period put on appearances of zeal and ardour remarkably the reverse of that comparative torpor for which it was formerly distinguished. The more elaborate and important of the two books before us, the 'Improved Version' is one of the symptoms of this change of character. The fact of such a change, with its origin, circumstances, and probable effects, we view without dismay: we even consider it as promising eminent advantage to the cause of genuine Christianity.

The friends of that religious system which we regard as founded in the perfect attributes and government of God, and as delivered by his inspired messengers, have been too inattentive to some of the means of educing and confirming its doctrines. Occupied, certainly to much better purpose, in bearing the fruits of faith, the works of evangelical benevolence and practical holiness, they have not sufficiently adverted to the necessity of *Critical Philology*, an object of great, though of subordinate importance, for the students and advocates of divine truth; the objects are by no means incompatible, and attention to one neither requires nor justifies neglect of the other. Of this neglect, however, a very different class of men, addicted to study or speculation; and adversaries of sentiments which we deem scripturally pure, have carefully availed themselves; and have employed their more abundant leisure in acquiring, and partially applying, the great resources of scriptural criticism. Hence the cause of error has often enjoyed a triumph to which it had no legitimate claim; and that of revealed truth has been unconsciously betrayed by incompetent or injudicious defenders. We trust, that the augmented efforts of its opponents will urgently stimulate its friends. The result of accurate research and impartial conclusion, furnished by competent learning, judiciously employed, and

accompanied by candour and integrity of spirit, cannot but be highly favourable to the advancement of scriptural knowledge. To accomplish this desirable purpose, let them candidly acknowledge, and cordially imitate,—above all, let them scorn to depreciate—the laudable researches of those, in whom they are compelled to behold so much that demands condemnation or regret. It was one of the resolutions of the admirable President Edwards, thankfully to accept of light or instruction from any quarter, though it were from a child or an enemy.

‘Search the Scriptures,’ is a command which every Christian must feel it a most important duty and advantage to obey. It cannot therefore be unworthy of his attention, to procure the *most correct text* of the sacred books; that is, the most faithful and perfect report of what the Redeemer taught, and what his prophets and apostles and evangelists committed to writing?—But are we not already possessed of this perfect report? Are not our common printed editions, whether of the original scriptures or of translations, worthy in all cases whatever of entire and unlimited confidence? It has often been said, and very justly, that there is no copy of the Scriptures existing from which an honest inquirer might not learn enough to ensure his eternal felicity. But the question before us is a very different one. The resolution of it, to any tolerable scholar, would be easy, though in some respects it may be delicate. The unreasonable rage for innovation, in certain half-formed critics, but finished dogmatists, has established in many sober and pious minds a strong and jealous prejudice against all proposals of emendation. It has even been taken for granted by some, with equal absurdity and injustice, that decisions or even doubts against the perfect purity of the received text, are a mark of disaffection to the orthodox faith: thus mingling questions of mere intellectual and almost mechanical disquisition, with that too well known compound of violent human passions, the *odium-theologicum*.

Before we propose an opinion on the merits and demerits of the books on our table, we shall as briefly as possible discuss the important previous question which we have just stated. It has two parts: the first relates to the character and authority of our current *Translation*; the second, to the state of the original *Text*.

I. Is the authorized Version of the Holy Scriptures (usually called King James’s, and which has been in general use in the British nation since the year 1611) so far a just and accurate representation of the Divine Originals, as to render impracticable, or, at least, unnecessary, any attempt to produce a *more perfect translation*?

It might illustrate the subject, were we to extend our remarks to the history and character of the German, Dutch, French, Welch, and other modern translations of the Bible; but our necessary limits prohibit so wide a range.

Our Anglo-Saxon ancestors, there is reason to believe, possessed at least two versions of the divine word; the first made by the Venerable *Bede*, who died A. D. 734, and another, in part, or perhaps wholly, by the illustrious hand of our patriot king, *Alfred*. After the Norman conquest, there were several partial translations into English, of the Psalms, Gospels, and Epistles. In the fourteenth century, *Wicliff* translated the whole Bible. The New Testament of this translation was often transcribed and widely circulated. Even now, fair manuscripts of it are not very uncommon\*. The art of printing had not the honour of producing an English edition of the Scriptures till 1526, when the New Testament, translated by the martyr Tyndale, was printed in Germany, but it is not certainly ascertained whether at Antwerp, Cologne, or Hamburgh. In the forty-two subsequent years, there were no fewer than five New Versions:—Coverdale's, Cranmer's, Tavernier's, that by the English exiles at Geneva, and Archbishop Parker's, usually called the Bishops' Bible, because it was the joint production of the worthy Metropolitan and eight other prelates, with five inferior dignitaries. From 1568 to 1613, this last translation was used, by royal authority, in the churches: but the Genevan was more popular, and more generally read in private.

In 1604, James I. issued his commission to fifty-four learned men †, for a *New Translation*; which, having been executed in the space of three years, with much diligence and ability, was printed in 1611, 'By his Majesty's special Command,'

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\* Few of our readers perhaps are aware, that this venerable version has been printed; an edition in folio, consisting we believe of only 240 copies, was completed in 1731, under the care of the Rev. Mr. Lewis, of Margate, who prefixed to it a valuable History of the several translations of the Scriptures into English, whether in MS. or print. This dissertation was afterwards published separately in 8vo. with many improvements.

† We are persuaded that we shall not offend, in giving a long note, for the purpose of furnishing a list of those venerable men, to whom the British nation is under such great obligations, but whose names are known to so few.—They were distributed into Six Classes, and were to meet for conference, &c. at the places mentioned below.

Cl. I. At Westminster.—From *Genesis* to 2 *Kings*.

Dr. Lancelot Andrewa, B. of Winchester; Dr. John Overall, B. of Norwich; Dr. de Saravia, Preb. of Canterbury; Dr. Rich. Clarke; Dr. John Layfield; Dr. Leigh; Mr. Burleigh Stretford; Mr. Kinge Sussex Mr. Thompson Clare; and Mr. Bedwell.

and has ever since continued in general use. To this, which is commonly called the *Authorized Version*, our question relates; and it obviously includes some subordinate inquiries.

1. Were the Hebrew and Greek *languages*, considered merely as languages, as well understood by the learned in 1607 as they are now in 1809?

Certainly not. The highest degree of the knowledge of the Hebrew tongue then possessed, was drawn solely from the Rabbinical sources, and these but imperfectly explored. Every Orientalist now knows that Hebrew and Chaldee can be understood but very insufficiently, without the light cast upon them by the Arabic. Yet this important light had scarcely dawned, at the commencement of the 19th century. It would fill a volume to give the barest sketch of the treasures with which the study of the Old Testament language has been enriched, by the Buxtorfs, the Cappells, Erpenius, De Dieu, James Alting, Pocock, Lightfoot, Castell, Hyde, and pre-eminently Schultens and his school. But these treasures lay deep in the

Cl. II. At Cambridge.—From 1 *Chron.* to the *Song of Solomon*.

Mr. Edw. Livelye, Heb. Prof.; Dr. Richardson; Mr. Chaderton; Mr. Dillingham; Mr. Harrison; Dr. Andrews; Mr. Spalding; and Mr. Binge,

Cl. III. At Oxford.—The *Prophets*, and *Book of Lamentations*.

Dr. Hardinge, Heb. Prof.; Dr. Reynolds; Dr. Holland; Dr. Kilby; Mr. Smith Hereford; Mr. Brett; and Mr. Fairclough.

Cl. IV. At Cambridge.—The *Apocrypha*.

Dr. Duport; Dr. Branthwaite; Dr. Radcliffe; Mr. Warde, of Eman. Coll.; Mr. Downes; Mr. Bois; and Mr. Warde, of King's Coll.

Cl. V. At Oxford.—The *Gospels*, *Acts*, and *Revelation*.

Dr. Tho. Ravis, B. of Gloucester; Dr. Geo. Abbott, Abp. of Canterbury; Dr. James Montague, B. of Bath and Wells; Dr. Giles Thompson, B. of Gloucester; Sir Henry Savile; Dr. Perin; Dr. Ravens; Mr. Harmer.

Cl. VI. At Westminster.—The *Epistles*.

Dr. Wm. Barlow, B. of Rochester; Dr. Hutchinson; Dr. Spencer; Mr. Fenton; Mr. Rabbett; Mr. Sanderson; and Mr. Dakins.

To those who afterwards filled episcopal sees, we have annexed their subsequent promotions; though none of them were Bishops at the date of the Commission. The above number, forty-seven, must be increased by seven more; who, from death or other causes, failed to perform their parts, or else were overseers, to assist in inspecting and finally determining. Dr. Andrews, Dr. Bilson, afterwards B. of Winchester, and Dr. Miles Smith, afterwards B. of Gloucester, revised the whole, and wrote the Dedication. The Preface is attributed to Miles Smith. Though the Commission was dated 1604 (supp. April or May) the work was not begun till 1606, or the beginning of 1607.

mine, unseen and perhaps scarcely conceived of, when our Bible version was published.

In a very considerable, though not in an equal, degree, similar accessions have been made to the stock of Greek philology. Budæus, Serranus, Xylander, Canter, and the great Henry Stephens, had already enriched it with their labours. But no competent judge will deny, that the knowledge of Greek literature, in all its departments, is indebted for the amplest additions, in extent, precision, and method, to the researches and discoveries of Casaubon, Scaliger, Salmasius, Stanley, Bentley, Hemsterhusius, D'Orville, Ruhnkenius, Toup, Reiske, and the admirable but unhappy Porson. To this list, contracted as we have made it, it is no more than our duty to add the Author of the 'Doctrine of the Greek Article\*.' The instances, then, in which the advances of the last two centuries in Greek philology have illustrated the language and the meaning of the New Testament, are innumerable, and extremely important.

We have reason therefore to assert, that the Hebrew and Greek languages, extensively considered, were by no means so well understood by the scholars of King James's reign, as they may be and are now by scholars of equal talent and diligence.

2. Was the *peculiar phraseology* of the scriptural writers, especially in application to the New Testament, properly known and attended to, as it has been in more recent times?

Calvin, Beza, Castellio, and Joseph Mede, had some just views of the idiom which is peculiar to the Scriptures, and which has given so marked and unique a character to the Alexandrine Old Testament, to the Apocrypha, and in the most especial and interesting respect of all, to the New Testament. But they rather employed their discoveries for the elucidation of theological difficulties and the symbols of prophecy, than attempted to form them into a body of consistent principles. It is necessary to remark, that King James's translators were grossly inattentive to the rendering of idiomatical expressions by equipollent English phrases; considering the knowledge which even then was accessible. But it must be confessed, that the *means* were not fully developed of pursuing this subject to its proper extent. The vain and injudicious Heinsius, by his *Exercitationes Sacrae*, called out, in 1643, the mighty Salmasius in his *Commentarius de Lingua Hellenistica*, and the facetious author of the *Funus Linguae Hellenisticae*. Our learned countryman Gataker contributed largely to the discovery and confirmation of just principles,

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\* See Ecl. Rev. Vol. IV. pp. 671, 767, 869.

both in basis and in superstructure, on the Style of the New Testament. The Dutch and German philologists of the eighteenth century have vigorously carried forwards their disquisitions on this important topic, highly to the satisfaction of biblical students. Some of them, it is true, have latterly displayed an equal want of sense and of piety, in the ridiculous length to which they have forced some of their conclusions; but the principles are not less valuable for having been abused. The very extravagance itself furnishes at once the motive and the means of restoring the investigation to the course, which good learning and a little sound judgement may, without much perplexity, discover.

There is, besides, another department of biblical criticism, of which our Translators scarcely ever thought. We mean the elucidation of Scriptural phraseology, by the numerous facts furnished by Travels in Palestine, Syria, Egypt, &c. and by the attention paid, within the last thirty years to the history, laws, religions, and customs of the Asiatic nations. The collections of Harmer,\* and the fragments appended to the recent Edition of Calmet, are convincing proofs that the instrumental means for understanding, and consequently for translating the Sacred Scriptures, are incomparably more abundant at present than they were two hundred years ago.

3. Were the means and opportunities, which King James's Translators actually possessed, employed in the *best and fairest manner* for the improvement and perfection of their great work?

This inquiry, also, we fear that we cannot answer in the affirmative. On looking over the list of translators, we feel some surprize that so few names occur that have the reputation of illustrious scholarship. There are symptoms, too many and too unequivocal, of an unworthy party spirit in the selection of persons, and in the arrangements prescribed. It was avowedly a leading object with the King, when he resolved on the measure, to make the new version an instrument of opposition to the *Puritans*, a body to whom the religious and political happiness of Britain is under indelible obligations. Hugh Broughton, though accused of visionary notions, and of a warmth and haughtiness of disposition which persecution is apt to engender in an ardent mind, was in all probability the most profound Hebrew and Rabbinical scholar in Christendom; he possessed a surprizingly extensive and accurate knowledge of Greek; he had already distinguished himself by numerous and learned publications on Biblical Criticism: he made an offer of his services to the King, but it was

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\* See the Review of Dr. A. Clarke's Edition of Harmer's Observations, Vol. IV. p. 1104.



treated with contemptuous disregard,—for he was suspected of Puritanism, and was odious to the cruel and oppressive Archbishop Bancroft. The third of the Injunctions, which his Majesty dictated to the translators, indicates the unfair spirit of which we complain: and there is evidence enough that the known predilections and the positive commands of the Royal Critic were dutifully honoured.

4. Did the translators use a becoming care and precision in the selection of English words and phrases; so that their terms should originally, and still, notwithstanding the lapse of two centuries, suggest the *most proper* and *faithful* idea of the original?

It would be absurd to expect that any translators could raise an impregnable rampart against the gradual wearings and innovations which time and usage effect in all spoken languages. The only method of obviating this inconvenience is, to apply a timely and temperate revision, as it may become necessary. But we should most strongly deprecate the removal of those venerable archaisms which add a solemn dignity to the vernacular Scriptures, except only where their retention leads to an erroneous construction. That many such instances do exist, is unquestionable. They produce, in some cases, a perplexing ambiguity; and, in some others, they can scarcely fail to suggest a wrong idea to the plain English reader.

For example: To 'take account of,' is now universally understood to denote the taking of a list, inventory, or description: but it is used in the sense of *settling accounts*, Matt. xviii. 23. 'Worship', a word now restrained to the giving of divine honours, is frequently used to denote *respectful civility of behaviour*.—The verb 'deliver' in several places occurs, in an acceptation the very reverse of its constant use at present. How few among the poor and uninformed can be presumed to understand the following words, when they meet with them in their Bibles, in the significations which we have annexed, but which are undoubtedly the meaning of the translators:—'Living' for *Property*,—'Notable' for *Notorious*,—'Proverbs' for *Parables*,—'Lewdness' for *Mischievousness*,—'Plague' for *Sickness* of any kind,—'Bishopric' (Acts i. 20.) for *Office*,—'Easter' for the *Passover*,—'Carriages' for *Burthens*,—'To occupy' for *To trade*,—'Doubtful' for *Anxious*; &c. &c.

The translators have evidently *studied* to commit one fault, and that no little one. When a word is repeated in the same context, they have often exercised a systematical ingenuity in *varying* the translation of that word. This practice is not merely censurable for its puerility, but it leads to serious

evils. The English reader feels warranted, or even compelled, to make a distinction in the sense, where he finds one in the phrase. It is to be feared that the mass of common readers are not seldom perplexed to find out the imagined difference between Justification *by* faith, and Justification *through* faith; Rom. iii. 30; between *Living* and *Lively*, 1 Pet. ii. 4, 5; between *He is a debtor* and *He is guilty*, Matt. xxiii. 16, 18; between the *Ruler* of the feast, and the *Governor* of the feast, John ii. 9. It is ever likely to enter the minds of the unlearned, that *Areopagus* and *Mars' Hill* (Acts xvii. 19, 22.) are one and the same place? or that the original word for '*wondered*' in Acts viii. 13. is the very same which had just before (vv. 9 and 11.) been rendered '*bewitched*?'

Most of these examples we have extracted from Dr. Symonds's Observations, (4to. Cambridge, 1789) where a list may be found, much more ample than we could wish, of Words and Expressions Unmeaning, Equivocal, Vulgar, Harsh, Obsolete, and Ungrammatical; and all within the confined range of the Four Gospels and the Acts.

It has often been observed that the supplementary words of the translators, distinguished by being printed in *Italics*, are in many instances needless and injurious to the sense. But it is not so generally known, that in the successive editions of the Bible the number of those supplementary words has been *unwarrantably* and *surreptitiously* increased to a large amount.

That such blemishes should disfigure that translation of the best and most important of volumes, which has been and still is more read by thousands of the pious, than any other version, ancient or modern; that they should be acknowledged, by all competent judges, to exist; that they should have been so long and so often complained of; and yet, that there has been no great public act, from high and unimpeachable authority, for removing them, we are constrained to view as a disgrace to our national literature. We do not wish to see our common version, now become venerable by age and prescription, superseded by another entirely *new*; every desirable purpose would be satisfactorily attained by a *faithful* and *well-conducted Revision*. Whether there is much ground for expecting that our wishes, in this respect, will be realized, we cannot pretend to decide; but we know that they are supported by the wisest and best of our countrymen, as well contemporary as deceased. Two testimonies of this kind are so much in point, and so truly express our own views, that we think it right to adduce them. We refer to the honest Bishop Fisher, whose sentiments were adopted and confirmed by one

of the Fathers of our Protestant Church ; and to a well known scholar and divine, who was a shining ornament of the modern episcopal bench.

‘ In this point it is convenient to consider the judgement that John, once Bishop of Rochester, was in, who thus wrote : “ It is not unknown, but that many things have been more diligently discussed, and more clearly understood, by the Wits of these latter days, as well concerning the Gospels, as other Scriptures, than in old time they were. The cause whereof is, for that to the old men the ice was not broken ; or for that their age was not sufficient exquisitely to expend the whole main sea of the Scriptures, or else for that, in this large field of the Scriptures, a man may gather some ears untouched after the harvestmen, how diligent soever they were. For there be yet in the gospels very many dark places, which without all doubt to the posterity shall be made much more open. For why should we despair herein, seeing the gospel was delivered to this intent ?—Who can doubt, but that such things as remain yet unknown in the Gospel shall be hereafter made open to the latter wits of our posterity, to their clear understanding ?” Archbishop *Parker*, Pref. to his Bible ; 1568. p. 5.

‘ As the style of our Vulgar Translation is not only excellent in itself, but has taken possession of our ear and of our taste, to have endeavoured to vary from it, with no other design than that of giving something new instead of it, would have been to disgust the reader.—Whenever it shall be thought proper to set forth the Holy Scriptures, for the public use of our Church, to better advantage than as they appear in the present English Translation, the expediency of which [“ a necessary work,” says the excellent prelate, p. lxix.] grows every day more and more evident, a Revision or Correction may perhaps be more advisable, than to attempt an entirely new one. For as to the style and language it admits but of little improvement ; but, in respect of the *sense* and the *accuracy* of interpretation, the improvements of which it is capable are great and numberless.”—Bishop *Louth’s* Isaiah, Pref. Diss. p. lxxii.

We are now conducted to a still more important investigation. Whether the preceding remarks on the *Translation* be well founded, or not, it becomes the judicious Christian to ask, What was the *basis* on which the translators rested ? Had they before them a *Text* so cautiously and carefully ascertained, as to deserve admission, as an Authentic Copy of the writings which came from the hands of the holy prophets, apostles, and evangelists ?

II. The question therefore is, whether that Scriptural *Text*, in which the Christian world has generally acquiesced for the last two centuries, and which is the basis of the English and of most other modern established versions, has just claims to be esteemed so perfect, as that all endeavours to render it *more exact* and *faithful* are superfluous, or at least are to be regarded only as critical niceties and learned amusements ?

Whoever has transcribed a writing of moderate length, cannot but be aware of the difficulty, or rather the moral impossi-

bility, of precluding omissions of words, or transpositions, or redundances, or other inadvertent mistakes. And if the original to be copied be worn with age or defaced by accident, if the ink be pale or faded, if the hand-writing be not familiar, or if the work be in a foreign language; the task is more difficult, and the chances of error are multiplied. Let the supposition be carried on. In a longer or shorter period of time, the original writing is lost. But various transcripts of it had been taken. Copies of copies, therefore, go on to be multiplied, in different countries, through a course of years and centuries, and by copyists of every qualification and disqualification, the learned, attentive, and conscientious, and the ignorant, mercenary, hasty, and blundering; moreover, motives of passion, party, and interest, pervert the integrity of some transcribers, and warp the judgement of more; so that in certain critical points and turning passages, where a very slight change of strokes would effect the purpose, *their* transcripts are made to speak a favourite language.

Let any man of plain sense say what should be done, in a case like this, and after the lapse of one or two thousand years, to produce a *true copy* of the authentic document. He would give such advice as the following: "Collect *all* the copies you can. Become versed in the forms of *handwriting* of different ages. Ascertain, of each individual copy, the *date*, *country*, and *character* of execution, that is, what marks it bears of accuracy, or of careless and hireling haste,—of strict fidelity, or of being garbled and interpolated,—what peculiarities it possesses, and whether its characteristic peculiarities are fairly attributable to design, or to circumstances above the knowledge and controul of the copyist. *Classify* your whole collection, according to the distinct channels of derivation through which each copy can be traced by legitimate evidence. Study the laws and operations of the mind: place yourself in the circumstances of each writer, and realize the influences to which he was exposed and the advantages which he enjoyed. Perhaps also, there may exist certain *very ancient translations* of this work: And are no *other authors* extant, of an antiquity equal to or far surpassing your best and oldest copies, who have *quoted* this writing? Neglect not to investigate these sources of information. Thus furnished, proceed to your task. *Compare* your documents. Note their *differences*. Examine the *authorities* for every different reading. Ascertain their manifest, or probable, *causes*. And *decide*, by those fair rules of moral evidence which approve themselves to the common sense of mankind. In *this careful manner*, go through the whole work: and the *result* will be, if not an absolutely perfect copy of the ori-

ginal, yet as nearly so as circumstances admit\*; nor, when you have performed all this, with the requisite pains and fidelity, will it be reasonable to apprehend that any material error will remain."

Lastly, let it be supposed that this has been performed: but, after the lapse of fifty or a hundred years, more manuscript copies, and some of them very old, are brought to light; and certain ancient translations, whose existence was before unknown, are discovered. The art of making a just use of these materials is also considerably advanced. What follows, but that the whole process, to a certain point at least, must be repeated?

Now every part of this series of suppositions has been literally realized with respect to the Holy Scriptures, and other ancient writings. Within forty years after that *august* æra, the invention of printing, the presses established in the great cities of Germany and Italy had sent forth editions of the most admired of the Latin Classics, and some of the Christian Fathers. These first editions were, in general, printed from single manuscripts, or at best from the collation of a small number, and those neither very ancient nor correct, but such as came most readily to hand. Indeed the fountains of manuscript authority were but beginning to be opened; and even the birth of the Art of Criticism, in ascertaining the genuine text of ancient writings, cannot be dated earlier than the sixteenth century, nor its inaturity before the middle, or rather the end, of the eighteenth. Fully acknowledging the valuable labours and great merits of the earlier editors during almost three hundred years, we must also admit that the texts of Homer, of the three tragedians, of Athenæus, of Cicero, of Virgil, of Horace, have not, till our own days, been brought to the probably perfect state in which the best and latest editions exhibit them. Some recent editors have, indeed, been too ready to admit alterations in the received text: but the evil has speedily wrought its own cure; and the temerity of rash innovators has been suitably chastised by critics of cooler judgement, and of equal or superior learning. Such, in the advanced state of literary criticism to which the world has arrived, cannot fail to be the issue; and this fact deserves the observation of the serious but unlearned Christian. He has no ground of anxiety for the inviolability of the Divine Word. Modern corruptions of the text or the translation, whether from mistake or design, cannot maintain

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\* One observation will shew how much the correctness of a text depends on the collation of MSS: the most perfect text we have, perhaps, of any classic, is that of Terence, which has been formed from a more extensive collation of MSS. than any other; the most inaccurate and imperfect is that of Paterculus, or of Hesychius, each of which has been formed on the authority of a *single* MS.

their ground. Their detection is ensured by the number, the divers sects and sentiments, and the rivalry, of scholars, critics, and divines. The danger is much greater, that ancient corrupt readings (which, in the long night of the middle ages, were easily admitted, and have now obtained a specious sanction from age and seeming authority) should elude the powers of critical discernment.

What, then, is the just statement of facts concerning the commonly-received Greek Text of the New Testament \*?

This question may be briefly and perspicuously answered.

Erasmus had the honour of first giving to the world a printed edition of the Greek Testament, at Basil, from the press of Frobenius, 1516, in folio. It was executed with a most indecent haste. "*Præcipitatum fuit*," the editor himself acknowledged, "*verius quam editum*." Hence this and the subsequent editions of Erasmus, 1519 and 1522, are deformed by egregious errors. He had the use of but very few MSS. and none of them of the highest order. It is a curious fact, that, for his first edition, he had only one MS. of the book of Revelation, and that mutilated in several places; Erasmus, therefore, filled up the chasms with *his own translations* from the Latin!—yet of this he has not admonished his readers.

At Alcalá † near Madrid, in 1522, was published Cardinal Ximenes's celebrated *Polyglott*, the fourth volume of

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\* We say, of the *New Testament* only, for the sake of narrowing the field of disquisition. It is self-evident that the facts must be similar with regard to the Old Testament, only in a still higher degree. The earliest books of the O. T. have had to pass through *fifteen* centuries, and the latest through *four* centuries, of longer exposure to the same general causes of mistake from the eyes and hands of copyists. In addition to these, we have far greater reason to suspect *designed* alterations, than in any part of the *New Testament*. The conduct of the Jewish rabbis to our Lord and his primitive followers, is a sufficient demonstration that they felt no bonds of restraint from piety or conscience. During the first three centuries afterwards, scarcely any of the Christians understood Hebrew; so that *they* could be no check upon wilful alterations by the malignant and restless Jews, contrived to darken the evidences of Christianity from the O. T. and to cast a slur on the veracity of Christ and the apostles in their quotations from it. This important charge has been completely established by Dr. Kennicott, in his *Dissertations on the State of the Hebrew Text*, 2 vols. 8vo. *passim*; and in his folio *Dissertatio Generalis*, § 21—24, and 63—87. The mere English reader may find himself some specimens of these designed alterations, if he will compare many of the passages cited by the apostles out of the Prophets with the same passages as they stand in the Authorized Version of the O. T. See also Bishop Lowth's excellent account of the State of the Hebrew Text, in his *Prel. Diss. to Isaiah*, p. 56—64.

† The Roman *Complutum*, whence the edition is called the Complutensian.

which contained the Greek Testament. The printing of this princely work had been finished in 1517, and the N. T. in 1514. The text had been drawn from sources quite independent of those accessible to Erasmus; but, the editors having never thought of describing, or even specifying, *what* MSS. they collated, it is impossible now to determine whether they yet exist, or were among those destroyed by the rocket-maker in 1749. (See *Ecl. Rev.* vol. i. p. 854.)—If they are extant in any of the European libraries, it is more than probable that they are included in subsequent collations. The inquiry, therefore, after the MS. authorities of this edition, can only be answered by inferences from its internal evidence; and these furnish proofs that the sources were very modern.

Erasmus republished his Testament in 1527, and again in 1535, with some alterations from the edition of Alcalá, principally in the book of Revelation.

The next who deserved the name of an editor of the Greek Testament, was the laborious and learned *Robert Stephens*. His first edition (Paris, 1546, 12mo.) differs from the Complutensian in 581 instances, exclusive of the Revelation. In those instances he adopts the readings of Erasmus, with few exceptions, among which are 37 from *manuscript* authority. He closely follows Erasmus, by far the worst guide, in the Revelation. The second ed. (Par. 1549, 12mo.) departs in 67 instances from the text of the first, but without assigning any reasons for the alterations. His third and most splendid edition (Par. 1550, folio,) differs from the two preceding ones in 284 places, and almost invariably follows Erasmus's fifth edition, 1535; except that in the Revelation he frequently prefers the Complutensian readings to the *Erasmian*.

*Theodore Beza's* editions are the next in critical chronology; and of them the best is that of 1582, Geneva, folio. His text differs from the third edition of R. Stephens in about 50 places. He possessed indeed some great advantages over all his predecessors: but his principles of criticism were so systematically erroneous, as to lead him to the most arbitrary and improper use of the means which he enjoyed. In his *Notes* he disapproved many readings, which still he permitted to continue in the text; while, in the alterations which he introduced, he was manifestly governed by mere predilection, often rejecting the strongest authorities, and resting on the weakest, and sometimes following *his own conjectures*, without any authority at all.

In 1624, some unknown editor published at the press of the Elzevirs, Amsterdam, a small edition of the Greek Testament, being the text of R. Stephens, 1550, but altered in about a hundred places, partly by the adoption of Beza's readings, and partly by arbitrary substitutions of the editor's.

So little are the affairs of men conducted by reason, that this edition, recommended only by the celebrity and handsome workmanship of the printer, soon grew into fashion, acquired the title of the *Received Text*, and has been copied in all the common editions ever since.

The last century, however, has witnessed the auspicious progress of Biblical Criticism. The London Polyglott had led the way; and at Oxford, in 1707, Dr. Mill published his most splendid and admirable edition, enriched with his valuable *Prolegomena*, and a noble collection of readings from manuscripts, the ancient versions, and the citations of the Fathers. He adopted the text of R. Stephens, of 1551. *Bengelius* went farther, and published a text partially improved, by alterations made on the authority of readings which he found in the previously printed editions, especially in the Book of Revelation; with a *select* collection of various readings: Tubingen, 1734, 4to. It was a maxim with him not to admit a single reading into his text, that had not appeared before in a printed copy! *Wetstein* published his inestimable work, of truly Herculean labour, in two folio volumes, at Amsterdam, 1751; with ample *Prolegomena* replete with important information, a vast collection of various readings, and notes chiefly philological. From an excess of caution, he adopted the Elzevirian text. England had the honour of producing the first printed copy of the New Testament, that exhibited a text formed by rational and careful criticism, on a proper use of sufficient sources of evidence and authority. This was edited in 2 vols. 12mo. 1763, by the learned printer, Mr. Bowyer, who received into his text the readings which *Wetstein*, on the evidence of MSS., had inserted in his margin. We are obliged to pass by the critical editions of Matthæi, Alter, and Birch, to save the patience of our readers. The last and most important present to sacred literature, is the edition of the Greek Testament by Dr. I. I. *Griesbach*, first published at Halle in Saxony, in 1775 and 1777; and, in a second and most carefully perfected edition, at Halle in 1796 and 1806, 2 volumes, 8vo. The *Prolegomena* are a treasure of scriptural information and criticism. The text is formed by the unremitting and patient labours of the excellent critic; its editor, from a scrutinizing and cautious use of all the proper means. From the constant habit of using the last edition, we confidently advance our opinion, that the constitution of the text in general proceeds upon a strictly upright and judicious application of the unimpeachable laws of fair criticism. In a word, we do not hesitate to say, that no man, in the present day, can justify himself to his conscience or to the public, as a satisfactory interpreter of the Scriptures and a competent defender of Christian Truth; who



does not, if he has it in his power, regularly consult Mill, Wetstein, and Griesbach, or at any rate one of the latter two.

We have felt much difficulty in compressing, within our confined bounds, this necessary detail. Our indulgent readers will now revert to the inquiry which enjoined upon us this excursion; namely, Did king James's translators possess, as the basis of their Version, a *text* of the New Testament well ascertained to be *exact* and *authentic*? The reply is obvious. At their time, and in their circumstances, the thing was impossible. The result of our whole disquisition we shall present in a few short propositions.

1. Our translators *could not* use the common or *received* text; for that was not constituted till near thirteen years afterwards. No man therefore can contend for the purity of both the ordinary Greek text, and the text used by our venerable translators.

2. We have no information, and at this distance of time it is hopeless to expect it, as to *what* edition was employed by them. Possibly the translators of the different books might not be uniform in this respect. From the troublesome operation of comparison, we find that in many instances they have rejected good readings of the Complutensian edition, and have preferred readings of inferior authority, from Stephens and Beza. Sometimes they have given the better reading in the margin: and we have found a single instance of their adopting a good Complutensian reading; in opposition to that which had more generally obtained. But it appears that they have, upon the whole, too implicitly adhered to the texts of Stephens and Beza.

3. The unlearned Christian has no ground of alarm about the certainty of the Scriptures and the security of Divine Truth. Even from the most corrupt text, and the most faulty version, that are known to exist, the facts, the doctrines, and the duties of Christianity, may be proved; though under some disadvantages. On this subject we may add the testimony of Dr. Bentley: "Not frightened therefore with the present 30,000 (readings collected by Dr. Mill) I, for my part, and, as I believe, many others, would not lament, if, out of the old MSS. yet untouched, 10,000 more were faithfully collected; some of which, without question, would render the text more beautiful, just, and exact; though of no consequence to the main of religion, nay, perhaps, wholly synonymous in the view of common readers, and quite insensible in any modern version." (*Phileleuth. Lipsiensis.*) The sole object of fair criticism is to restore the text to its original purity, as it came from the hands of the inspired writers. Collators and editors are no more infallible than printers and

publishers ; but their successive labours have been a series of approximations to perfection : and we have much probable reason for the opinion, that by the important labours of Griesbach the great object is *now nearly attained*, and that no emendations of consequence remain yet to be made. The libraries of Europe have been explored with the utmost diligence and repeated labour : but though many new documents have been brought to light, during the last thirty years, they have authorized no change of importance, while they have confirmed the decisions which modern criticism had previously pronounced. The fall of the Turkish empire, and the collation of the Hebrew and Syriac MSS. said to exist in India, will unquestionably give some interesting results ; but they can scarcely be any other than corroborative of what is already established ; at least with regard to the *New Testament*.

4. The authorized English version, notwithstanding the imperfections which we have freely, but, we hope, candidly mentioned, considering the infancy of critical knowledge at the time, is a very respectable and faithful representation of the text on which it was founded.

5. The Greek text of Griesbach's last edition has a just title, above every other yet published, to be received as a *standard text*.

6. It is highly desirable that the fruits of sacred criticism, produced by the arduous toils of illustrious scholars through so long a course of years, should be laid open to *universal* use. For this purpose, a *revision* of the established translation, transfusing into it the increased purity of the original text, would be the most obvious, easy, and generally acceptable method.

One of the volumes before us purports to be such a work, and claims our regard as an 'Improved Version' of the New Testament. The validity of its claims, it is our duty to examine. To say that we shall discover in it a strong bias of party principle, and that our decision will in many other respects be unfavourable, would be perhaps improperly to anticipate the result of an examination, which we shall endeavour to discharge with a conscientious regard to truth and justice.

The particular objects of our attention will be,—the text adopted as the basis of the version,—the divisions and punctuation,—the mode of rendering idiomatical and peculiar expressions,—the style in general,—the degree of integrity, or the deficiency of it, which marks the execution,—and the character of the notes.

A few remarks will then suffice on the mutilated New Testament, formed on the plan of the late Mr. Evanson.

(*To be continued.*)

Art. V. *Poems*, by the Rev. George Crabbe, LL.B. 8vo. pp. 256, Third Edition. Price 10s. 6d. Hatchard. 1808.

**N**EXT to the inconceivable variety of forms and substances that constitute the material universe, there is nothing in nature more wonderful than the diversity among things of the same species. Perhaps no two blades of grass, no two grains of corn, were ever entirely alike. The leaf of an oak is a familiar object, of elegant and simple construction : nevertheless we may almost safely affirm, that since the creation no two oak-leaves ever so nearly resembled each other, that they could not easily have been discriminated on comparison. To the mind even of an archangel it might be impossible to form an intelligible idea of the sum of such leaves that have been produced in the world, were their number recorded before him ; yet far more difficult of comprehension is the fact which we assume, and which we believe, that each unit of that sum would represent a certain leaf which had been marked by some peculiarity that distinguished it from all the rest. If in so small a compass, and so slight a subject, there be an endless diversity of character (for shape, size, and colour may be said to characterise foliage), of far greater variation from one general standard must the human countenance be susceptible, since it is composed of many features, the meanest of which is incomparably more curiously designed and more exquisitely wrought than the leaf of a tree. Faces are often so palpably akin, that they at all times remind us the one of the other, and occasionally mislead us with respect to persons of whom we have an imperfect knowledge ; but assuredly there were never two visages so *equal* (to use a geometrical term), that if placed together, and examined by an eye connected with an intellect above an idiot's, they would not have been found dissimilar in every line. The mind of man is infinitely more complex than his countenance, and capable, therefore, of modification in an infinitely higher degree. It is the noblest work on earth of that Being who made all things according to his own pleasure, and who made every species, not only more generally distinct from the other, but more individually distinguishable, as they rose in dignity in the order of creation. Two plants of the same kind are more unlike each other than two pieces of clay, two animals than two plants; two minds than two animals.

Now every thing in nature which can be perceived by our senses, is necessarily circumscribed within a line of impassable variation that determines its period, its form, and its dimensions. It is physically impossible for an acorn to increase to the size of a gourd, for a butterfly to live a hundred years, or for a human body to grow in the shape of a tree ; but the

mind, unrestricted by time, and unlimited to space, seems capable of infinite expansion, and everlasting improvement:—consequently, as the proportion of individual distinction is enlarged according to the ascending rank of the species in the scale of creation, human minds must be more diversified than all the visible forms and substances in the universe, being so transcendantly exalted above them in their nature and by their powers.

We mean to make the application of these remarks to the *belles lettres* only; though they would lead us through many a fair field of knowledge, and light us through many a dark maze of speculation. If all the objects in nature are thus perpetually varying amidst the harmonious and unbroken uniformity of the whole, and if the mind of every man living be modified so differently from the mind of every other, that he sees all things from a particular point of view, and receives impressions from them that are entirely his own; then are the glories of nature inexhaustible in themselves, as the subjects of contemplation, and they are illustrated beyond measure, as subjects of description, by their phases being changed to every eye and every intellect. We cannot, therefore, listen with patience to that idle and false perversion of a scripture phrase, which is the common cant, and common cry, of superficial critics; ‘There is nothing *new* under the sun!’ Every thing under the sun is new; the sun himself never rose twice on the same object; the same object never affected two imaginations alike. Immutability belongs to God alone; it is his own indivisible, uncommunicated attribute,—the perfection of Deity: all that his power has created to adorn and animate the earth, his providence is continually changing, dissolving, renewing: ‘they shall perish, but Thou shalt endure: as a vesture shalt Thou change them, and they shall be changed: but Thou art the *same*, and Thy years have no end!’ He, therefore, who would delight the world as a Poet, must first learn to look at Nature with his own eyes, and he will soon discover wonders and beauties in her aspect, of which he was never aware, while he squinted at her through ‘the spectacles of books,’ and beheld nothing but tawdry, indistinct, and mutilated distortions of her simple and exquisite charms. But he must not only see, he must feel, and above all, he must think, for himself, with unperturbed susceptibility of heart, and unshaken independence of soul:—then, and not till then, what he has seen, and felt, and thought, and thoroughly comprehended, he may publish to the world; for he, and he only, who understands himself and his subject, can make his readers understand either. It is an animating truth, that every man of persevering observation, however humble his genius, or narrow

his scope of inquiry may be, when he tells what he knows, divulges something which others do not know : the multitude of his thoughts must of necessity be so familiar to every one, that they can pretend to no particular distinction ; but there will be such a family likeness among them, that none will seem spurious ; all will be recognized as his legitimate offspring ; and a few at least will be so full of the spirit of their parent, that it will be self-evident that no other man but himself could have given them birth. If every poet would thus aim at originality, and instead of mere cross-readings of memory—the bulk of ordinary poetry is nothing else—would communicate the lessons of his understanding and experience, learned by heart, and not by rote ; though we will not undertake to say that there would be less frivolity foisted upon the public, we are sure there would be less dulness. In an author's works we should at any rate have the substance of his own conceptions, instead of the shadows of other people's, falling across his pages, as they flitted through his brain ; and we should see the distinct image of Nature herself reflected from the mirror of his individual mind, in place of a miserable copy of discordant features, made up from a thousand wretched portraits of her in common-place-books. Every volume thus curiously composed might add something to the public stock of ideas,—to that treasury of knowledge which has been accumulating since the creation, and which is the richest inheritance of the posterity of Adam ; for in it is included all the truth that has been discovered on earth, or revealed from heaven, in all ages and among all nations.

We have been led into this perplexed lucubration, through which we fear that few of our readers will follow us patiently, if they follow us at all, by the conviction left on our minds from the perusal of the volume before us, that every man of moderate talents may step forth as an original writer, in any path of elegant literature to which his taste inclines him, if he will courageously exercise his powers on those subjects that are most frequently within his view, and of which he has the opportunity of acquiring the greatest knowledge. Of this noble and successful daring Mr. Crabbe is a signal example. His poetical qualifications are considerably limited : fancy, fervour, grace, and feeling, he has only in a low degree ; his talents are chiefly of the middle order, but they are admirable in their kind, and he employs them to the utmost advantage. Strength, spirit, truth, and discrimination, are conspicuous in all his pieces ; his peasant-characters are drawn with Dutch drollery, and his village-pictures finished with Flemish minuteness. His diction is copious and energetic, though frequently hard and prosaic ; it remarkably abounds with antitheses, catch-

words, and other products of artifice and labour. His verse is fluent, but exceedingly monotonous; the pause in his heroic measure falling sometimes through ten couplets in a page after the fourth and fifth syllables: but he often strikes out single lines of perfect excellence, sententious as proverbs, and pointed like epigrams. A vein of peculiar English humour runs through his details; a bitter pleasantry, a moody wit, a sarcastic sadness, that seems at once to frown and smile, to scorn and pity. He is a poet half way between Pope and Goldsmith; but he wants the taste of the one, and the tenderness of the other; we are often reminded of each, yet he never seems the servile imitator of either, while his style and his subjects, especially in facetious description, occasionally elevate him to an equality with both. He sometimes borrows phrases, and even whole lines, from other authors; and as he does this from indolence, not from necessity, he deserves the discredit which such obligations throw upon his pages. One of his most masterly sketches in the Parish Register, that of the old blind Landlord, is ruined at the conclusion by the quotation of a line from the *Night Thoughts*, the substance of which the author had previously paraphrased in the context. No themes have been more hacknied in rhyme than the delights of villages, and the peace and innocence of country people; but as all the villages of former bards had been situated in Arcadia, Mr. Crabbe had nothing to do but to look at home, in his own parishes, (the one near a smuggling creek on the sea-coast, and the other among the flats of Leicestershire,) to become the most original poet that ever sang of village life and manners.

In the preface to this collection of his *new* and *republished* poems, Mr. Crabbe brings such critical recommendations in his hand, as ought perhaps to silence anonymous Reviewers. What can we say to '*His Grace the late Duke of Rutland, The Right Honourable the Lord Thurlow, Dr. Samuel Johnson, Mr. Burke, the Right Honourable Charles James Fox, Henry Richard Lord Holland, The Reverend Richard Turner,*' &c. &c.? Truly we can do neither more nor less than make our bow, and retire in mute astonishment to find a poet in so much good company. However, we *will* whisper one surly hint in his ear, as he shews us to the door,—'Mr. C., you are much too obsequious to great folks not to provoke the spleen of little ones.' But if Mr. Crabbe is a willow in his Preface, he is an oak in '*the Village*.' This is his master-piece. It was published more than twenty years ago; the best parts of it are familiar to most readers of poetical miscellanies, having been frequently reprinted.

This Piece ought to have concluded about the 106th line of the Second Part: but Mr. C., not content with being the Censor

of the Poor, most unseasonably becomes the Panegyrist of the Rich; at the end of 'the Village' he has lighted a great bonfire of adulation to the Rutland family, and though he dances about it with abundant grace and gravity, we cannot help thinking that he ought to have chosen another time and place for demonstrations of gratitude to his munificent patrons.—'The Newspaper,' and 'The Library,' are also republications of singular ingenuity, which, however, require no particular notice from us.

'The Parish Register,' a new Poem, like the book from which it borrows its title and its subject, is divided into three parts, Baptisms, Marriages, and Burials. We will quote a few of the last lines first, as a simple summary of the Village Life.

'Here, with an infant joyful sponsors come,  
Then bear the *new-made Christian* to its home;  
A few short years, and we behold him stand  
To ask a blessing, with his bride in hand:  
A few, still seeming shorter, and we hear  
His widow weeping, at her husband's bier.' p. 132.

The plan of this poem has simplicity, and perhaps nothing else, to recommend it; but the execution is intitled to very high praise; though there are some languid and heavy paragraphs, the humour and satire are well supported to the conclusion. Each part consists of a preamble, and a series of characters. From the general introduction, under the head of 'Baptism,' we extract the following picture of the reprobate end of the village; it is drawn with tremendous truth, and loathsome fidelity; but it is equal to any passage in the volume, and displays Mr. Crabbe's peculiar talent in its utmost force.

'Fair scenes of peace! ye might detain us long,  
But Vice and Misery now demand the song;  
And turn our view from dwellings simply neat,  
To this infected row, we term our street.  
'Here, in cabal, a disputatious crew  
Each evening meet; the sot, the cheat, the shrew;  
Riots are highly heard, the curse, the cries  
Of beaten wife, perverse in her replies;  
While shrieking children hold each threat'ning hand,  
And sometimes life and sometimes food demand:  
Boys in their first stol'n rags, to swear begin,  
And girls, who knew not sex, are skill'd in gin;  
Snarers and smugglers here their gains divide,  
Ensnaring females here their victims hide;  
And here is one, the Sybil of the Row,  
Who knows all secrets, or affects to know;  
Seeking their fate, to her the simple run,  
To her the guilty, theirs awhile to shun;

Mistress of worthless arts, deprav'd in will,  
Her care unblest and unrepaid her skill,  
Slave to the tribe, to whose command she stoops,  
And poorer than the poorest maid she duces.

' Between the road-way and the walls, offence  
Invades all eyes and strikes on every sense;  
There lie, obscene, at every open door,  
Heaps from the hearth and sweepings from the floor;  
And day by day the mingled masses grow,  
As sinks are disembogu'd and gutters flow.

' There hungry dogs from hungry children steal,  
There pigs and chickens quarrel for a meal;  
There dropsied infants wail without redress,  
And all is want and woe and wretchedness:  
Yet should these boys with bodies bronzed and bare,  
High-swoln and hard outlive that lack of care—  
Forc'd on some farm the unexerted strength,  
Though loth to action, is compell'd at length,  
When warm'd by health, as serpents in the spring,  
Aide their slough of indolence they fling.

' Yet ere they go, a greater evil comes—  
See crowded beds in those contiguous rooms;  
Beds but ill parted, by a paltry screen,  
Or paper'd lath or curtain, dropt between;  
Daughters and sons to yon compartments creep,  
And parents here, beside their Children sleep;  
Ye who have power, these thoughtless people part,  
Nor let the Ear be first to taint the heart.' pp. 40—43.

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' Here are no wheels for either wool or flax,  
But packs of cards, made up of sundry packs;  
Here is no clock, nor will they turn the glass,  
And see how swift th' important moments pass;  
There are no books, but ballads on the wall,  
Are some abusive, and indecent all;  
Pistols are here, unpair'd; with nets and hooks,  
Of every kind, for rivers, ponds, and brooks;  
An ample flask that nightly rovers fill,  
With recent poison from the Dutchman's still;  
A box of tools with wires of various size,  
Frocks, wigs, and hats, for night or day disguise,  
And bludgeons stout to gain or guard a prize.

' To every house belongs a space of ground,  
Of equal size once fenc'd with paling round;  
That paling now by slothful waste destroy'd,  
Dead Gorse and stumps of Elder fill the void;  
Save in the center-spot, whose walls of clay  
Hide sots and striplings at their drink and play;  
Within, a board, beneath a til'd retreat,  
Allures the bubble and maintains the cheat;  
Where heavy ale in spots like varnish shows,  
Where chalky tallies yet remain in rows;

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Black pipes and broken jugs the seats defile,  
 The walls and windows, rhymes and reck'nings vile;  
 Prints of the meanest kind disgrace the door,  
 And cards in curses torn, lie fragments on the floor.  
 ' Here his poor bird, th' inhuman Cocker brings,  
 Arms his hard heel, and clips his golden wings;  
 With spicy food, th' impatient spirit feeds;  
 And shouts and curses as the battle bleeds:  
 Struck through the brain, depriv'd of both his eyes,  
 The vanquish'd bird must combat till he dies;  
 Must faintly peck at his victorious foe,  
 And reel and stagger at each feeble blow;  
 When fall'n, the savage grasps his dabbled plumes,  
 His blood-stain'd arms, for other deaths assumes;  
 And damns the Craven-fowl, that lost his stake,  
 And only bled and perish'd for his sake.' pp. 43, 44.

We cannot afford another extract from this part. The cruel case of the Miller's Daughter, and the magnificent fortune of Sir Richard Monday, the parish foundling, cannot fail to attract particular attention.

The 'Marriage' department of this poem will probably be found the most entertaining to most readers; but we have only room to find fault. How could so correct a writer as Mr. Crabbe fall into such a breach of grammar as appears in this couplet?

— ' Like Lovelace, *thou* thy coat *display'd*,  
 And *hid* the snare prepar'd to catch the maid.' p. 80.

We will, however, make one whimsical quotation from the next page. After celebrating the marriage of the Squire and the Lady, he thus mentions the subscription of their names, and others, in his original Parish Register:

' How fair these names, how much unlike they look  
 To all the blurr'd subscriptions in my book;  
 The bridegroom's letters stand in row above,  
 Tapering yet stout like pine-trees in his grove;  
 While free and fine the bride's appear below,  
 As light and slender as her Jasmynes grow;  
 Mark now in what confusion, stoop or stand,  
 The crooked scrolls of many a clownish hand,  
 Now out, now in, they droop, they fall, they rise,  
 Like raw recruits drawn forth for exercise;  
 Ere yet reform'd and modell'd by the drill,  
 The free-born legs stand striding as they will.  
 ' Much have I tried to guide the fist along,  
 But still the blunderers plac'd their blottings wrong:  
 Behold these marks unfouth! how strange that men,  
 Who guide the plough, should fail to guide the pen;  
 For half a mile, the furrows even lie;  
 For half an inch, the letters stand awry.' p. 81.

Here we cut short the description of these unmanageable fists, as the author ought to have done; but the thought was so good, that he could not resist the temptation of spoiling it in six more lines.—In this part, if we pardon the wedding scene, we must condemn the *three similes* of 'Old Hodge' and his 'Dame': they are as sickening as the subject, on which the author seems to dwell with detestable delight.—The story of Phœbe Dawson deserves the applause which has been bestowed upon it by former critics: but the most affecting circumstance connected with it, we learn from the preface,—it was read to the late Mr. Fox on his death-bed, and was the last composition of the kind 'that engaged and amused the capacious, the candid, the benevolent mind of this great man.'

The third part, 'Burials,' is, in our estimation, the most curious and valuable. The portraits are painted *from life in death*; when man appears what he is. And how *does* he generally appear in this Christian land? Let us hear a minister of the Church, who has had long and ample experience.

'What I behold, are feverish fits of strife,  
Twixt fears of dying and desire of life;  
Those earthly hopes, that to the last endure:  
Those fears, that hopes superior fail to cure;  
At best, that sad submission to the doom,  
That, turning from the danger, lets it come.

Sick lies the man, bewild'rd, lost, afraid,  
His spirits vanquish'd and his strength decay'd;  
No hope the friend, the nurse, the doctor, lend—

"Call then a priest, and fit him for his end;  
A priest is call'd, 'tis now, alas! too late,  
Death enters with him, at the cottage gate;  
Or time allow'd—he goes, assur'd to find,  
The self-commending, all-confiding mind;  
And sighs to hear, what we may justly call,  
Death's *common-place*, the train of thought in all.

"True, I'm a sinner," feebly he begins—

"But trust in Mercy, to forgive my sins;"  
(Such cool confession no past Crimes excite!  
Such claim on mercy, as a sinner's Right!)

"I know, mankind are frail, that God is good,  
And, none have liv'd, as wisdom wills they should;  
"We're sorely tempted, in a world like this,  
"All men have done, and I, like all, amiss;  
"But now, if spar'd, it is my full intent,  
"To think about beginning to repent:  
"Wrongs against me, I pardon, great and small,  
"And if I die, I die in peace with all."

'His merits thus and not his sins confess,

He speaks his hopes, and leaves to heav'n the rest.' pp. 96, 97.

We are compelled reluctantly to pass over this striking description, without entering into a minute examination of

its parts, all of which are most fearfully interesting. In the whole course of our reading, we never met with a phrase that chilled us with such horror, as one that occurs in the 16th line—'Death's common-place!' And is there indeed a common-place train of thought in death? and is this which our author has given, the faithful expression of it? There *is*, and *this* is the faithful expression of it! What reader will not exclaim, 'Who then can be saved \*?' or rather, 'How shall *we* escape †?' We live but from pulse to pulse, from breath to breath; our time is only a series of moments; *one* of these will be *the last*;—eternity is bound up in it! ought not all the rest to be employed in preparing to meet it? that when Death shall break the seal of *that* moment, we may be ready to seize the prize of immortality, which, missed then, is lost for ever!

There is an inimitable conversation-scene in Cowper's poem on *Hope*, beginning,

'Adieu, Vinosa cries, ere yet he sips

'The purple bumper trembling at his lips,' &c.

by which it would appear, that such sentiments as Mr. Crabbe hears from the lips of dying men, are equally the common-place train of thought among the living. It will be well worth the reader's while to compare the two passages together; and he will at the same time discover the difference and resemblance between the two poets, each in his happiest vein.

In the lines succeeding the above quotation, p. 98,—in the character of his favourite Isaac Ashford, p. 113,—in his *Youth* from Cambridge, p. 130,—and in his *Sir Eustace Grey*, p. 232, Mr. Crabbe takes special care to mark his abhorrence of sectaries and enthusiasts. We will only make one remark on this: were he better acquainted with those whom he despises and reproaches, he would find less of 'Death's common-place,' and more of 'the joy that springs from pardoning love' (p. 98) among them, in their last hours, than he finds in his *poetical* parish;—for we trust that in his *rectorial* parish, his precepts and example, his fervid zeal and holy faithfulness, induce many, if not all, of his flock, to choose 'the narrow way' that leads to eternal life.

That all our extracts from this singular poem may not be coarse and gloomy, we will copy the conclusion of Isaac Ashford's character, which is very natural, and mournfully pleasing.

'At length, he found, when seventy years were run,  
His strength departed and his labour done;  
His honest fame he yet retain'd; no more;  
His wife was buried, and his children poor;

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\* Luke xviii. 26.

† Heb. ii. 3.

"Twas then a spark of—say not discontent—  
 Struck on his mind, and thus he gave it vent :—  
 " Kind are your laws, ('tis not to be denied,)   
 " That in yon house, for ruin'd age, provide,   
 " And just, as kind ; when young, we give you all,   
 " And then for comforts in our weakness call.—   
 " Why then this proud reluctance to be fed,   
 " To join your poor, and eat the parish-bread ?   
 " But yet I linger, loath with him to live,   
 " Who, while he feeds me, is as loath to give ;   
 " He who, by contract, all your paupers took,   
 " And guages stomachs, with an anxious look ;   
 " On some old master, I could well depend ;   
 " See him with joy, and thank him as a friend ;   
 " But ill on him, who doles the day's supply,   
 " And counts our chances, who at night may die :   
 " Yet help me, heaven ! to mourn my lot, is vain ;   
 " Mine it is not to choose, but to sustain."   
 ' Such were his thoughts, and so resign'd he grew ;   
 Daily he plac'd the workhouse in his view ;—   
 But, came not there, for sudden was his fate,   
 He dropp'd expiring, at his cottage-gate.   
 ' I feel his absence in the hours of prayer,   
 And view his seat, and sigh for ISAAC there ;   
 I see no more those white locks thinly spread ;   
 Round the bald polish of that honour'd head ;   
 No more that awful glance, on playful wight   
 Compell'd to kneel and tremble at the sight ;   
 To fold his fingers all in dread the while,   
 Till Mister ASHFORD soften'd to a smile ;   
 No more that meek, that suppliant look in prayer,   
 Nor that pure Faith, that gave it force—are there : . . .   
 But he is blest, and I lament no more,   
 A wise good Man contented to be poor.' pp. 113, 114.

The poem of *Sir Eustace Grey* presents a dreadful delineation of the woes and wanderings of a distracted mind. There are some very fine strokes of nature and truth in it, that display the author's profound knowledge of the human heart in its unconverted state. Of conversion he manifests his ignorance only; or else, if he knows what it is, he does not tell. The change wrought in the mind of the insane Sir Eustace, by 'a *methodistic* call,' when 'a sober and rational conversion could not have happened' to him, is either the greatest miracle or the greatest absurdity that we ever read of even in verse. We have not room to expose the contradiction involved in this monstrous story.

'The Hall of Justice' is a tale of excessive horror and abomination; there is a great deal of vigour, but very little poetry in it. We leave the few other pieces to their fortune.

Art. VI. *An Inquiry into the State of National Subsistence, as connected with the Progress of Wealth and Population.* By W. T. Comber. 8vo. pp. 389. Price 9s. Cadell and Davies, 1808.

THE laws of production, and the rules which ought to direct commerce, in regard to the means of subsistence, form a part of political economy, which fewer persons as yet understand, than almost any other branch of that important science. The great doctrine of freedom is now tolerably well comprehended, in all other departments of trade; it is allowed that the natural and beneficent effects of competition necessarily establish things on the best possible foundation; and that all interference on the part of governments tends only to disorder and injury. But this doctrine is by no means universally or generally admitted, in regard to the means of subsistence. There are some striking appearances, which at first view seem to distinguish the means of subsistence from ordinary commodities, and to constitute them a species by themselves. It is not a matter of choice, with the consumer of this species of commodities, whether he shall buy them or not. A certain portion of them he must have, and he will give all that he possesses in the world rather than not obtain it. Of all other commodities a man is, in a great measure, the master of his own demand. He may be willing to purchase any given quantity up to a certain enhancement of price, but there is a point at which he will stop. No such point however exists in regard to the necessities of life; and consequently no limit is set to the possible augmentation of their price. Further; in all other commodities, the demand of the consumer admits of a certain delay. He can postpone his satisfaction: if he is of opinion that the price is unreasonably high, and that the dealers will, if he exercise a little patience, be soon obliged to moderate their demands, he restrains for a season his impulse to buy; and by this means affords time for competition to produce its effects, and reduce the commodity which he wants to its due and natural price. As to the necessities of life, however, the case is totally different. Here the demand of the consumer admits of no delay; he cannot here postpone his gratification in hopes that the price will fall. In this situation the natural effects of competition may be anticipated; prices may rise to any extravagance beyond the just and necessary point, and one part of the community may thus perniciously prey upon the rest. Nor is this all; the effects attending a failure of supply in the necessities of life, are among the most dreadful which can attack human society. When other commodities, even those which are most highly useful, become deficient, inconvenience, more or less, is the only consequence. When bread

becomes deficient, the people must die; society loses its members: misery, excruciating to behold, overspreads the community. Other effects succeed. A body of men, desperate for want of food, is a troop of wild beasts. By what terrors can you restrain men from seizing whatever they behold, who are pushed forward upon you by the "king of terrors" himself in his most terrific shape? Society is now torn up from the foundation, anarchy succeeds, the law of the strongest only prevails, and men tear each other to pieces.

The view of these dreadful consequences has tended greatly to embarrass the thoughts of ordinary men on this subject; and has very generally impressed the opinion, that a concern of this unspeakable importance ought not to be left to itself, or to the course of nature, which they are very apt to regard as chance; but that it ought to form a very particular part of the care of government, and be put under regulations which may exclude the possibility of such direful events.

Since the publication of the work of Adam Smith, who made no exception of the necessaries of life from his general rule of freedom in regard to the production and traffic of all commodities, this has been regarded by many persons as one of the points on which he erred. Our legislature have proceeded upon this supposition, and under the influence of the landed nobility and gentry, who predominate in our legislative body, have made regulations, ostensibly, and no doubt intentionally, for the more secure supply of the necessaries of life, but in reality, and many would say quite as intentionally on the part of the landholders, to enhance the price of the necessaries of life, and the rent of land.

The question of policy, therefore, existing on this subject, has remained undecided. The philosophers, on the one hand, have insisted on the doctrine of freedom; they have maintained that the evils which are apprehended, and which afford the pretext for legislative officiousness and mercenary interference, can only find their real, or at least their best security, in that freedom which vulgar fears and vulgar interests would impair. The legislators, on the other hand, have stigmatized all this as mere speculation; assuring us that we were very much indebted to them for taking so much better care of us, than they would have done in listening to the philosophers.

Since the publication of the celebrated work of Mr. Malthus, in which such wonderful conclusions were drawn from the acknowledged relation between population and the means of subsistence, another question has arisen in regard to the laws of production concerning this peculiar class of commo-

dities. As the population of any country can never multiply beyond its command of the means of subsistence, is it not true likewise, that its command of the means of subsistence is dependent upon its population? that the more its population increases, the more of the means of subsistence it will, by necessity, command? that production, in short, no less depends upon man, than man depends upon consumption?

These two undecided questions, both difficult, both involving long and subtle inquiries, our author has contemplated as standing in need of investigation and solution; he has betaken himself to the arduous task with much zeal, and with talents and knowledge considerably beyond mediocrity. It has unfortunately proved, however, a task beyond his strength. Neither should he be discouraged with this sentence, harsh as, to an author, it may seem. They are questions which require the maturest acquaintance with political economy; and it was by no means possible that a learner, as Mr. Comber appears evidently to be, though a learner whom we would much more willingly stimulate than deter, should find his way unerringly through their intricate mazes. We strongly suspect, indeed, that he was not sufficiently aware of the separation of the two questions. His discussions relate to both; but the two are confounded together, and the observations which relate to the one are perpetually mixed with those which relate to the other.

The author has set out with a design which tended greatly to bewilder him. He proposed to give a historical account of the state of this country, in regard to the means of subsistence, from the earliest to the present times; and to mix the speculative discussions with the historical details; expecting, as it should seem, that they would throw light upon one another. But the consequence, as might have been easily foreseen, has been directly the reverse. As every question was undecided, and one doubtful proposition could only be brought to illustrate another, they have mutually shaded instead of illuminating each other; and the result is, confusion and obscurity. Had the speculative questions been first ascertained, a historical detail of the phenomena of provisions in this country, well illustrated at every step, by an application of the general principles, might have been in the highest degree useful, and might, better than almost any other scheme of persuasion, have succeeded in removing prejudices, and gaining converts to rational doctrines. But if the author expected, from a knowledge of the historical facts, to derive lights for the solution of the speculative questions, he must have proceeded upon a very erroneous idea of the

laws of philosophising. This would have been to proceed by the method of induction, a method so highly satisfactory in all subjects to which it is applicable. But in order to rise from particular facts to general laws, a multitude of instances must be observed and scrutinized. In this case, however, the train of facts in regard to one nation is, properly speaking, but a single instance; and affords, by no means, a sufficient foundation on which to build inductive conclusions so extremely general and comprehensive.

The author shortly states his object in the beginning of his preface.

'The change of system, by which additional limitations were imposed on the importation of grain, after the late scarcities, in 1804; and the comparatively trifling effect which the almost total interruption that subsequently took place in our foreign supplies, produced, with respect to the sufficiency of bread corn, induced some doubts of the solidity of those reasonings which from the preceding scarcities, inferred an increasing dependence on other countries for a considerable portion of our national subsistence.

'The imperfect solution of these doubts, which the works of theoretical writers afforded, led the author to search for the principle by which the production of food proportions itself to the population, in an examination of the actual progress of the country itself. This subject is indeed incidentally touched upon by every writer on political economy; but the author is not aware, that a distinct view of the progress of this increase, combined with an analysis of the causes which have retarded or accelerated it, has yet been presented to the public.

'In the opinion of some, perhaps, this basis may not be sufficiently broad for the establishment of general principles; but the coincidences which present themselves in the state of society, in those countries where the agricultural system, under different modifications, at present exists, confirm the results which flow from our historical review.

'If this detail should be considered by some too diffuse and general, he must observe, that the connexion, though not always immediate, will, it is hoped, generally be found necessary; and he even flatters himself, that the sketch here presented, however imperfect, may not be totally without interest, as exhibiting the principal features of our commercial progress; and may, probably, leave a more distinct impression on the mind, than those collections of mere chronological facts and documents, which form almost the only histories of the earlier periods of British commerce.'

Another passage occurs, in the introduction, where a condensed view is exhibited of the whole of the author's doctrines. As this affords, not only an outline of the inquiry, but a more accurate display of that particular point of view under which the author contemplated his subject, than any description which any other writer could give, nothing can be so instructive as the inspection of the passage itself.



'The subsistence of a nation, on which the extent of her population depends, arises from the same causes which promote her general prosperity. The opinions of those writers who would found it on that industry alone which is employed in the cultivation of the soil, have already been exploded in theory by Dr. Smith; but the same doctrines have been revived by Mr. Malthus, in his Essay on Population, who, arguing on those exploded principles, has inferred that the commercial population of a country, not only may exceed that just proportion to the agricultural, which is essential to the strength of a nation and the stability of her wealth, but that both the one and the other are in this country actually threatened from this cause at present.

'The only satisfactory mode of examining the truth of these doctrines is, by entering into an analysis of the circumstances which have actually attended the progress of the country in wealth, population, and agriculture, by which alone we can discover the connexion which exists between the causes, through the agency of which these effects have been produced.

'Under the appropriation of land, which appears even to have preceded agriculture itself, the soil, in the earliest periods, was cultivated rather to gratify the ambition, or the luxury of a few, than to promote the general happiness of the many; and this state of luxury and poverty, with the accompanying circumstances of war, desolation, and famine, characterized the purely agricultural state of society, in this, and in all the rest of Europe.

'In proportion as property became divided, industry increased; and that demand which was accompanied by an ability to afford an equivalent, stimulated to an increased production of the articles of subsistence. But the laws which were repeatedly enacted to force an increased production of the means of subsistence in the absence of such an effectual demand, demonstrate, by the evidence which they themselves bear of the starving state of the people, during an unexampled continuance of moderate prices, the utter inefficacy of mere agricultural population, to occasion an adequate production of the means of subsistence.

'But when, by the distribution of property and the increase of mercantile capital, the skill and industry of the people in producing articles of convenience, and use were gradually excited, the equivalent they were thus enabled to afford, stimulated to the increased production of subsistence and the produce of agriculture was increased during a time that the commercial population was increasing beyond the proportion of those employed in agriculture.

'It is highly probable that this disproportion has been increasing to the present day, but it is very demonstrable that the produce of agriculture has been augmented in a still greater proportion. If other proofs were wanting, the increased consumption of every class would of itself be decisive. The scarcities of grain, however, and the large importations which have been found necessary, in consequence, have given some countenance to the opinion of a population increasing beyond the means of subsistence. But it must be obvious that this arose in a great measure from failures of our crop. We shall find these casualties to have occurred very frequently in every period of our history. Whether this fickleness of our climate arises from our insular situation, northern latitude, or both; or from the comparatively limited extent of territory, which gives a more extensive

operation to the causes of unfavourable seasons, it will be found to have been a very powerful and general cause of scarcity and high prices of grain in this country. In the earlier periods of our history, these scarcities frequently produced absolute famine, with the concomitants of disease and pestilence. In modern times they no longer exhibit these dreadful features, but they produce very serious derangements in the order of society. Their immediate effects in enhancing the expences, or retrenching the comforts of individuals, during their actual continuance, are the least of the evils they produce in a manufacturing and commercial nation. Grain, though an object of minor importance to the higher and middling orders, forms a very important part of the subsistence of the lower. Any sudden and considerable enhancement of price, adds greatly to the number of those who are supported by the community. Extensive importations of grain too, under the enhancement of price which always attends scarcities, not only occasions a loss to the nation, but affects the balance of trade, and the value of our money in our exchanges with other countries. The competition too, which the sudden demand creates, both in the employment of ships and capital, enhances still farther the price of all our imports. The small proportion which these importations, after all, bore to the increase in the agricultural produce of the kingdom, forbids our referring them to any inadequacy in the country to support her present population, and the experience of the two last years demonstrates the general sufficiency of our agricultural produce. But the necessity of those importations is to be attributed, in addition to the failure of our crops, to the tendency of the legislative regulations to discourage the formation of stocks in the country. Such has been the legislative interference from the earliest periods of our history; and there seems little reason to doubt that the jealousy with which the government regarded the intervention of the dealer between the grower and consumer of grain, by occasioning the produce of each harvest to be consumed within the year, contributed greatly to the fluctuations of price and the scarcities which in the early periods were of such frequent occurrence.' pp. 10—14.

As the bounty on exportation was in reality itself a bonus to the land-owner, the subsequent regulations were calculated to secure to him the supply of the home market. Though it was pretended that such encouragements were necessary to secure an adequate growth of grain in the country, and to prevent our becoming dependant on foreign countries for supplies, yet we have never been informed how the foreign competition should in any case prevent the lands of the country from being cultivated.—Such competition would indeed have reduced the prices of grain, and consequently the profits of the farmer and the rent of the landlord, but the lands would still have been cultivated, though they might indeed have been worse cultivated, and have produced less. But a nearer examination suggests another reason for preventing the concurrence of the foreign grower, namely, the competition in the employment of land for the purposes of grazing, arising from the increased opulence of the labouring orders; and which, under the disadvantages to which the cultivation of grain is subject, would endanger the supplanting of tillage. Altogether, if the admission of foreign grain into our markets were perfectly free.

The regulations, however, made with a view to protect the English grower, though they have occasioned an enhancement of the prices of

grain, have been inadequate to the total exclusion of the foreigner; and in their tendency to discourage the formation of stocks, which are the most natural remedy against the inequality of seasons, have aggravated the disadvantages under which foreign importations have been made.

' In the successive enhancement too of the import rate, it may be greatly questioned, whether the interest of the land-owner has not been more consulted than the security of the country. It is at least certain that there are bounds in a manufacturing and commercial nation, to the enhancement of the price of articles of subsistence, beyond which a further rise might prove dangerous to the competition of our industry in foreign markets. That our arrival at this point has been protracted by the improvements in our national industry, the increase of our capital, and the peculiar circumstances of the moment, cannot be doubted; but it is evident the interests of the other members of the community are incompatible with an indefinite rise in the rent of land, to be supported by the progressive enhancement of the import rate.

' That difference which at present exists between our prices and those of the corn growing countries, and the manner in which, by the present regulations, our ports open to importation; as it effectually prevents the holding of considerable stocks of English wheat from one harvest to another, is one great cause of the fluctuations of our prices; and combined with the disproportion which exists between our consumption and the general stocks in those countries, has occasioned those enormous enhancements of price which we have lately witnessed.

' When the consumption of a country greatly exceeds the general produce of the neighbouring countries of exportation; it is from her own produce alone that a stock can be formed, at all adequate to her probable wants on the failure of her own growth. The surplus of the whole world would afford small relief to such a population as that of China.

' It is therefore the obstacles, which, in our present system, oppose themselves to the forming of stocks, and not the inadequacy of our growth, which form the principal difficulties of our present situation. The author has attempted to point out those obstacles, and has ventured to suggest some means of removing them. pp. 16.—19.

In pursuing his inquiry, the author begins at a period sufficiently remote, that of our Saxon ancestors; the effects of whose pastoral and martial character, upon the state of subsistence in the nation, are traced downwards to the era of the Norman conquest. The succeeding period differed from that of the Saxons, in many respects; but as far as regarded the means of subsistence, the change was not material. By the establishment however of the feudal system, and by the wars between the houses of York and Lancaster, effects of considerable importance were produced, which the author is at pains to ascertain.

Thus far the inquiry is extremely vague and general. The author concludes, with sufficient probability, or rather certainty, from the wretched state of society and government; that industry was all this time at a low ebb in the country; and

hence he infers that it must have been in a miserable state with regard to the means of subsistence. But there are very few historical facts which bear directly upon the question. Of this, however, the author has not been sufficiently aware; for he seems to have imagined that he had already obtained evidence to establish the favourite proposition of the book;—that the plentiful supply of subsistence, in any country, is not dependent upon the state of industry, in regard to land solely, but upon the state of industry, in general, including arts and manufactures, as the first object, rather than the second. Thus he tells us,

‘ In glancing the eye over the long period of four centuries, from the conquest to the reign of Henry VII. we are astonished at the small progress of the country in knowledge, industry, and population. Though some circumstances which were extraneous and incidental, had a limited effect in retarding this advancement, yet the great, leading, and permanent obstacles to the improvement of the country, and the amelioration of the condition of the people, arose from the agricultural state of society. The degradation and vassalage of the people which accompanied this state, may be traced to that appropriation of land which preceded the cultivation of the soil. The universality of this state of depression in every country during the prevalence of the agricultural system, seems to characterize it as the necessary and inevitable consequence of that confined direction of the industry of a nation.

‘ The re-action of the causes and effects which arise in such a state of society, upon each other, have the most powerful influence in perpetuating its continuance; and it is so far from containing in itself the seeds of a natural and necessary tendency to amelioration, that the emergence of a nation from such a state of barbarism, even when surrounded with civilized nations in an enlightened age, is so gradual as scarcely to be perceptible.

‘ Whatever, therefore, the importance of that species of industry which is applied to the cultivation of the soil, may be in a physical and absolute sense, we are compelled to deny its efficacy as a source of riches or a cause of civilization. Regarded even as a means of subsistence, it is not always a certain resource; and, unaided by arts and the industry dependent on them, an unfruitful source of population. Independent of the limited produce of labour arising from this confined exertion of the human powers, the tendency of such a state of society to generate constant wars, is itself a powerful means of repressing population. But it would be equally repugnant to facts and to reason, to attribute such a recurrence of war to a want of subsistence, either permanent or casual. The limit to population in such a state of society, arises from the reaction of moral causes, and not from a physical incapacity of the country to afford the means of subsistence.

‘ The opinions of those, therefore, who conceive the population of a country to be limited merely by a want of the means of subsistence, appear equally repugnant to experience, with those who represent agriculture as an inexhaustible source of population as well as riches. The errors of both appear to arise from overlooking that constant existence of

### 53. *Comber's Inquiry concerning National Subsistence.*

large proprietaries, which is the inseparable attendant of a state purely agricultural, and the jealousy with which the growth of the middle order is regarded. Whenever lands become divided, and their transference facilitated in any country, it soon resigns the character of agricultural, and, by exhibiting an increased produce of the soil amidst arts and manufactures, demonstrates that the importance of this species of industry is not absolute and exclusive, but collateral and relative to the other great causes of the wealth, prosperity, and power of a nation.' pp. 82—84.

There is one or two expressions in this passage, the absurdity of which deserves a more particular notice. 'Whatever the importance of that species of industry, which is applied to the cultivation of the soil, may be in a physical and absolute sense, we are compelled to deny its efficacy as a source of riches, or a cause of civilization.' It is not very easy, here, as on many other occasions, to discover accurately what is the author's meaning. That the species of industry, applied to the cultivation of the soil, should be efficacious in a physical and absolute sense, and yet not efficacious as a source of riches, appears to us a contradiction in terms; for we cannot suppose the author's head was still bewildered with the old theory about money, and that, in speaking of riches, he regarded it as nothing but gold and silver. But even in this view, we do not understand how manufacturing industry is more productive of riches than agriculture; as the weaver no more produces gold, than the husbandman. If we must hold to this sense, therefore, we must regard no industry as productive of riches but that which is employed in gold and silver mines. This is certainly not what Mr. Comber meant. But thus it fares with the man who undertakes to write on a very difficult subject, while his ideas are yet far from clear, and his power of detecting unmeaning phraseology is still extremely imperfect.—'Regarded even as a means of subsistence, it (that species of industry which is applied to the cultivation of the soil) is not always a certain resource; and unaided by arts and the industry dependent on them, an unfruitful source of population.' This is one of the most remarkable specimens which we have met with, of a man aiming to express a sense which he has not fully comprehended; setting down words when the thought is not yet ready; and imposing upon himself by phrases which have no meaning. Mr. C. has observed that agriculture has no where greatly flourished, where other species of industry have not, at the same time, been carried to great perfection. The various species of industry, including agriculture among the rest, owe their prosperity to the same causes, and rise and fall together. But it does not hence follow, that agriculture is not a certain source of population; for it unquestionably is. Wherever corn is produced by human beings,

there will human beings be found to consume it, unless when some unnatural cause prevents the natural consequence. When he says that agriculture, unaided by arts and the industry dependent on them, is an unfruitful source of population, it seems impossible to understand what he means. At those rude periods of our history, which he characterizes as the periods devoid of arts, does he mean to say that agriculture did not support population? That is impossible. If he means that it supported a very scanty population; this is true. But to what was it owing? Not to the state of the arts, but to the state of agriculture; and had the agriculture been good, it would have supported a greater population in proportion to the want of arts.

By the establishment of security, and the dissolution of the feudal system, a new order of things sprung up under the Tudors. 'The conversion of land to the growth of raw produce as an object of commerce,' is the circumstance which Mr. C. holds up to view as the principal feature of this period. Under the reigns of the Stuarts, another phenomenon took place. Grain was exported to foreign markets so regularly, as to become the system of the country. These topics form the subject of the third and fourth chapters. From the Revolution, a new scheme of management was adopted. As a boon to the landholders, a bounty was granted for the sake of forcing exportation, and for thus keeping the price of corn and the rent of land always high. The circumstances attending this system, from the revolution to the beginning of the reign of his present Majesty, are detailed in the fifth chapter. From this part of the work we can quote a passage which exhibits the author to much greater advantage, than the extract on which we last animadverted.

'But almost the first act of the legislature, after the revolution, was to grant a bounty of 5s. on the exportation of every quarter of wheat, when the prices should not exceed 48s. per quarter, and proportionate sums on other grain; and when it exceeded that price, allowing exportation without bounty.

'No other reason is assigned for granting this bounty, than the general advantages arising from exportation. It is not even asserted, that the prices in other countries had declined, or that we had become excluded from the foreign markets, by the competition of other growing countries. It was a mere gratuitous bonus for doing that which it was otherwise sufficiently the interest of the land-owner to do. If it can be considered as any thing but a bribe to the landed interest, who alone could support the new order of things; the only apology that seems to offer itself is, that the exportation of wool was prohibited in the same session; and this bonus might be considered as a compromise for the probable decline of wool, which that regulation might occasion. In the most favourable view of the origin of the measure, we cannot but regard it as the result

of a convention between the government and the landed interest, to which the commercial body, though materially affected by it, were not parties.

‘The enacting part of this bill is completely repugnant to the preamble, for in stating; that the exportation of corn is advantageous to a country, when the price is at a low rate, it extends this encouragement to a very high price, and one in fact which had only occurred once, and that during the great dearth, in 1674, and 1675, since the restoration.

‘The actual price at the time of passing this act, was only half that of the rate fixed in the act, and the growers’ price, or that at which a farmer would contract to deliver a quantity, was, according to the calculation of Gregory King, 28s. per quarter; it was evidently intended, therefore, to operate as a permanent and constant bonus on the growth of corn. But this was not the only act made for the interest of the land owner; for in order to promote the consumption of corn, a general licence for distilling spirits and low wines from malt was also granted; and beer, ale, cyder, and mum, were allowed to be exported, paying only 1s. per tun; and beef, mutton, and pork, were exportable without duty.

‘If we can suppose the landed interest to have imagined that, because they consented to allow the wool to remain in the country in order to promote manufacturing industry and afford employment to commercial capital, that therefore they were entitled to an indemnity on the other produce of their lands; such a measure could be considered in no other light than as a tax on the people for the privilege of exercising their talents, and would demonstrate how tenaciously the land-owners retain the idea of their being the natural lords and masters of the country.

‘However speciously this law has been coloured by attributing to its projectors profound and extended views of policy; it is too obviously directed to promote the interests of a particular class, to allow us to attribute its origin to any better motives; more particularly as this presumption is confirmed by all the concomitant circumstances. But, notwithstanding this was most decidedly the object of the law, we shall have reason to conclude, in tracing its operation and effects, that though it proved injurious to the commerce and manufactures of the kingdom, it did not benefit the land-owner, but proved in its consequences a bonus rather to the foreign consumer than the English grower.’ pp. 132—135.

During the reign of George the Third, the historical inquiry is more complicated, and several chapters are assigned to it. The first portion extends from the commencement of the reign to the consolidation of the corn laws in 1791. In this period the exportation of corn declined, while, as the author shews us, an increase took place in the produce of agriculture, as well as of manufactures and trade. In the period which intervened between the consolidation act, and the year 1803, the reader is called upon to contemplate the circumstances attending the occasional bounties, and the progressive rise in the price of provisions. The next subject of consideration is the imposition of the new restrictions by the act of 1804; the grounds of which, or the pretexts on which it was founded, are

examined, its inefficiency in excluding the foreign grower is proved, and a method is pointed out by which Mr. Comber thinks that object might be really accomplished. These topics are handled in the sixth, seventh, eighth, and ninth chapters.

The historical inquiry being thus finished, it is followed by a description of the present state of the country, and a glimpse into futurity. We are now, according to Mr. Comber, in more favourable circumstances than ever. This conclusion seems to be adopted, chiefly, because it is in unison with the author's doctrine, that when a country advances in arts and manufactures, she advances, *pari passu*, in a liberal supply of the necessaries of life. Now Great Britain is at present farther advanced than ever in arts and manufactures, therefore is she better supplied with provisions. *Quod erat demonstrandum*.

The legislative regulations of the country, however, which Mr. Comber's good sense, and his more than ordinary information, enable him to see through pretty clearly, lead him to apprehend considerable inconveniences for the future, while our laws prevent the formation of those stocks and supplies which the natural course of things would otherwise provide as a security against deficient crops. The situation of Europe, portentous as it seems, in his account forebodes no peculiar scenes of evil to this country, with regard to the necessaries of life.

The legislature has sometimes had recourse to the suspension of distilling from grain during seasons of scarcity. The author, in the conclusion of his work, examines this resource, and justly describes it as a very inefficient expedient.

On the whole, though we have been somewhat severe upon this work, we do not regard it as devoid of utility. It is of some importance to contemplate, in one view, the historical facts connected with the means of subsistence in our country, from the earliest to the latest period of our history; and though the author is not a master of his subject, those must be very well acquainted with it indeed, who will find nothing in his book to instruct them.

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Art. VII. *The Geography and Antiquities of Ithaca*, dedicated by Permission to the King. By William Gell, Esq. M.A. F. R. S. F. S. A. and Member of the Society of Dilettanti. royal 4to. pp. 119. Price 2l. 12s. 6d. Longman and Co.

THE desire to discover what is secret and obscure, is, like other inherent propensities of our nature, sometimes indulged to excess, or directed to improper objects. The mental power and activity which may be successfully employed in



elucidating some highly important department of Art and Science, or in developing truths closely connected with the well-being of man, sometimes exhausts itself in inquiries concerning subjects which, if they could be exhibited in the light of day, would have neither beauty nor excellence to recommend them to our regard. If one could be divested of the remembrance that it was a waste of time and intellect, much entertainment might be derived from watching the operation of this principle, when it takes possession of a mind not careful to distinguish pursuits which are trifling and useless from such as are dignified in their nature and beneficial in their effects. It leads many men, if we may so speak, to dive to the bottom of the ocean, for the sake of a pebble.

It appears to us to be a perversion of our natural inquisitiveness, when we pry curiously into things because they are obscure, and pass over what is clear and obvious. We have often been a little surprised at some of our literary acquaintance, who, in exploring the antiquities of an ancient cathedral, or a ruined abbey, would pay no attention to the plain and entire inscriptions of the place, but choose to fix their stand before some mouldering stone, which bore the appearance of having been once lettered, but which it is now absolutely impossible to read; and they would delight themselves in filling up broken sentences, or attempting to decypher mutilated characters, which the hand of time had converted into pure hieroglyphics. But while they have been occupied with these enchanting puzzles without the least use, one or two of the party, who could not cope with them in intellectual vigor, have acquired a tolerable knowledge of the history of the spot. Certain men seem to be in love with rust, and mutilation, and decay. They prefer a coin because it is oxydated, and a figure because it has lost a nose, and a monument because it is half crumbled into dust. They are literally fond of obscurity in their researches, like the bird of night, who would rather look out into the darkness of the nocturnal sky, from an ivy-mantled tower, than soar towards the sun. They will even search for difficulties, and indulge an unnatural exultation when truths, which were supposed to be well understood, are by some contrivance thrown into the dark. Our readers must be well aware that this perversion of an useful principle of our nature does not confine itself to coins, statues, and tomb-stones. Every topic of Art or Science, which is liable to question and disputation, it pursues as lawful prey. How then could antient poesy escape, which has so many references to obsolete customs, annihilated combinations of thought, obscure individuals, and uncertain places? For many centuries,

the scene of the exploits celebrated in the *Iliad* was generally supposed to be known. Alexander thought he knew where to find the tomb of Achilles, and congratulated his shade on the fame which Homer had bestowed. Antigonus could without hesitation determine the site of ancient Troy, in order to erect another magnificent city as its representative. Horace, in dissuading Augustus from rebuilding the town to which the Romans traced their origin, would have exulted in being able to say, "Its place is not to be found." It was reserved for modern times, effectually to deprive the traveller of the pleasure of contemplating spots rendered interesting by delightful recollections, and to confine his enjoyment, even when on the shores of Asia and among the Ionian isles, as much to the unreal picture of the Muse's painting, as if he had remained in the west of Europe. We need not remind our classical readers, of the keen disputes which have lately been agitated respecting the scenes described in the *Iliad*. Nobody knows, now, where the Scamander and Simois flowed, or where the Grecian camp was pitched, or even where Troy itself stood. In truth, we must call this the iron age of criticism. The sceptical spirit, which began by questioning maxims of politics, and doctrines of religion, has insinuated itself into every branch of literature; and one effect of its busy interference is to rob the most interesting scenes of our earth of all their acquired and extrinsic fascination, and, as it were by a knight's disenchanting horn, to sterilize a paradise, and demolish a magnificent palace. From the *Iliad*, the transition is easy to the *Odyssey*. For some time past, inquiries have been set on foot, respecting the places described in the latter poem. And the consequence already produced is a considerable degree of doubt with regard to their situation. The final result will be a determined denial of their existence. It will soon be discovered, that there was no such island as Ithaca; and then, by the most necessary of all inferences, that there was no port of Phorcys, no Rock Korax, or fount of Arethusa, no garden of Laertes, or palace of Ulysses. Let thus much be remarked on the spirit and result of modern researches into some branches of ancient literature. We now proceed to the work before us. Mr. Gell felt a strong disposition to believe that the description of places, in Homer, were not the inspired originals of a creative Muse, but the correct and sober imitations of specific archetypes in nature. Hence he undertook a voyage for the purpose of examining the Troad; and produced the *Topography of Troy*.—He has lately visited the Mediterranean again, for the purpose of exploring the antiquities of Ithaca, and proving that the author of the *Odyssey*

was conversant with the scenery of that island, and depicted it in his poem. It is only with the antiquities of Ithaca that we have any concern at present.

The general question, whether the island, described under this name by Homer, be any part of the material world, we consider to be interesting and important to those only who visit the East. It is allowed, the pleasures of travellers must be infinitely enhanced, when they combine, with the emotions raised by the actual beauty of the scenes themselves, a thousand glowing remembrances which restore for a moment the enthusiasm of youthful admiration and the more sober and chastened joys of riper taste. They find the scenery of nature enriched and decorated with beauties and enchainments, far beyond what colour, magnitude, form, and motion can bestow. But to the multitude of scholars, who must rest contented with what knowledge of the Mediterranean and the shores of Asia a chart will supply, the question whether Ithaca exists or not, is almost indifferent. The pleasure which any one receives from the local descriptions of Homer, arises purely from their resemblance to general nature. If he has seen mountains, and rocks, and clear springs issuing from the sides of hills, he is qualified to hear with delight the Muse who celebrates these grand or soothing scenes. The description of the garden of Eden in *Paradise Lost*, or of the island of Pleasure in the *Faery Queen*, imparts delight, though it has no exact model in nature; and perhaps in an equal degree with those descriptions which are faithful copies of well known scenes. Nor is the present question of any importance in elucidating ancient geography. For when we have converted the Poets into Topographers as much as we please, the relative situation of places, so far as their painting has exhibited them, will remain among the obscurest inquiries of literature. Soon after Sir Thomas More published his *Utopia*, a learned Frenchman found out its situation in the map of the world; and being engaged at that time in preparing a tractate on Geography, he delineated the newly discovered country about 53 degrees north latitude, and 63 west longitude. The same gentleman would probably have availed himself of the travels of Mr. Lemuel Gulliver, if they had been extant. And if he had undertaken to construct a chart of the ancient world, he might with the same felicity have chosen, for his authority and guide, the voyages of Ulysses, related in the *Odyssey*, and the wanderings of Io in the *Prometheus Chained* of Æschylus. This uncertainty as to places does not in the least invalidate the authority of Homer in his pictures of ancient manners, or his references to traditional events. The fiction of places and personages is perfectly

reconcilable with accurate descriptions of human character and the celebration of real exploits. But although this question of the situation or existence of Ithaca is but little interesting to those who design not to visit the Ionian isles, our office compels us to weigh the evidence adduced by Mr. Gell, and to state our opinion of the cause.

It is rather a disadvantage in the inquiry, that Ithaca and its scenery are mentioned but rarely by Homer. The Bard, it seems, wished to write a poem which might comprehend most of the marvellous recitals brought home by men who had visited distant parts. And he justly imagined that the return of Ulysses from Troy, would furnish him with a convenient vehicle for the communication of this kind of entertainment and instruction to his contemporaries. The proceedings of the suitors, and the greater part of the circumstances which happened in Ithaca, may properly be considered as a subordinate appendage to assist the main purpose of the poet. As the *Odyssey* chiefly consists of relations concerning other parts of the world, the kingdom of Ulysses is therefore but seldom brought into notice. When it is described, however, we meet with so much apparent precision, and features so discriminative seem to be pourtrayed, that the scholar may easily be led to believe that he knows exactly where to look for it, and that he should recognize it the moment it was seen. Homer has mentioned its relative situation to other islands, described its general and characteristic appearance, and painted some singular and permanent scenes belonging to it. We will, without entering into detail more than appears absolutely necessary, beg the attention of our readers to each of those particulars; and as we go along we shall compare the descriptions of the Poet, with the communications which Mr. Gell has made respecting the Island which he affirms to be the Ithaca of Homer.

Ulysses, giving an account of himself to Alcinous, *Od. ix. 21*, describes the relative situation of his country as follows.

Ναιετάω δ' Ἰθάκῃ εὐδαίμων· ἐν δ' ἤρος αὐτῇ  
 Νηριτον, εἰσοτιφυλλον, ἀριπρεπές· ἀμφὶ δὲ νησοί  
 Πολλαὶ ναιετάωσι μάλα σκιδόν ἀλληλησί,  
 Δελίχιον τε, Σάμῃ τε, καὶ ὑψηλῶς Ζακύνθος.  
 Αὐτὴ δὲ χθαμαλὴ πανυπερτατὴ ἐν αἰεὶ κείται  
 Περὶ ῥοφόν· (αἱ δὲ τ' ἀνευθεὶ πρὸς ἧν τ' ἡλίοισι).

Another circumstance is mentioned, *Od. iv. 844*, of some importance to the present branch of the inquiry:

Ἐστὶ δὲ τις νησὸς μέσση αἰεὶ πετρησσοῖ  
 Μέσσηγιος Ἰθακῆσι Σαμοίῃσι παιταλοίσσης  
 Ἀγέρις, ἢ μέγαλ' ἄλκιμος δ' ἐνὶ πύλοισι αὐτῇ  
 Ἀμφιδύμοι·

Now it is most mortifying to the scholar, who sails up the Mediterranean with the pleasing confidence that he shall succeed in his researches, to find no island in such a situation. A reference to the map shews that Cephallonia is the most western of the cluster of islands in that quarter. In this difficulty Mr. Gell avails himself of the easy resource of amending the passage which describes the situation of Ithaca. If his hypothesis cannot be reconciled to the Poet, the Poet must bend to his hypothesis. If the mountain will not come to Mahomet, Mahomet will go to the mountain. The learned Bryant leads the way in this violation of the text. In exchange for "αἰ δὲ τ' ἀνιυθεὶ πρὸς πῦρ τ' ἡλιώτεϊ," he proposes "αὐτὰς ἀνιυθεὶ." But this alteration is of no service; it is not sufficiently violent; only a part of the difficulty is removed by it. What is the use of shewing that Same was not east of Ithaca, unless the expression can be disposed of which informs us that Ithaca was west of Same? The beginning of the line πρὸς ζῶφον, which relates to the island of Ulysses, requires alteration as much as the latter part, which refers to the neighbouring islands, in order to accommodate the passage to Mr. Gell's and the learned Bryant's wishes. The reader will of course remember that if this licence of emendation be allowed, any difficulty may be removed, and any hypothesis established. Sir Geo. Wheeler, who has written on this subject, affirms the rock of Aotaco to be Ithaca, without any regard to this difficulty in the poem, and only because Strabo's description of the magnitude of that island does not agree with the modern Theaki. M. Chevalier, who some time ago published an account of Ithaca, did not disturb himself with these repugnancies; but assuming the pleasant persuasion that Theaki was the disputed land, he proceeds with Francogallican gaiety and ease to the description of its towns, its delightful prospects, and interesting scenes, without ever having touched at one of its ports.

The mention of Asteris by the poet contributes to throw a thicker darkness over this part of the subject. The most indefatigable search has not succeeded in finding it. Here Mr. Gell shall be heard for himself.

There would be little difficulty in determining whether Homer took his idea of Asteris from the rock of Dascallio, or from the promontory of Chelia, did the word Νῆσος admit of the interpretation peninsula, as well as island.—This, however, though admitted in compound words, does not seem consistent with the received opinion of the best scholars. Pliny, speaking of Asteris, says that it lay off Ithaca, in the open sea; yet Homer describes it as in the channel, and there is no island off Ithaca in the open sea. In fact, all the accounts of that author, whether relating to the geography or natural curiosities of Ithaca, are entirely fa-

bulous. Chelia seems to derive its name either from *Χελίος* or *Χελύς*, a point running into the sea;—such in effect is the nature of the place. It is evident that there is a good port on the left of the cape, and there is also an inlet at the isthmus, which joins Chelia. Same on the right. These are amply sufficient for the purposes of the suitors, and no place could have been so well chosen for the interception of a vessel returning from Pylos.

It is not absolutely impossible that some physical change may have joined Chelia to the shore of Same, either by an accumulation of sand, or by the shock of earthquakes: yet this is carrying conjecture rather too far. It is united to Cephallonia, by low land; but it would be absurd to imagine that a city ever stood on that isthmus, as it would have been close to Same. The point of Chelia stretches from Same about half way across the channel, towards Ithaca, and the ordinary passage to Cephallonia is from Aito to that promontory. Homer seems to allude to this situation of Asteris, in the speech of Minerva to Telemachus, where that goddess informs the prince, that the suitors lie in ambush at the ferry between Ithaca and the rugged Same. Now the situation of Same and Ithaca being known, the position of Asteris might be more easily determined: while the examination of the present appearance of the country will enable the reader to form an opinion on the subject. pp. 83—85.

This, then, is the plain statement, which is doubtless sufficiently discouraging. Homer declares Ithaca to be the most western of the Ionian isles, and affirms that Asteris, a small island with a good port, lies between it and Same. Now the Modern Ithaca is east of Same, and Asteris is not to be found. In spite of these inconsistencies, Mr. Gell persists in believing Theaki to be the Ithaca of Homer; and goes on to particularize and depict its scenery, as the certain archetypes of the poet's description.

The general and characteristic appearance of Theaki agrees with the expressions of the *Odyssey* respecting Ithaca. It is rocky, barren, and mountainous, abounding in trees and shrubs, and unfavourable to the growth and use of horses. But this coincidence loses its effect, because it is not the only island in this part of the world distinguished by a similar appearance. Aotaco is of the same rocky irregular aspect; and Sir Geo. Wheeler, for this reason, and because it is of inferior size, contends that it is the Ithaca of the poet. We may therefore dispatch this part of the cause with the brief mention already made.

If, then, no argument can be educed from the general appearance of the island, and if there be an irreconcilable difference between the relative situation of the poetic Ithaca, and the real Theaki; is it not useless and nugatory to enter into a minute examination of the smaller parts, and discriminative scenery of the latter? or can a multitude of incidental resemblances, in the face of the country, overbalance

the objection, that Theaki is not west of Same, and that there is no Asteris between the two islands?

The incidental resemblances which Mr. G. saw, or thought he saw, were so numerous and striking, that no doubt is left in his own mind of the identity of the Modern and Ancient Ithaca. In his opinion it seems more probable that the difficult passages should be corrupted, than that Theaki should not be the island of Ulysses, when its scenery so closely corresponds to the descriptions in the *Odyssey*. It would be a very grievous fault indeed, if Mr. G. had conspired with the learned Bryant to purloin a part of the consecrated text of the Father of Poetry, without some cogent reason for the sacrilege; or to incrust his precious metal with their alloy, without some powerful plea for the profanation. Whether such coincidences are pointed out and substantiated, as will justify the supposition that the passages in question are corrupted, will be seen as we proceed. The classical reader, we hope, will not be unwilling to see the description of the poet brought into comparison with Mr. Gell's survey of some of the scenes of Theaki. We wish the author had arranged the parts of his performance from the journey of Ulysses, rather than his own tour of the island. So convinced are we of the superiority of this method, for placing the present question in the most luminous view, that we have transposed the different scenes described in the present work, and thrown them into the order suggested by the poem.

When Ulysses is brought by the Phæacians to the shores of Ithaca, he is landed in the port of Phorcys, which the poet describes at large. That we may not disfigure our pages with long Greek citations, and protract the limits of our critique too far, we request the reader to give himself the trouble to turn to *Od.* xiii. 96. φορκυος δε τις εστι λιμνη, &c. Let him then compare with that description the following account of Dexia.

‘To avoid the fatigues of a long walk, we took a boat to convey us from Bathi to the ruins of a citadel now called Aito, or Palaio Castro, supposed by the inhabitants to have been the residence of Ulysses. We passed the pretty islet of St. Pantocratera, and soon arrived at the projecting promontories, which form the entrance of that division of the gulph called Bathi. On the right lay the little rock of Cazarbo, situated at the mouth of another inlet, now distinguished by the name of Dexia, a word significant of its position on the right hand of those who enter the port of Bathi.

‘The shore of Dexia nearly resembles in shape the figure of a horse-shoe, its southern extremity terminating in a rock of conic form, which divides it from Bathi. The projecting rock on the north of the entrance

exhibits the vestiges of a cave of considerable magnitude, in the formation of which art has been called in to assist the ordinary operations of nature. From this cave the interior of the port of Dexia presents a beach consisting of sand and pebbles, and sloping so gradually into the sea that boats may be drawn upon the land without difficulty, a circumstance the more remarkable, as a sandy shore is rarely to be found in Ithaca. At the head of the port are a few cultivated terraces and vineyards, spotted with olive and almond trees. The cave has now lost its covering, the stones lying conveniently for the use of the masons employed in building the town, and I should have quitted the island without seeing it, as no one imagined we could wish to see its remains, if one of the persons who had been active in its demolition had not fortunately heard of our anxiety to discover a cavern near Bathi.

‘The old people recollect the roof perfect, and many about the age of twenty-five remember it only half destroyed.

‘The rubbish occasioned by the removal of the covering has overspread and filled up the whole area of the cave to such a degree that its depth cannot be ascertained without digging; but the pavement must have been nearly on a level with the surface of the sea. Its length is at least sixty feet, and its breadth exceeds thirty. The sides have been hewn and rendered perpendicular with some labour. It is close to the sea, being only separated by that portion of rock which served to support the roof when it was entire. On the left of the entrance from the south, at which commences the sandy beach, is a niche, which on being cleared from the soil and stones, presented a species of basin, resembling those which are usually found in the walls of old churches in England. There is another of similar construction near the centre of the same side, a nd above both are certain small channels cut in the rock, which have served for the passage of water into the basins, and some are in consequence encrusted with stalactites, while others, where the water no longer trickles, are tenanted by bees.

‘The cave has been entered from the north as well as from the southern extremity; the former was, however, smaller than the latter, and must have afforded rather an inconvenient descent to the cavern. It is now called by the people of the island *της Δεξίας το σπηλαιον*, or the cave of Dexia. They are entirely unable to account for its formation, and the destruction of its roof by the Greeks, who entertain the most profound veneration even for the vestiges of a church, is a most decisive proof that it never served for the celebration of christian ceremonies.’ pp. 40—43.

It is obvious that some objections to the identity of Dexia and the port of Phorcys will present themselves. Strabo denies that Ithaca contained any spot which exactly corresponded to Homer's description. It may also be asserted, that a port with a lofty precipice in the back ground, and an excavated thoroughfare through the rock to the upper surface, is a scene so common, that a poet may describe it without designing a specific harbour. An English sailor will inform us of several similar spots round our own shores; and some geographers affirm that there is such an one near Cape Carthage, on the African coast. It is certain that the



port into which the ship of Æneas is driven after the storm in the Tuscan sea, is the very counterpart of the port of Phorcys. Virgil's description is evidently an elegant version of the passage in Homer. The Mantuan poet must therefore have considered the description of the port of Phorcys of a general nature, in which he might with propriety imitate his master; or he knew there was a similar harbour on the African coast: of which suppositions the one goes to destroy the evidence of Mr. Gell, and the other to invalidate it by admitting a plurality of similar scenes, and rendering the appropriation of the passage in question to a specific spot proportionably difficult and uncertain.

(*To be concluded in the next Number.*)

ART. VIII. *A concise View of the Constitution of England:* By George Custance. Dedicated by Permission to William Wilberforce, Esq. M. P. for the County of York. 12mo. pp. 474. Price 6s. bds. Kidderminster, Gower; Longman and Co. Hatchard. 1808.

IT were surely to be wished, that every man had a competent acquaintance with the laws and constitution of the country to which he belongs. Patriotism is a blind and irrational impulse, unless it is founded on a knowledge of the blessings we are called to secure, and the privileges we propose to defend. In a tyrannical state, it is natural for the ruling power to cherish political ignorance, which can alone reconcile men to the tame surrender of their natural rights. The diffusion of light and knowledge is very unfavourable to ill-founded pretensions of every sort, but to none more than the encroachments of arbitrary power and lawless violence. The more we explore the recesses of a dungeon, the less likely are we to be reconciled to take up our residence in it. But the venerable fabric of the British constitution, our hereditary mansion, whether it be tried by the criterion of convenience or of beauty, of ancient prescription or of practical utility, will bear the most rigid examination; and the more it is contemplated, will be the more admired.

The Romans were so conscious of the importance of imparting to the rising generation an early knowledge of their laws and constitution, that the contents of the twelve tables were committed to memory, and formed one of the first elements of public instruction. They were sensible that what lays hold of the mind at so early a period, is not only likely to be long remembered, but is almost sure to command veneration and respect. We are not aware that similar attempts have been made to render the British youth acquainted with the principle of our admirable constitution, not inferior surely to that of the Roman republic; a defect in the system of education, which

the circumstances of the present crisis loudly call upon us to supply. When our existence as an independent nation is threatened, when unexampled sacrifices must be made, and perhaps the utmost efforts of patience and of persevering courage exerted for our preservation, an attachment to that constitution, which is the basis of all our prosperity, cannot be too zealously promoted, or too deeply felt. It is a just and enlightened estimate of the invaluable blessings that constitution secures, which alone can make us sustain our present burdens without repining, as well as prepare us for greater privations and severer struggles. For this reason, we cannot but look upon the performance before us as a most seasonable publication. One cause of the attention of youth being so little directed to our national laws and constitution, in schools, is probably the want of suitable books. We have an abundance of learned and able writers on these subjects; but few, if any, that are quite adapted to the purpose we are now speaking of. Millar's is a very profound and original work; but it supposes a great deal of previous knowledge, without which it can be scarcely understood, and is in every view better adapted to aid the researches of an antiquary, or the speculations of a philosopher, than to answer the end of an elementary treatise. De Lolme's performance may be deemed more suitable; yet, able and ingenious as it is, it labours under some essential deficiencies, considered in the light of an elementary work. There is in it a spirit of refined speculation, an eagerness to detect and display latent unthought of excellences, in the frame of government, which is very remote from the simplicity requisite in the lessons of youth. Of Blackstone's Commentaries it would be presumptuous in us to attempt an eulogium, after Sir Wm. Jones has pronounced it to be the most *beautiful outline* that was ever given of any science. Nothing can exceed the luminous arrangement, the vast comprehension, and we may venture to add from the best authorities, the legal accuracy of this wonderful performance, which, in style and composition, is distinguished by an unaffected grace, a majestic simplicity, which can only be eclipsed by the splendour of its higher qualities. Admirable, however, as these commentaries are, it is obvious that they are much too voluminous and elaborate to answer the purpose of an introduction to the study of the English constitution. We do therefore most sincerely congratulate the public on the appearance of a work, which we can safely recommend as well fitted to supply a chasm in our system of public instruction. The book before us is, in every view, well adapted for the instruction of youth; the clear and accurate information it

conveys upon a most important subject, and the truly Christian tincture of its maxims and principles, are well calculated to enlarge the understanding and improve the heart. We beg leave particularly to recommend it to the attention of schools, in which, we conceive, a general acquaintance with the laws and constitution of the country might be cultivated with much advantage, as forming a proper preparation for the active scenes of life. Legal provisions for the security of the best temporal interests of mankind, are the result of so much collective wisdom and experience, and are so continually conversant with human affairs, that we know no study more adapted to invigorate the understanding, and at the same time to give a practical turn to its speculations. The close cohesion of its parts tends to make the mind severely argumentative, while its continual relation to the state of society and its successive revolutions, fences it in on the side of metaphysical abstraction and useless theories. What we look upon (for the reasons already mentioned) to be a most useful and interesting study at all times, we would earnestly recommend as an indispensable duty at the present crisis.

Of the merits of the work before us the public may form some judgement, when we inform them that it contains whatever is most interesting to the general reader in Blackstone, together with much useful information derived from Professor Christian, De Lolme, and various other eminent authors. Some will be ready to accuse the writer of having carried his partiality toward whatever is established too far: nor dare we say the charge is entirely unfounded. We are not disposed, however, to be severe upon him on this account. We wish to see the minds of our youth preoccupied with a strong bias in favour of our national institutions. We would wish to see them animated by a warm and generous enthusiasm, and to defer the business of detecting faults, and exposing imperfections, to a future period. Let us only be allowed to remark, that this policy should be temperately employed: lest the mind should suffer a revulsion, and pass, perhaps rather abruptly, from implicit admiration to the contrary extreme; lest, indignant at having been misled, it substitute general censure for undistinguishing applause.

We wish our author had, in common with Blackstone, expressed his disapprobation of the severity of the criminal code. The multiplicity of capital punishments we shall always consider as a reproach to the English nation, though, numerous as they are, they bear no proportion to what they would be, were the law permitted to take its course. The offences deemed capital by the common law are few; the sanguinary complexion of the criminal law, as it now stands, has arisen

from the injudicious tampering of the legislature. To us it appears evident, that the *certainty* of punishment will restrain offenders more than its severity; and that, when men are tempted to transgress, they do not weigh the emolument they had in view, against the penalty awarded by law, but simply the probability of detection and punishment, against that of impunity. Let the punishments be moderate, and this will be the most effectual means of rendering them certain. While nothing can exceed the trial by jury, and the dignified impartiality with which justice is administered, we are compelled to look upon the criminal code with very different emotions, and earnestly to wish it were carefully revised, and made more humane, simple, and precise.

As little can we concur with the author before us, in the defence he sets up of the donation of pensions and sinecures, where there are no pretensions of personal merit or honourable services. Standing quite aloof from party politics, we must affirm, that to whatever extent such a practice exists, exactly in the same proportion is it a source of public calamity and disgrace. To look at it, as our author does, only in a pecuniary view, is to neglect the principal consideration. It is not merely or chiefly as a waste of public money, that the granting of sinecures and pensions to the undeserving ought to be condemned; the venality and corruption it indicates and produces is its worst feature, and an infallible symptom of a declining state. With these exceptions, we have accompanied the author with almost uninterrupted pleasure, and have been highly gratified with the good sense, the extensive information, and the unaffected piety he displays throughout the work. Though a firm and steady churchman himself, he manifests a truly Christian spirit toward the protestant dissenters; and is so far from looking with an evil eye on the large toleration they enjoy, that he contemplates with evident satisfaction the laws on which that toleration is founded.

Of the style of this work, it is but justice to say, that, without aspiring to any high degree of ornament, it is pure, perspicuous, and correct, well suited to the subject on which it is employed.

As a fair specimen of Mr. C.'s manner of thinking, we beg leave to lay before our readers the following just and appropriate remarks on *duelling*.

Deliberate duelling falls under the head of *express malice*; and the law of England has justly fixed the crime and punishment of murder upon both the principal and accessaries of this most unchristian practice. Nothing more is necessary with us to check this daring violation of all law, than the same firmness and integrity in the trial of duellists which so eminently distinguish an English jury on all other occasions.

#### 74 Jarrold's *Dissertations on the Form and Colour of Man*.

‘Perhaps it will be asked, what are *men of honour* to do, if they must not appeal to the pistol and the sword? The answer is obvious: if one *gentleman* has offended another, he cannot give a more indisputable proof of genuine courage, than by making a frank acknowledgement of his fault, and asking forgiveness of the injured party. On the other hand, if he have received an affront, he ought freely to forgive, as he hopes to be forgiven of God. And if either of the party aggravate the matter by sending a challenge to fight, the other must not be a partaker of his sin, if he would obey God rather than man.

‘Still, it will be said that a *military* or *naval* man, at least, must not decline a challenge if he would maintain the character of a man of courage. But is it not insulting the loyalty and good sense of the brave defenders of our laws, to imagine that they of all men must violate them to preserve their honour; since the King has expressly forbidden any military man to send a challenge to fight a duel, upon pain of being cashiered if an officer; and of suffering corporal punishment if a non-commissioned officer, or private soldier. Nor ought any officer or soldier to upbraid another for refusing a challenge, whom his Majesty positively declares *he* considers as having only acted in obedience to his royal orders; and fully acquits of any disgrace that may be attached to his conduct\*. Besides, what necessary connection is there between the foolhardiness of one who risks the eternal perdition of his neighbour and of himself in an unlawful combat, and the patriotic bravery of him who, when *duty* calls, boldly engages the enemy of his king and country. None will dispute the courage of the excellent Colonel Gardiner, who was slain at the battle of Preston Pans, in the rebellion in 1745. Yet he once refused a challenge with this dignified remark: “I fear sinning, though I do not fear fighting†.” The fact is, that fighting a duel is so far from being a proof of a man’s possessing *true* courage; that it is an infallible mark of his *cowardice*. For he is influenced by “the fear of man,” whose praise he loveth more than the praise of God.’

Art. IX. *Anthropologia: or Dissertations on the Form and Colour of Man*; with incidental Remarks. By T. Jarrold, M. D. Member of the Literary and Philosophical Society, Manchester. 4to. pp. 261. Price 1l. 1s. bds. Cadell and Co. Burditt. 1804.

**B**EFORE we enter on the examination of this book, we have to apologize for neglecting a former work ‡ of the same benevolent and ingenious author, which we have hitherto delayed to notice, with the intention of considering it at some future time with several other publications in a general discussion of Mr. Malthus’s theory concerning population. In the mean while, we can venture to recommend it to the perusal of our readers, as a work of excellent

\* ‘See Articles of War, Sec. 7.

† ‘See Dodridge’s Life of Colonel Gardiner, an interesting piece of Biography, worthy the perusal of every officer in the army and navy.’

‡ *Dissertations on Man*: being an Answer to Mr. Malthus’s Essay on Population, 8vo. 10s. 6d. Same Publishers.

intention, and considerable ingenuity, though by no means of unimpeachable correctness. Dr. J. again appears before the public with an equally commendable design: 'to remove every unwarranted prejudice against the person of the negro.' The question, respecting the rank of the African in the creation, is not the less important at the present period, when the British legislature has, at length, ventured to concede to him some of the rights of humanity. For after all the attention which his cause has excited, all the exertions to alleviate his condition, all the heart-felt joy that has been felt at a prospect of his emerging from the abject state in which other men have placed him; should it be proved, that he is merely an anthropomorphous brute, or but a different species of Man, (which our self-love must immediately pronounce inferior) instead of having approved ourselves the friends of humanity, we have been insulting it, by introducing into our society an ambitious inferior, or a dangerous rival. If the Negro be of a different genus, only a well-shaped Oran Outang, we have as unquestionable a right, by the original grant of our common Maker, (Genesis ix.) to assert a property in him, and render him subservient to our wants, as we have to domesticate the Horse or the Camel. If he be a collateral species of our own genus, prudence calls upon us, as we value our own superiority, to keep him in subjection; lest he serve us in the same way as in many places the Norwegian Rat has served the British. Unless we are convinced of the identity of our own species with his;—that is, that the progeny of the Negro may in a series of years lose the parent's characteristic colour and features, and the progeny of the European assume them;—we cannot with justice and safety, it might be plausibly urged, admit him to the possession of equal rights with ourselves. Since the shortness of our lives prevents the decision of the question by direct experiments, we must endeavour to solve it, by an examination of Man in his present state. Blumenbach, in his *Fragments*, disproves the idea that Negroes are inferior in mental abilities and reason; and Dr. J. in the work before us undertakes to prove, not only that the difference, in form and colour, is the consequence of extraneous causes, but that their form and colour are in many respects even superior to our own.

We wish it were in our power to compliment Dr. Jarrold on the perspicuity and philosophical strictness of his reasonings; qualifications so necessary in a subject of such intricacy, and which he occasionally displays to considerable extent. But we are too frequently obliged to apply to him the very accusation he preferred himself, on a former occasion, against the celebrated writer whom he opposed. 'The research of

the philosopher extracting truth from doubtful evidence does not appear; in the place of it, I fancy I am reading the speech of a pleader, who is endeavouring to say all that is favourable of his friends, and all that is discreditable of his antagonists.' (Dissert. p. 120.) Dr. J. is thoroughly convinced of the justice and importance of the cause he is pleading, and so will the greater number of his readers be; but few, we apprehend, will think either his demonstrations of the positions which he judges necessary in order to establish it, sufficiently cogent; or the inferences, which he draws from facts, so strictly deducible from them, as they ought to be in a professedly argumentative work. In its present state, there is so much vagueness and inaccuracy which may be confuted or exposed by any one who undertakes to answer him, that we fear he has rather put arms into the hands of his opponents, than reduced them to submission. If he is vanquished, (to continue a figure too familiar in the present state of the world,) it will not be by an attack on his centre, but by harrassing his outposts, and cutting off his detached parties. The justice of these remarks will appear from the subsequent extracts; and we mention them, not to prepossess any of our readers against the performance, but lest they should be induced, by a disappointment in their expectations of correctness and perfection in parts of it, to condemn the whole; and because we are persuaded, that if Dr. J. had bestowed that care and judgement in digesting his materials and compressing his arguments, which the public has a right to expect from his abilities, his work, though less in size, would have been far superior in classical merit.

In the Introductory Section, after a few observations on the utility of the study of man, Dr. J. mentions the aim of his dissertation: to examine, independently of the light afforded by revelation on the subject, whether the existing difference of the individuals of the human race be specific, or merely owing to circumstances. He then commences his consideration of one of the principal hypotheses to the contrary, that of *Gradation*, as advanced more particularly by Mr. White, in his 'Account of the regular Gradation, &c.:' and continues it through the first part of his work. This doctrine, as he observes, has at all times been made an excuse for the imposition of slavery; the aboriginal inhabitants of America were branded as an inferior race of beings, enslaved, and in fact exterminated; the calumny has since been transferred to the unhappy African, who succeeded to their bonds. What else, indeed, could have given the conquerors of antiquity the semblance of justice in their conduct toward foreign nations, but attaching the idea of inferiority as men to their general appellation of *barbarians*? The Phœnician, probably, would

excuse himself for injuring one of our ancestors, with the words. He is only a Briton. But as this plea is not very philosophical, and as it will serve for the Negro, or any other race, as well as against him, the refinement of the present age has called in more plausible arguments. The hypothesis of the existence of a *chain*, in the productions of nature, affords by analogy the supposition, that in some instance the human race also is connected with the brute creation. This whole theory, therefore, Dr. J. strenuously opposes; and indeed, in the strictest sense of the word, it cannot possibly exist. Were the different species of the creation connected by *imperceptible* intermediate shades, the very term *species* must be exploded.

‘If we withdraw our attention from the nature of things, and from those subjects of which we can comprehend so little, and apply it to such as are more within the range of our capacities, we may, with the gradationist, trace a scale in every order and department of nature. Commence at any point, and the chain rapidly advances; from the least ponderous body, from the purest ether to the heaviest metal, there are innumerable intermediate links; one substance is a little heavier, has a rather greater specific gravity than another. The same chain holds good in the appearance of bodies, and in the dispositions and propensities of animals: a horse prefers being fed with oats, a cow is less partial to that grain, a sheep less so still, a hog turns it over with his snout, and if it takes a mouthful, it chews it with evident disgust, and is long before it pleases to swallow it. Other animals separate the husk from the flour, and eat only the latter; and some animals do not use this vegetable in any state.’ p. 41.

We may produce systems in which man shall stand next to the ape, the swine, the elephant, or the plucked fowl; but these are not the arrangements of nature. In order to study her works, we find it expedient to place them in a line; but it is not to be supposed that a Being, powerful enough to create, could be restricted by any such arrangement. The more we examine what are looked upon as connecting links, the more we find, that they belong decidedly to one or the other division. *Whales* and *dolphins* have been esteemed fishes, *zoophytes* plants, and the *fungi* animal productions; but they can as little be deemed intermediate in the chain of organized beings, as the *Georgium Sidus* a medium between fixed stars and planets, because he resembles the former in his appearance; and was at first esteemed one. Whatever chain fancy may picture in the productions of nature, man is as secure, by the characteristic of reason, from the intrusion of the ape, as the fixed stars, by their unborrowed light, from the intrusion of a planet. But Dr. J. thinks the dignity of man seriously endangered, by admitting the mere idea of a gradation; and requires that it be proved to exist throughout all the other productions of nature, before any connexion, even



of his animal part, with the brute, be argued from analogy. He therefore occupies the four first sections of his work, with considering the imaginary gradations between the different kingdoms of nature, and disproving their existence.

If there be a gradation of perfection, he contends, there must be a rank, not only in the different classes, but among the species. If this be supposed to be the case among animals in some instances, (though by far the greater number of these appear to have equal rights to preeminence,) to which of the minerals shall we assign the preference?

‘Which of the trees of the forest is the inferior...would bow to the other? and ought a plant of wheat to be considered as beneath them? Has not every vegetable a right to claim pre-eminence,...for usefulness, for beauty, or for hardness? One grows where another cannot, another grows more luxuriantly.’ p. 15.

The gradation from a mineral to a vegetable, is so untenable, as to need little refutation.

‘The law by which the increase of minerals is accomplished is proper only to minerals; it is that of affinity and not of assimilation: hence the two kingdoms are not only kept distinct, but at the remotest distance. It is in vain to talk of kindred, if the principle of existence be different.’ p. 18.

In considering the connexion between vegetables and animals, Dr. J. endeavours to prove, that the motion of plants, resembling muscular irritability, is the consequence of increased or diminished strength, occasioned by internal causes, which they can neither seek for nor prevent; and he suggests, that the accommodation of plants to the seasons of different climates, is merely owing to the different effect of solar heat in different countries. Here, by the way, the Doctor asserts, that “a muscle can only act, when it has passed over a joint, and is attached to two bones;” how does he account for the motion of the heart, or the actions of other muscles of the trunk, which pass over no joint? Speaking of the ascent of the sap, he says;

‘Could we discover the principle on which sap rises, it might be of incalculable utility in the business of life,...and why may we not discover it? It is not raised by a miracle, but by the use of natural means. To learn what these are, is not, I apprehend, a study beyond the human capacity. The circulation of the blood was as little known, and presented as many difficulties, till Dr. Harvey investigated the subject and made it easy of comprehension: the discovery was but of yesterday. To elevate water, without the complicated and expensive machinery now in use, might be one consequence of a knowledge of the principle we have been speaking of; and thus a new and extensive field of interesting investigation, and of practical utility, be opened to science. But though the subject is yet enveloped in darkness we know enough to be confident that the princi-

ple which moves the sap, and circulates the blood, is not the same.' pp. 26, 27.

We confess that our hopes of its being thus applicable, even should it be discovered, are very slender indeed! Waving however these considerations, he lays the principal stress of his argument upon the following reasoning:

'A chain implies progression, and as an animal is indisputably advanced beyond a vegetable, the point of union must be between the most complete and perfect vegetable and the most insignificant and doubtful animal. A polypus bears this character: it was long supposed to be a plant, but now is placed in the rank of animals, and is said to catch and devour flies, which is conclusive as to the kingdom to which it belongs. Let us take it, with all our ignorance respecting it, as the lowest of animals; and as all animals are superior to vegetables, the next link consequently is the most perfect of that order, and which is more so than an oak! But it is truly ridiculous to speak of these being united as parts of a chain. An oyster has no affinity to a cedar, or a grasshopper to any other tree, and they are the most fit and apposite links that I can discover.... There cannot be a scale of progression, if the most complete and perfect of one order does not bear a resemblance to the least perfect of the order next above it. A chain supposes a connexion and resemblance, but no animal in the creation corresponds to a forest tree.' p. 27.

In refuting the idea of a connexion between man, and the brute, the question, whether *reason* and *instinct* be radically distinct, is discussed at some length.

'Can it be ascertained that there exists a real distinction between instinct and reason? It can. Were it not so, it would be in vain to contend for man's immortality, or the meanest animal would have an equal claim. To differ only in degree is scarcely worth contending for: the difference, in order to be valued, must be essential. The one is not, cannot be, a part or property of the other. Reason is the glory that encircles man; he may dim its lustre, or add to its brightness: but instinct is without glory, it receives not honor, nor suffers shame. Reason presents the human race at the footstool of their Maker, to adore and worship him; it is man's highest, his greatest honor: but instinct grovels in the dust; it soars no higher than the wants of the body...it is a provision to preserve life.

'I wish not to pass by, or to detract from, the endowments of animals; I would not rob them of the smallest gift to place it on the head of man: the human race would be degraded by their highest endowments. I allow all that is asked for them,....memory, contrivance, foresight; and I allow that instinct admits of improvement, by the use of these endowments.

'Where then, it may be asked, is the distinction, where the separating wall, between instinct and reason? It is here: it is in the object on which the capacity given can be employed. The mole that digs a hole to hide itself, discharges the highest duties of its nature, and displays the utmost sagacity of instinct; but man erects an altar to his God.' pp. 33, 34.

Dr. Jarrold treats this part of his subject, if not with all the precision of the dispassionate philosopher, with all the

warmth which is due to so interesting a topic ; and draws, from the innate perfection of instinct, and the imperfection of reason, a powerful argument for the presumption of a future state. We were rather surprised, that among the various distinctions between the two he has not mentioned the formation or invention of speech, (*loquela*) which reason has enabled man to developè out of the voice, (*vox*) which he has in common with the brute.

In the fourth section, intitled, 'An inquiry into the relation, the parts which compose the world, and its inhabitants, bear to each other,' our author sums up the arguments against the system of gradation ; and, classing the method of God in creating the world among those subjects which are beyond our comprehension, insists strongly upon the pernicious consequences of aiming at unattainable knowledge.

In the following section, he resumes the position, that *the human race is of one species* ; and produces a number of circumstances, in which all periods and nations coincide. Mentioning afterwards the diversity of colour, he thinks the difference of complexion an indication, that we might expect the darkest shade, or black ; and though the colour of the Negro be so permanent in the individual, yet that its being entirely obliterated by intermarriages, without an effort of nature to preserve it, proves it to be not inherently implanted in his frame, but the effect of circumstances. Analogy from experiments on plants, however, greatly lessens the strength of this conclusion : indeed Dr. J. dismisses it with the following question,

'Allowing, if it be proved, that black is a colour natural to man, and that it exists independent of external circumstances, would even this amount to a full and complete demonstration, that there was a difference of species between persons of opposite colour ? Among animals, colour is not considered as relating to the species, why then should it be in the human race ?' p. 31.

He then proceeds to examine the difference in *form*, which occupies the remaining twelve sections of the first part ; deferring the consideration of the causes that occasion the colour of the skin.

The measurements of Negroes and Europeans by Mr. White, in order to prove that the ulna in the former is longer in proportion than in the latter, are amply discussed in the sixth section : and Dr. J. adds the measurements of 32 other persons, principally North Britons, of several apes, and of a few antique statues. Reducing the length of the ulna to a decimal of the whole height, we have obtained the following results ; which we apprehend will convey a clearer idea of their

aim and importance, than the tables of actual length inserted by Dr. Jarrold.

	Greatest	Least	Mean
White's 12 Negroes	,18085	,16287	,1717
12 Europeans	,15953	,14869	,1524
Jarrold's 32 ditto	,17543	,15463	,166
Lesser Gibbon } Apes	,3324		
Jocko	,21138		
Antinous	,17361		
Apollo Belvedere	,17378		

This greater length of the African ulna, Dr. J. accounts for, by remarking, that under the torrid zone, the period of adolescence, at which 'the arms commence a more rapid growth, which continues till the fabric is completed,' begins earlier than in temperate climates, though it continues as long.—We believe he has made a mistake, in asserting, 'that the humerus of the monkey is twice the length of that of a man, estimating according to the height of the body.' In the Jocko, and lesser Gibbon, the only two in which the entire length is mentioned, the humerus is ,28048 and ,29077 of the whole height; while the shortest human humerus in his 32 measurements is ,1944, or about two thirds of that length.

(To be concluded in the next Number.)

Art. X. *A new Dictionary of the English Language*: by John Pytches, Esq. late Member of Parliament for the Borough of Sudbury. Part. I. sm. folio, pp. 28. Price 2s. 6d. Phillips, 1808.

A LIVING language is essentially changeable; and the utility of works that are designed to restrict its metamorphoses, can only be partial and temporary. We are therefore by no means adverse to the project of a new English Dictionary, although we have repeatedly expressed our resentment of the rude and indecent censures which modern pretenders to lexicography have lavished on that of Johnson. Having long been hackneyed in the ways of men, we have learned shrewdly to suspect the character of any person, and of any book, whose merit requires to be evinced by the depreciation of others. Consequently, the following passage in Mr. P.'s preface has produced an effect on our expectations from his work, very different from that which he probably wished it to impress on his readers.

'Doctor Johnson's Dictionary (though it has some claim to originality and supremacy) is a defective, a treacherous, and an ill-arranged composition:

Deform'd, unfinish'd, sent before its time

— Into this breathing world, scarce half made up.

Shakspeare.

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' Like a stage-waggon upset, every material that has been packed and loaded, is found to be displaced, disjoined or shattered. It is an abundant accumulation of every error in literature, and not among the *miriads* of books in publication can be found one, in which so little merit, compensates for so much *supineness*, and extraneous matter. It is a *wilderness* without a way-mark, into which as soon as we enter, we find ourselves misled, hampered, unsafe, and lost. It is the production of a great, but an ill-regulated mind; and the manner of it dazzles, rather than informs; and teaches us to admire, rather than to comprehend the English Language. It was undertaken rashly, it was compiled under an ignominious stipulation, and pressed to a conclusion by the importunities and menaces of a herd of mercenary Publishers.' p. 4.

Our author proceeds to point out a variety of defects in Johnson's performance, under the heads of *Strictures* on his *definitions*, on what is here termed his *treatment* of words, on his *citations*, and on his *remarks*. To the greater part of these instances, we think Mr. P.'s objections reasonable, to others frivolous: but we can assure him, that our experience in literature does not encourage us to expect any work of equal magnitude and difficulty, in which a much greater number of errors may not be detected by any one who has just talent enough for the search, and who will undertake the invidious trouble.

Some peculiarities of Mr. P.'s orthography and style, are obvious in the short quotation which we have given. He has not intimated his reasons for differing in these respects from established custom; a defect of condescension at which we certainly do not repine. Let the reasons, or even the propriety, of the orthography, be what they may, we totally disapprove the introduction of it into *extracts* from other writers. Mr. P.'s intention seems to have been uniformly to reduce double into single *s*; for want, apparently, of considering that our single *s* has usually (and always when final) the sound of *z*. All other double letters he appears to retain; for although he writes *abhorrent* and *abhorrible*, it is evidently because he substitutes *abhorre* for *abhor*. That he does not ground his peculiarities on etymology, is demonstrated by his substitution of *i* for *y*, in *sympathy*, &c. We have already, in our remarks on Mr. Webster's Anglo-American Dictionary\*, expressed our disapprobation of all deviations, in works of this kind, from that orthography which has long been established by our best writers. If the justness of this opinion be evident, it will be so much the less necessary to waste any time in criticizing such deviations as those of Mr. Pytches.

The principal purpose of a vernacular dictionary, in our judgement, is that of exhibiting the best authorised forms,

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\* Vol. III. p. 44.

and significations, of words that are commonly used in writing or in conversation. The information which may thereby be imparted by persons of the most extensive reading, and of the most rational and polite colloquial intercourse, to others who want these advantages, tends to purify the language of books and of discourse from vulgarity and barbarisms; and to beautify it with perspicuity and precision.

The most effectual mode of accomplishing this important purpose, we apprehend to be, that of excluding, from dictionaries designed for general use, all words that cannot with propriety be introduced in writing or conversing on general subjects. At present our truly proper and useful words are buried under a load of barbarous, obscure, unusual, or technical terms, which enhance the price of a good dictionary, render its size inconvenient, and make its use very difficult, if not fruitless. To word-catchers, who require that a dictionary should explain to them every term that occurs in every book that has been printed in their language, and every phrase that they hear from all classes of our mingled community, we will just give an assurance that their expectations never can be fulfilled. Attempts to gratify so unreasonable a wish only render dictionaries nearly useless to all sorts of readers. We hope that they will be supplied with separate compilations of obsolete and provincial terms, that may greatly facilitate black-letter reading. We hope that our Cyclopedias, or rather some work appropriated to the express purpose, will afford a collection of scientific technical terms alphabetically arranged, accurately defined, and familiarly explained. We hope that English Dictionaries will then deserve that title, by exhibiting a genuine picture of the living language, undisguised and unincumbered by innumerable words which are no more English than they are Arabic.

One effectual method of increasing the ponderosity, and diminishing the utility, of a dictionary, is, to multiply the significations of every term to the utmost degree that its various positions and connections in language can render plausible. Into this mistake, Johnson unfortunately fell: but his progress in it falls very far short of Mr. P.'s. Who shall come after a philologist that has discovered *forty* different significations of the letter *A*? To enable our readers to judge of the extent to which such meanings may be invented, we adjoin a list of those which our author has assigned to the Verb *Abandon*; each of which is duly illustrated and sanctioned by examples. 'To desert, to forsake, to leave, to quit, to withdraw from, to throw by, to lay aside, to forgo, to dismiss, to discontinue, to eject from attendance,

to neglect, to leave to chance, to quit, to part from, to let go; with *by*, with *from*, with *of*, with *out of*, with *to*, with *to* separated inadvertently by a *preposition*.—No one will be surprised, that in this manner Mr. P. has filled eighteen pages with words that do not extend beyond four of Johnson's first edition. This formidable enlargement, it must not be denied, is owing in a considerable measure to the introduction of several words not admitted by the great lexicographer. An enumeration of them will enable our readers to estimate the vast obligations, which our literature has incurred, to the diligence and fidelity of Mr. Pytches. They are, *Aane* (the beard of barley, oats, "eared *ry*, and some kind of *weat*") Aaronical, Ab (Hebrew) Aback (Noun and Interj.) Abacot, Abacted, Abacus-major, Abada, Abaddon, Abaft, (*Prep.*) Abail, Abandon, (*Noun*) Abandoner, Abantian, Abaptiston, Abash (Verb *neuter*), Abasher, Abashment, Abate (*Noun*) Abatable, Abaw, Abbates, Abbathy, Abbatcal, Abbreviate (*Noun*), Abbreviative, Abbreviatively, A, B, C. (Adjective) Abcdarian (Adj.) Abdërian, Abdicater, *Abdominal-ring*, Abducer, Abear, Abearing, *To bring-abed, to-be-brought-abed*, Abeg, *Abele-Tree*, Aber, Abet (*Noun*), Abhorrently, Abhorfulness, Abhorible, Abid (V. A. and V. N).

On the last word, the author says, that Dr. Johnson determined it to have no compounded preterit. On the contrary, Johnson's words are, "To abide, v. n. I abode or abid;" and he adduces an example of *abid* in the *active* sense. His real fault was that of confounding the active and neuter senses under one head.

We have narrowly escaped augmenting the preceding list by several words which we did not recognise under the disguise of Mr. P.'s unaccountable orthography; but we found, just in time, that the only secure way of discriminating a new word from an old one, was to restrict our attention to those terms which the author has, very judiciously, distinguished by an asterisk. These, with two or three exceptions only, we regard as nothing better than mere incumbrances on his work. In the same manner, especially with a liberal use of *compound* nouns and verbs, it will be easy, and even necessary for him, in order to be consistent, to swell his dictionary not to four volumes only, as he announces, but to fifty.

In his title page, Mr. P. professes, that "the words are collected from the purest sources, exemplified by elegant and splendid specimens of composition, and supported by authorities of the *greatest* reputation and weight." That hardly any of those terms which the author has newly introduced *can* have these recommendations, will be obvious to every student of our language, from the list of them which we have given.

In order, therefore, to render complete justice to Mr. P.'s work, we hope that our readers will excuse us for extracting one of his articles, in which he had an ample choice of sources, specimens, and authorities.

'To abase. v. a. (*Βασίς*, Gr.)

1. To humble; to lower; to bring down.

If we be *abased*, we sigh to mount; and if we be high, we weep for fear of falling." *North's Dial. of Princes*. 221.

How is the grate oppressor's pride *abard*!

How were his troops, how were his navy *chas'd*!

*Blackmore's Eliza*, Bk. 7.

I will exalt the humble, and *abase* those who are high.

*Ezekiel*. 21. 26.

If the prince's power be from God as well as the pope's: if the pope's power concerning jurisdiction be natural as well as the prince's, if they flow both from one original, if they have so small difference, what meant you then by such odious comparisons, so highly and so ambitiously to advance the one, and so disdainfully and scornfully to *abase* the other.

*Bp. Jewel's Defence of the Church*. 758.

2. To lessen the dignity and influence of any thing.

Hath she forgot already that brave prince

Edward, her lord, whom I some three months since

Stabb'd in my angry mood at Tewksbury?

And will she yet *abase* her eyes on me,

That cropp'd the golden prime of this sweet prince?

*Shak. Richard 3rd. A. 1. S. 2.*

Achilles' deeds, the deeds of Peleus do *abase*.

*Golding's Ovid*. 15. 192.

The gods do not their care *abase*

To men of your inferior place;

They give no leisure to their eye,

To see where such men live or dy.

*Gorges' Lucan's Pharsalia*. 148.

3. To bend down; to sink; to vail.

Her gracious words their rancour did appall,

And sank so deep into their broiling breasts,

That down they let their cruel weapons fall,

And lowly did *abase* their lofty crests

To her fair presence, and discreet behests.

*Spenser's F. 2n. 2. 9. 32.*

He like a dog was led in captive case,

And did his hed for bashfulness *abase*,

As loth to see, or to be seen at all.

*Spenser's F. 2n. 6. 8. 5.*

In heraldry we say the wings of an eagle are *abased* when they are closed, or when the tops hang toward the point of the shield.

4. To humble; to testify a sense of humiliation.

When David makes his most solemn acknowledgements to God for his grate mercies to him, how doth he *abase* himself before him:—Who am I? and what is my people?

*Tillotson's Sermons*.

5. To cast down; to depress.

When the asses of Maursium are bound to a journey, they set forward so fast, that they seem rather to fly than run, but being overwearied, they are so *abased* that they send forth tears.

*Topell's Quadrupeds*. 25.

Yet all these ship-wrecks naught avail,

Their courage to *abase*, or quail.

*Gorges' Lucan's Pharsalia*. 116.

6. To reduce from a higher to a lower state.

Silver is known to be of such nature, that it will not be wrought with the hammer, before the silversmith has *abased* it with copper.

*Argol's Armory*. 4.



7. With *to*.

Let him not show any sign of pride and arrogance as tho he disdained them, but rather in some measure by *abasing*, submitting, and yielding a little to them in his behaviour preserve himself from envy.

*Dr. Holland's Plat. Morals. 182.*

No man ever fared the worse for *abasing* himself to his God.

*Bp. Hall's Works. 1201.*

The cause why I did *abase* myself to your state and infirmity was, to enhance you to heaven.

*Udall on the Paraphrase of Erasmus. 496.*

From the author's derivation of this word, he is evidently as deficient as Johnson was, in acquaintance with the ancient British dialects, whence numerous terms of our language have originated. The verb *abase* comes from the adjective *base*, which we doubtless have received from the Welch (or Cornish) *bas*, of similar signification. It is common (both in its simple and compounded states) to several remaining dialects of the ancient Iberian language, usually, but absurdly, denominated the *Celtic*. Thence it descended to the French, Spanish, and Italian tongues, all of which are strongly impregnated with the Iberian. The low Latin also, from which Johnson derives the word, was always Gallic. The source to which Mr. P. has referred it, is of all the most remote, and the most unlikely to be that from which we received it. The Greeks, however, might obtain the word from the Phenician or Getulian progenitors of the ancient Iberians.

How few of the authorities cited on this occasion by Mr. P. answer to the characters given in his title page, is too evident to require any comment. Excepting perhaps Tillotson, there is not one whose sole authority would render any word current in modern composition. Johnson's quotations are better selected, from Sidney, Dryden, the Bible, and Locke.

Mr. P., notwithstanding the unequivocal appearances of dogmatism which we have noticed, has prudently expressed his desire, that remarks on the parts which may be published as specimens should be communicated to him, before the subscription copies are sent to the press. We fear that there is little probability of his work undergoing so complete a reform, as would intitle it to public approbation. Our strictures have regarded the general state of lexicography, rather than so hopeless an object as the correction of Mr. P.'s performance. He appears to us to have a vast deal to learn, and unhappily as much to unlearn, in order to qualify him for the difficult task which he has presumed to undertake. If our remarks, notwithstanding, shall in any degree avail toward the correction and improvement of his work, should he persist in the publication of it, we shall consider it as some compensation for the painful duty he has imposed upon us, of reprobating the well-meant labours of an individual, from a regard to the interests of the public.

Art. XI. *A Monument of Parental Affection to a dear and only Son.* [By the Rev. Joshua Gilpin, Wrockwardine, Salop.] Bro. pp. 180. price 3s. 6d. Hatchard, 1808.

WITH real reluctance, we yield to a sense of propriety in assigning only a narrow space on our pages to this singularly interesting work; and we should certainly not be satisfied to dismiss it without extracting largely from its contents, but for the persuasion that it will soon be in the hands of nearly all who inspect our account of it. To a considerable class of readers it will need no other recommendation, than our assurance, that it is one of the most affecting publications we have ever read, and that it will afford the most refined gratification to those in whom religion has added, to feelings naturally susceptible, a solemnity and tenderness peculiarly her own.

As a description of the extraordinary talents and still more extraordinary moral qualities of a youth, who in his seventeenth year silently quitted a world which was unconscious of its loss, for a happier region and more congenial society, it presents an object which few will contemplate without feelings of pensiveness and sorrow. But as a "monument of parental affection," as written by a father worthy of such a son, and in a style worthy of such a subject, it has claims to a tribute of sympathy which scarcely any other work could solicit, and which none but the most hardened of stupid or vicious creatures would have the power or the inclination to deny. It is in this view, and for this reason, that it will make even a deeper impression on the mind, than the interesting stories of Kirke White and Elizabeth Smith.\* On the testimony, partial, it may be said, but undoubtedly sincere, of his excellent father, there is reason to believe that his character would suffer little in any respect from a comparison with either of those lamented young persons; while he appears to have possessed a mildness, a tenderness, a delicacy of soul, more exquisitely angelical, than almost any other human being whose qualities have been exhibited to mankind. But still, it is the *father*, rather than the son, that most deeply affects us; in every page of his narrative we feel his heart beating for this "dear and only son," through all our pulses; and our attention is so magically fixed to the subject by an irresistible charm of sympathy, that we do not, for some time, begin to observe as a curious fact, how a mind of natural vigour may be expanded into grandeur and kindled into brilliancy by the ardour of affection and the excitement of grief. We are almost certain that Mr. Gilpin would not on any other subject, or previously to the affliction which he deplores, have been able to produce those vivid colours of imagination, and those affecting strokes of genuine pathos and unstudied sublimity, which adorn this beautiful memoir. We shall only permit ourselves to add, that the excellent principles on education and other subjects, the admirable features of young Gilpin's character, and the softening solemnizing tendency of the whole performance, adapt it no less to impart benefit than to afford delight; while it communicates the "joy of grief," it will cherish that inestimable sensibility which alone is capable of tasting it, and will happily direct the attention, as Mr. Gilpin observes, in a pathetic dedication to his Parishioners, "to

\* See Ecl. Rev. Vol. IV. 193, 827.

the uncertainty of life, the loveliness of early piety, and the blessedness of dying in the favour of God."

Some of the finest passages are only to be properly relished in connection with the circumstances and persons to which they refer; we shall therefore quote but one paragraph, which does not particularly need explanation or comment, as a specimen of the style.—

'By the advice of many who anxiously sought our relief, we once more changed the scene among our connexions in the neighbourhood. This movement, however, afforded our dear son no other advantage, than that of receiving the last attentions of his surrounding friends, who met us at every place with tokens of their sympathizing regard—wherever we journeyed, he was still making his passage *through the valley of the shadow of death*. Through this dark and solitary region every man must necessarily pass: but the passage admits of a wonderful variety. Some men are hurried down this valley with a rapidity, which will not allow them to mark the terrific furniture of the place; while others are led through it with slow and solemn steps—multitudes tread this road under the torpors of a stupid insensibility; and many rush along it amid the turbulence of a raving delirium—some few favoured individuals are allowed to pass this way in a state of complete recollection and composure; and sometimes an extraordinary personage is carried through it in a kind of holy triumph. Our dear son went down into this desolate valley without disquietude, and *walked* deliberately through it without apprehension. We attended his steps from the beginning to the end of this painful journey, without ever withdrawing ourselves from his side. We observed the changes that took place at every stage, we marked every turn of his countenance, and caught every expression that fell from his lips. But, while we were solicitous to sustain his weakness and to smooth his path, we found him in circumstances rather to *afford*, than to *require*, support. An invisible arm sustained his soul, and supplied his wants. He neither felt any distress, nor *feared any evil*; for God was with him, even *He who giveth songs in the night* and *he who turneth the shadow of death into the morning*. Though he was fully sensible where-to his steps were tending, yet he went cheerfully forwards, neither hinting at the uneasiness of the way, nor casting one wishful glance behind. He surveyed the shadowy scenes around him without any consternation, and met every threatening appearance with an undisturbed serenity; discovering nothing but security and order, where others have found conflicts and terrors, perplexity and amazement. His faith and his patience unweariedly performed their proper work, *this* alleviating present pressures, and *that* unveiling future glories. Neither inward decays, nor outward accidents, could interrupt the regular exercise of these graces; and under their prevailing influence he meekly triumphed over all opposition—*This was the Lord's doing and it was marvellous in our eyes*, 127—131.

The melancholy event took place in September 1806.

ART. XII. *A System of Practical Arithmetic, Applicable to the present state of Trade and Money Transactions, Illustrated by Numerous Examples under each Rule; for the Use of Schools.* By the Rev. J. Joyce, Author, of the *Scientific Dialogues*, &c. &c. 12mo. pp. viii. 252. Price 3s. 6d. R. Phillips, London, 1808.

WHAT another book of Arithmetic! And is it in vain, then, that we have so often cried out, *Tedet nos horum quotidianorum librorum!* We are the more disheartened at the appearance of *this* book, because it comes from a new quarter, and is perhaps only the first of an innumerable shoal. Treatises of Arithmetic commonly spring from the desire felt by a country schoolmaster to commence author: but this work, we should conjecture, originates in the wish of a bookseller to try the effect of such a thing, as a speculation. Mr. Joyce is an ingenious, and doubtless an industrious man; so industrious, indeed, that we wonder how any being who has not as many heads and hands as Briareus, and as many eyes as Argus, can get through the business he accomplishes. He has judiciously abridged Paley's *Evidences of Christianity*, and Smith's *Wealth of Nations*; he has published eight interesting little volumes called '*Scientific Dialogues*' on the subjects of Natural Philosophy and Chemistry; he has the reputation of being the principal compiler of *two* Encyclopædias, completed (under other names) in the course of the last three years; and besides this, he teaches youth on the common week days, and a congregation on Sundays! Most of the performances in which Mr. J. has been concerned, have been so executed as to shew the correctness of his judgement, though not the depth of his knowledge: the little piece before us, notwithstanding it relates to so humble a topic, is, we think, the worst executed of any thing we have seen from the same author. The book makes a neat appearance, and will therefore, probably take; but it is far inferior to many other candidates for public favour on the same topic.

Sometimes the definitions are incorrect; if multiplication be, as this author tells us, "a short method of addition," and division "a short method of performing subtraction," how comes it that multiplying  $\frac{2}{3}$  by  $\frac{4}{5}$  makes it *less*, and dividing  $\frac{2}{3}$  by  $\frac{4}{5}$  makes the result *greater*; directly contrary to the nature of addition and subtraction? The definitions manifestly do not apply to the cases of fractions. As many of the teachers of arithmetic want instructing in this respect, perhaps our better informed readers will pardon us if we here give definitions of multiplication and division, universally applicable to all quantities. 'Multiplication is the finding a magnitude which has, to the multiplicand, the proportion of the multiplier to unity;' and 'Division is the converse of multiplication and denotes, 1st. the finding a magnitude which has to the dividend the proportion of the divisor to unity. 2ndly. The finding what abstract number has to unity the proportion of the dividend to a homogeneous magnitude, the divisor.' Again, in Duodecimals, the rules for operation are perspicuous enough: but the pupil is no where shewn what the various denominations in the result *really are*, though this information is absolutely necessary to preserve him from the grossest errors. So likewise the pupil may err in following the rule in note p. 141, since he is not guarded against applying it to *mixed repetends*. Farther: the definition of Arithmetical Progression is exhibited in bad grammar: the rules in Geometrical Progression are defective, arranged *backwards*, and obscured by the useless

introduction of algebraical symbols: Nor is there any explanation of arithmetical and geometrical means. We have also to remark that some of the examples are ambiguous, such as ex. 11. p. 39; and that at pages vi. 47, and 236, the author points his reader to the end of the volume for tables, specimens, &c. which are not there to be found.

To compensate for these inaccuracies and inadvertencies, Mr. Joyce has given just as much of the doctrine of chances as is of *no use*; and tables of logarithms of just such a diminutive size as renders them unfit for any beneficial purpose. He also presents definitions, rules, and examples, relative to logarithms; in which he tells us (p. 154) the index should be *minus* 3, when it should be *minus* 2: at p. 156, rule iv. is defective, as there are no directions for working negative indices: and at p. 161. ex. 4. the result is *right by chance*, there being a compensation of equal and contrary errors. We add that Mr. J. is not, as he seems to think, the first who has introduced logarithms into a system of Arithmetic: it was done nearly 20 years ago by Keith.

The best executed part of this work, in our estimation is that which relates to Interest, Annuities, Survivorships, &c. where Mr. Joyce acknowledges his obligations to Mr. J. J. Grellier, of the Royal Exchange Assurance Office. We shall terminate the present article, with two extracts from this part of the performance, which will probably convey interesting information to many of our younger readers.

By law, more than 5 per cent. cannot be received as interest of money in this country; though at various periods of our history different rates of interest have been allowed, as will be evident from the following table.

In 1255 50/ per cent per annum was given as interest, in 1270 to 1307 45/; in 1422 to 1470 15/; in 1545 it was restricted to 10/; in 1625 reduced to 8/; in 1643 to 1660 6/; in 1660 to 1690 7/ 6s. 6d/; in 1690 to 1697 7/ 10s; in 1697 to 1706 6/; in 1714 to the present time 5/.

In many parts of the world a much higher rate of interest is given, and also in the colonies, belonging to this country. In India, for instance, 12 per cent. is the legal interest for money; and in the English settlements in New South Wales, the rate of interest is fixed at 8 per cent.

I shall in this note give the price of stocks for one day, and an explanation, so as to render the information, on this head, contained in the papers, intelligible to the youngest reader.

#### PRICE OF STOCKS.—FEB. 20.

Bank Stock 226	Omnium 1 $\frac{1}{2}$
India Stock —	India Bonds 2s. dis.
3 per Cent. Red. 62 $\frac{1}{2}$ 63 $\frac{1}{2}$ 63	Imp. Ann. 8 1-16
3 per Cent. Cons. 62 $\frac{1}{2}$ $\frac{1}{2}$	Ex. Bills 1s. dis. 1s. pre.
4 per Cent Cons. 80 $\frac{1}{2}$ 81 $\frac{1}{2}$	3 per Cent. Imp. 62 $\frac{1}{2}$ $\frac{1}{2}$
5 per Cent. Navy 95 $\frac{1}{2}$ 96 $\frac{1}{2}$ 96	Lottery Tickets 18/
Bank Long Ann. 17 $\frac{1}{2}$ 18	Cons. for Feb. 25. 62 $\frac{1}{2}$

1. Bank Stock 226: that is, 226/ must be given on that day to purchase 100/ of that stock, the annual interest of this is about 0 or 11 per cent.

2. India Stock —; none of this stock was sold on the day.

3. 3 per Cent. Red. 62  $\frac{1}{2}$ , 63  $\frac{1}{2}$ , 63. The price of this stock fluctuated in the course of the day; it began at 62  $\frac{1}{2}$ , or 62/ 17s. 6d.; it rose to 63  $\frac{1}{2}$ ,

or 63*l.* 2*s.* 6*d.*; and when the market, as it is called, closed, the value of 100*l.* in the 3 per Cent. Reduced was 63*l.* exactly.

4. 3 per Cent. Cons. 62½  $\frac{1}{2}$ ,  $\frac{1}{2}$ . This stock fluctuated as the last, viz. from 62*l.* 7*s.* 6*d.* to 62*l.* 1*s.* 6*d.* and then back to 62*l.* 10*s.* The reason of this stock being of less value on this day than the 3 per Cent. Reduced, is that more interest is due upon the former than on the latter; that is, half year's interest is due at Lady Day on the Reduced, but the half year's interest on the Consols is not due till Midsummer.

5. 4 per Cent. Cons., 5 per Cent. Navy; and 3 per Cent. Imp., will be understood from what has been said.

6. Bank Long Ann. 17½ to 18. This refers to certain annuities granted for a term of years; the market price of which on this day was 17½ to 18 years, that is, if I wish to purchase 50*l.* per annum of these annuities, I must at the lowest price pay 50*l.*  $\times$  17½, or 893*l.* 15*s.*, and at the highest 50  $\times$  18 or 900*l.*: and for this 893*l.* 15*s.*, or 900*l.*, I should be entitled to 50*l.* per annum for about 52 years; the time when these annuities terminate. Hence these are called *terminable* annuities.—Imp. Ann. 8 1 16, or 8½ is of the same kind, but worth only 8½ years purchase, because they terminate so much sooner; that 50*l.* per annum in these might be purchased for 403*l.* 2*s.* 6*d.*

7. Omnium, 1½ *pr.* This is a word that refers to the several sorts of stocks in which a new loan is made: for instance, if government borrow 20 millions, and give to each lender, for every 100*l.* so purchased, 100*l.* 3 per cent Consols, 50*l.* in the Reduced, and the rest in Long Annuities: then this stock, the moment it is subscribed, is saleable, and while the different articles are sold together, it is stiled *omnium*; and 1½ *premium* means, that a person to purchase 100*l.* of this loan, must pay 1½ or 1*l.* 5*s.* more than the original lender; had it been 1½ discount, then the purchase would have been 1*l.* 5*s.* less than the original cost, or 98*l.* 15*s.*

8. India-Bonds, 2*s.* *dis.*: this phrase shews, that the bonds of 100*l.* given by the East India Company are 2 shillings each discount; that is, to purchase 9 of these I must pay 899*l.* 2*s.* instead of 900*l.*

9. Ex. Bills, 1*s.* *dis.* 1*s.* *pr.*, shews that exchequer-bills of 100*l.* each, fluctuated in value from 1*s.* discount to 1*s.* premium: at one part of the day 10 of them would have been purchased for 10 shillings less than 1000*l.* and at the close of the market 10 shillings more than 1000*l.* must have been given for them.

10. Lottery Tickets, 18*l.* shews the price of Lottery Tickets for the time being.

11. Consols for Feb. 25. 62½, shews that some persons had bought stock in anticipation, and agreed to give for it on the day mentioned at the rate of 62*l.* 10*s.* per cent. pp. 168.—169.

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Art. XIII. *A Key to Joyce's Arithmetic*; containing Solutions and Answers to all the Questions in the Work. To which is added an Appendix shewing the Method of Making Mental Calculations, with numerous Examples. By the same Author. 18mo. pp. viii. 208. price 2*s.* 6*d.* bound. R. Phillips. 1808.

**THIS** Key is very conveniently adapted to the size of the waistcoat pocket of any young gentleman, who can coax his mamma to purchase it for him, or to give him money for such laudable purposes, and thereby enable him to impose upon his master, by presenting Mr. Joyce's solutions instead of his own. It is neatly printed, though not so free

from press and other errors as might be wished. In some places we find, for whole pages together, the dot of multiplication introduced instead of the symbol of equality; and in others we trace the omission of the mark of radicality. But these are trifles compared with the absurdity of saying (p. 60) "I divide by 8*l*. instead of multiplying by 2*l*. 6*d*." It is extremely unlucky, when a writer on arithmetic proves himself ignorant of the nature of such simple rules as multiplication and division. But Mr. Joyce is equally unfortunate in the rule of three; for he says, as 12 gallons are to 3*l*. - 18*s*. so are 65,873 gallons, to 21,408*l*. 14*s*. 6*d*. and all his proportions are equally ridiculous. Our readers will at once see that this is not hypercriticism; a proportion is constituted of two equal ratios, and ratio is the relation which subsists between magnitudes of the *same kind* with respect to quantity. So that it is as absurd to state the proportion between money, and a measure of capacity, as it would be to determine how much blueness there is in thunder, or how much melody there is in a typhus fever. After this, we do not much wonder that our author applies to questions generally, the elegant appellation of "*sums*," (p. 62.). To make amends for these inelegancies and inaccuracies, we are presented with a syllabus of 'mental arithmetic,' carefully abridged, as we conjecture, from Whiting's little piece under that title published in 1788.

It should be observed, however, that Mr. Joyce seems aware of his inability; as he most pathetically appeals to the old adage, *humanum est errare*. Truly it furnishes a maxim which we are always ready to urge in favour of an author, who ventures on an unexplored region, where a work, though much wanted, is difficult of execution. But in the present times, when there are more books of arithmetic, by *some scores*, than ought ever to be read, we know not what temptation there could be for a writer, who has other roads to fame, to fatigue himself by labouring along this worn up path. But we recollect farther, the modern improvement of the old adage,—To err is human,—to forgive, divine; and as we are desirous to act under its influence, we promise to forgive Mr. Joyce for his 'Practical Arithmetic' and 'Key,' if he will forgive us for recommending him to relinquish all thoughts of publishing the 'Algebra' and the 'Practical Geometry' he talks of. He had better let his character rest on the respectable footing of the 'Scientific Dialogues'; for we perceive that nothing short of a miracle can prevent his injuring his reputation if he intermeddle with mathematical subjects.

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Art. XIV. *The Works of Creation, a Series of Discourses for Boyle's Lecture, No. I.* Being the First Sermon of the Series, delivered at St. Mary Le Bow Church, Cheapside, on Monday, September 5, 1808. By the Rev. Edward Repton, A. M. of Magdalen College, Oxford, Curate of Crayford in Kent. 8vo. pp. 27. price 1*s*. Mawman, 1808.

MR. Repton publishes this sermon; (the title of which we have correctly copied), as a specimen or advertisement of the course which he is now delivering at Bow Church, for the Boylean Lecture. He regrets, with reason, that the sermons preached at this Lecture have been usually delivered to empty pews; and that even the Series published by Mr. Van Mildert, (Ecl. Rev. Vol. III. p. 122) which have been favourably received from the press, found but few auditors. We should with great pleasure lend our feeble recommendation in aid of his endeavours to revive

the fashion of attending these lectures ; but the sermon he has published will doubtless attract that sort of notice which must render any exhortations of ours entirely superfluous. It is proper, that, before giving a specimen of this first Lecture, we should remark how carefully Mr. Repton has excluded from it every tincture of those qualities which usually are rewarded with popularity, by the multitude ; pomp of language, enthusiasm of sentiment, and ostentation of science and learning, were never more successfully avoided. It is, we think, as a *logician*, and a *divine*, that he chiefly excels : and to his merit in these respects, we cannot apply any terms of panegyric that would be worthy of the occasion. We will however transcribe the "series of inquiry" which he proposes to pursue : "namely, to consider the various works of the Creation in the order described by Moses, in the first chapter of Genesis ; to examine the slow progress of human discovery in former ages, compared with the more rapid progress of the present ; resting the truth of the sacred books, on their general tendency to the improvement and happiness of man !" This "series" is to include "an inquiry into the superior excellence of revealed religion," *Mosaic and Christian*, "beyond that of" all other religions ; all this is to be performed in eight lectures, for only fifty pounds, and, what is still more surprising, is to constitute a *series* ! We will now give an extract from the sermon, which appears to us one of the most extraordinary passages, (considering that the writer is only a simple curate, has not yet taken a degree in *Divinity*, and perhaps is not even in Priest's orders,) that we ever read ;

Let us hope there is no presumption in supposing, that the various revelations of God's Will with respect to Man, and which seem adapted to the progressive state of his mind and faculties, appear to denote that he has been gradually advancing in knowledge, although *there is one point to which none of the sons of Adam can ever hope to attain ; He alone* having eaten of the Tree which taught him the "Knowledge of Good and Evil ! !"—Hence it happens, that in all our inquiries, in all our discoveries, doubt and ignorance are ever contending ; *we know not what is right or wrong, what we ought to deem good or evil ! ! except indeed in such matters as relate to the duties and happiness of ourselves and fellow creatures ! ! for in these we either do or ought to obey the dictates of the Divine Creator benevolently implanted in us, since, as St. Paul expresses it, "we are taught of God to love one another ! !"* pp. 17, 18.

We heartily congratulate Mr. R. on the discovery,—that what is commonly called, but improperly, the Fall of Adam, was the precise cause of his intellectual pre-eminence above all his posterity ; and that the true reason why our knowledge is so imperfect, why we can never hope to attain an equality with Adam, and why we cannot discern between good and evil (except as far as concerns our duties and happiness, which we understand instinctively) is, that we have not the opportunity, which he fortunately enjoyed, of tasting the forbidden fruit ! Mr. R. has omitted, however, to state the name of the benignant being who encouraged Adam and Eve to aspire after this ineffable incommunicable privilege.

We trust the sagacious patrons of Mr. Repton, who discerned his peculiar fitness for the Boylean Donation and Lectureship even before this discovery was published, will take care now not to forget him when a vacancy occurs in the stalls of a cathedral, or on the episcopal bench.

Mr. R. seems also to have discovered that water contains 85 parts of oxygen, and 515 of hydrogen-gas !—(p. 19.) on which subject we advise him to send a paper to the Royal Society.



Art. XV. *Brief Narrative of the Baptist Mission in India*. 8vo. pp. 70. Price 1s. Button, and Burditt. 1808.

OUR first intention was to have noticed this pamphlet at some length; but on consideration we think our task is extremely short. It is so compressed as to admit of no abridgement without degenerating into a mere list of names and dates; it is itself an abridgement of the Periodical Accounts of the Mission; it is written with the utmost clearness, simplicity, and candour; it costs but a shilling; it is said to be drawn up by the Secretary of the Baptist Missionary Society, Mr. Fuller, who is necessarily in possession of the most accurate information; and therefore, if any one, yet unacquainted with the subject, cares to know the leading particulars of the origin and progress of a mission, as disinterested in design, and as strenuous in exertion, as any that the Christian world ever did or ever can employ for the illumination and conversion of idolaters, and surpassing, beyond all comparison, all former missions, and all other undertakings, in the grand article of translating the bible into the languages of the heathens, it will cost him but little time, or money, or labour, to procure and read this narrative.

It is not written, nor ought it to have been written, in the strain of apology; we may fairly doubt whether there ever was an undertaking of the same magnitude and continuance, and in which so many persons were concerned, that supplied by its conduct so little to gratify the malice of its bitterest enemies. Such enemies even this undertaking has been fated to encounter: and our benevolence prompts us to wish that the names of all of them may prove to be, what most of them will certainly be, too insignificant to be perpetuated in infamy after the unfortunate persons are gone.

In one point this narrative is unsatisfactory; it passes in so slight and delicate a manner over the measures of obstruction and restraint adopted by the Indian government, that we are left uninformed as to the degree of disability under which either at present or formerly the missionaries have been placed. But we can easily understand that this forbearance on the part of the narrator, was quite indispensable.

The number of persons baptized by the missionaries down to Nov. 1807, is one hundred and twenty-three; nearly a hundred of whom were natives, chiefly Hindoos, with a few Mahometans. Nine were of the Brahmin caste.

Art. XVI. *Walks of Usefulness in London and its Environs*. By John Campbell, Kingsland, near London. 18mo. pp. 150. price 2s. bound Burditt, 1808.

IT is undoubtedly true, as Mr. Campbell observes, that "if every Christian were to consider himself a missionary from God to such perishing men as he has access to, which he certainly is, much good might be done every day;" and all who deserve the name they assume will be ready to acknowledge the obligation it involves, to the whole extent which Mr. Campbell would require. The principal objection that would be made, if not perhaps the principal that would be felt, by persons of this character, is, that much harm may be done to the interests of religion, much odium needlessly incurred by its sincere professors, much prejudice excited among its careless and dissipated neglecters, by an *unseasonable obstruction* of pious remark and admonition. It is the part of discretion to ascertain when such benevolent interference as Mr. C. justly recommends is unsea-

conable, and what is the best form of complying with his advice; and it will be the anxious concern of the truly devout, not to let this matter be decided by undue delicacy, by a dread of "the scandal of the cross," or an inordinate and criminal deference to the opinions of our fellow creatures. One of the greatest advantages to be derived from habitually remembering and discharging the obligation to which we allude, would be an increased steadfastness and strength of piety in the philanthropist himself; a fortitude like that of the early Friends in "bearing their testimony;" a Christian heroism like that ascribed by Racine to the Jewish high priest,

"Je crains Dieu, cher Abner, et n'ai point d'autre crainte."

The book consists of a numerous collection of conversations of a religious turn, many of which we are to understand have actually taken place; and it is arranged into chapters, intitled "Walks." It is calculated to afford both motives and examples, to those who are so unfeignedly convinced of the truth of Scripture and the importance of eternity, as to feel a proper disposition to promote the spiritual interests of those with whom they may be accidentally or permanently connected. It may also be recommended as an amusing and useful book for children.

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Art. XVII. *Mrs. Leicester's School: or the History of several Young Ladies, related by themselves.* 8vo. pp. 180. price 3s. 6d. boards. M. J. Godwin, Juvenile Library, Skinner Street, 1809.

THOSE who think it sufficient for children's books that they should be entertaining and harmless, will probably not find much to object against this little publication of Mr. or Mrs. Godwin; excepting that it tends to impress even on children, and even on female children, the propriety of domestic theatricals and visits to the play house. In other respects, nearly the same character is applicable to it which we have already given of the "*Stories of old Daniel*," published at the Juvenile Library, before the name of its conductor was avowed, (See Vol. IV. p. 274.)

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Art. XVIII. *The Life of David Brainerd, Missionary to the Indians, with an Abridgement of his Diary and Journal from President Edwards.* By John Styles, Author of an *Essay on the Stage*. 12mo. pp. 291. price 4s. bds. Williams and Co. 1808.

IT is less necessary to recommend the admirable character of Brainerd\* as a study for every Christian, and a model in almost all respects for every Missionary, than to state the pretensions of this publication to a preference over former biographies. The life by President Edwards, says Mr. S., "has been supposed to contain much unimportant and exuberant matter, and a too frequent recurrence of the same things" in Mr. Brainerd's Diary. Our author has therefore adopted the recommendation of a friend, to "rewrite the life, and select from the original volume the most important and interesting portions of the Diary and Journal," so as "greatly to reduce the book both in size and price, without at all diminishing its in-

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\* In a recent work, which will speedily come under our review, it is remarked, that "to this day the memory of David Brainerd is held in veneration in those districts which were blessed with his ministry;" the converts made among the Indians by "the incessant labours of this judicious and truly apostolic missionary," are described as having eminently adorned their profession of Christianity. *Memoirs of an American Lady.*

trinsic worth." For the selections, he availed himself of "Mr. Wesley's Abridgement," taking care to add those indications of sentiment, which Mr. Wesley, from a persuasion that they were founded in error, had thought fit to exclude from his own work. The very excellent and instructive remarks of President Edwards at the close of the original volume, are introduced here with some abridgement. To indulge in observations on the peculiar character and singular piety of Brainerd, or in extracts from the original or the present author which we think particularly worthy of attention, would extend our notice of this work to a very unsuitable length; considering its intrinsic merits, and that the life by Edwards was become scarce, we regard the publication as a valuable and timely service to the religious public.

Art. XIX. *The Arcanum of National Defence.* By Hastatus. 8vo. pp. 50. 1808.

IN this spirited and patriotic pamphlet, the production we understand of Major Barber, it is urged that the only way of contending successfully against the disciplined hosts and consummate tactics of Bonaparte, is by overwhelming them with a vast superiority of physical force. It is recommended therefore to arm the whole population of a country, of England or Spain for instance, with the *pike*; the advantages of this weapon are forcibly stated, and a very simple plan of discipline is laid down. It would take up too much room to give our reasons at length, for thinking that no considerable body of French troops will ever be defeated by pikemen, though of ten times superior force. We consider it as evident that pikemen, to act with effect, must act in a body; and consequently that in an inclosed country they would be nearly incapable of acting at all. In an open country, we are persuaded that a corps of light-infantry, though destitute of artillery, would be more than a match for an immense superiority of pikemen. The author proposes a plan of breaking an enemy's line with a powerful column of pikemen; which column we think would soon be entirely discomfited, if not destroyed, during their charge, by a brigade of light guns, before they could touch their enemy.

It does appear to us, that the irregular force of a country should be trained to the light infantry exercise: that in this country especially they must expect to succeed by marksmanship, and agility; and that general engagements should be scrupulously avoided, as not only unserviceable but ruinous to the cause. There are several very good remarks on the expediency of abridging and simplifying the detail of discipline, which are not exclusively applicable to that system which the author recommends.

Art. XX. *The Power of God.* A Sermon Preached at Lymington, before the Associated Ministers and Churches of Hampshire, Sep. 28. 1808. and published at their Request, By J. Hunt, (Titchfield,) 8vo. pp. 50. price 1s 6d. Williams and Co. 1808.

IT is not surprising that this sermon should have been thought worthy, by those who heard it, of appearing in print, though it is chargeable with certain imperfections which may be naturally expected in a sermon "not written with the most distant view to publication." Superadded to the more essential requisites of correct and devotional sentiment, we find in it much vigorous thought and impressive diction, on a great variety of important topics. We cannot enter into a critical examination of the ser-

mon, or of any particular sentiments expressed in it, without exceeding all proper bounds: it must suffice to give a very brief analysis, and a specimen equally brief, for the guidance of our readers. In considering what is meant by the power of God, Mr. H. observes that it must be distinct from any thing we can conceive: it is neither 'delegated authority,' 'physical strength,' 'mechanical force,' nor that kind of 'intellectual energy' which operates in human creatures by means of matter. He next considers its peculiarities in relation to the other divine attributes, and in comparison with the faculties of created intelligences. Its operations are then displayed in the instances of creation, providence, redemption; the last of which is discussed at some length in respect to past, present, and future times. The discourse is terminated with a reference to those feelings of reverence in all beings, of dread in the guilty, of consolation and dependence in the devout, and of confident hope and determination in the Christian church, which a view of the divine omnipotence is adapted to excite. It will be evident that so extensive a plan, while it ensured dignity and impression to the sermon, must preclude the possibility of doing justice to any of its parts, Mr. Hunt's forcible manner will be discerned even in the very short passage that follows.

'Behold Him then in creation! Almighty goodness has given being to unnumbered worlds. Behold him in providence! Almighty wisdom directs the affairs of a universe. Contemplate him in redemption! Almighty love spreads its celestial wings over a guilty world, anxious to take under its protection the returning sinner. Behold him in heaven! All his perfections, arrayed in omnipotence, combine to diffuse happiness to innumerable myriads of immortal spirits. Behold him! shall I say, behold him in hell? Yes, for there fallen spirits, held by almighty justice, lie "reserved under chains of darkness until the judgement of the great day." And shall not our spirits, every where surrounded by an omnipotent God, bow with the most profound reverence; and especially on an occasion like the present say, "How dreadful is this place! it is none other than the house of God; it is the gate of heaven." pp. 44—45.

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Art. XXI. *Important Considerations*, respectfully addressed to a distinguished Female Invalid; and published with a View to the Benefit of other Patients at the Bristol Hot Wells. 12mo. pp. 46. price 1s. Seeley, Hatchard, Button, Burditt. 1808.

THE title of this pamphlet indicates its peculiar fitness for a local circulation; but we hope the very interesting circumstances to which it refers, and the pleasing manner in which it is written, may procure an admission for the truly important considerations which it comprises to many a sick chamber in remote spheres of fashionable life. It seems to have been sent in MS. to a late beautiful and widowed Countess, by the widow of a worthy clergyman in Oxfordshire.

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Art. XXII. *Analysis of Ward's Errata of the Protestant Bible*, a Work published in England in 1688, for the Purpose of exposing the Protestant Bible and Protestant Clergy to Ridicule and Contempt; and republished in Dublin for the same Purpose in Sept. 1807. By the Rev. Edward Ryan, D. D. 8vo: pp. 63. Dublin, Jones; Rivington, Longman and Co. 1808.

DR. Ryan had an easy task, though apparently a necessary and useful one, to perform, in exposing the absurdities and errors of Ward's Vol. V.

"Errata." His Analysis is not very learned or elaborate: but it is sufficiently so for the purpose, which we hope it will extensively accomplish, on the other side of the Channel, of vindicating the Protestants from misrepresentation, and counteracting the illiberal artifices of their ill-advised and restless enemies.

Art. XXIII. *Sunday Papers.* Addressed to Youth; on the Importance of Practical Religion. 12mo. pp. 134. price 2s. 6d. Hatchard, 1808.

CONSIDERING the expediency of presenting the most important truths and topics in every variety of form, we have no hesitation in recommending this little work. "The author (M. A. of Fulham) wrote these papers," we are told, "for the benefit of her own children, to be laid on their breakfast-table on the day peculiarly set apart for religious instruction." The subjects are "True religion, the advantages of early piety, the sabbath, the old and new covenants, Christian knowledge, the providence of God, the worship of God, the love of God, the Holy Spirit, the Christian graces, humility, pride, truth (veracity), prayer, the proper use of reason and the passions in religion, Christian conversation, self-command, advantages and disadvantages of riches, why the sabbath is often found wearisome, perseverance, death." The remarks are with few exceptions just and useful; though they have no pretensions to depth or novelty.

Art. XXIV. *The Influence and Advantages of Religion*; exemplified in the History of Hannah and Samuel. Adapted to the Use of Societies instituted for the Relief of Lying-in-Women. 12mo. pp. 16. price 3d. or 18s. per Hundred. Burton, Maxwell & Co. 1809.

THE history of Hannah is very properly chosen as the subject of this little tract; the good advice which it contains of a religious and prudential kind, and the familiar friendly style in which it is drawn up, intitle it to the notice of those Societies and Individuals for whose use it is benevolently designed.

Art. XXV. *A Letter to the Right Rev. the Lord Bishop of London*; containing a Statement of the immoral and disgraceful Scenes which are every Evening exhibited in the public Streets by Crowds of half-naked and unfortunate Prostitutes. To which is added, a Postscript, containing an Address to the Magistrates of London, Westminster, and the Borough of Southwark. By a Citizen. The Profits of this Publication will be given for the Support of the London Female Penitentiary. 8vo. pp. 36. Price 1s. Williams and Co. 1808.

THE purpose of this letter is evident from the title; it is addressed to the venerable Prelate, with the hope of prevailing on him to exert his influence by means of the clergy and parochial officers within his jurisdiction: and the precise object to which the worthy writer would direct their efforts, is to drive from the public streets into less secure and accessible haunts, a nuisance which has of late become much more extensive and insulting than at any former period. Whatever may be thought of other projects for diminishing the evil, we conceive that this at least is practicable, that it is liable to no sound objection, and that it might be rendered to a very great extent efficacious and salutary. The public is much indebted to all writers who excite their attention to those shameful and pernicious practices which disgrace the police of the metropolis; but far more to those who call on the proper persons, and point out the proper methods, to remove the evils which they denounce.

## ART. XXVI. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Soon will be published, in ten sheets, a Topographical Map of the Pyrenees, principally taken from the French survey, with considerable additions, extending from Bayonne and Perpignan in the North, to the mouth of the Ebro and Burgos in the South; including the Provinces of Arragon, Catalonia, Navarre, and Biscay. By A. Arrowsmith. This Map will exhibit every small Village, and other Objects of Note, with all the minute and difficult passes through this great barrier, inhabited on both sides of the Mountains. Price three guineas to subscribers, to whom the map will be delivered in the order it is subscribed for. The price will be advanced to non-subscribers.

On the first of January, 1809, and on the first of every succeeding month, will be published, under the authority of the Secretary at War, a Monthly Army List, of a Pocket Size; to contain, in addition to the General, Field, and Regimental Officers, the Names of all Officers employed upon the Staff of the Army, both at Home and Abroad, in the Civil as well as Military Departments.

In a few days will be published, in 2 vols. 4to. 5s. and imperial 8vo. 3l. 3s. in extra boards, embellished with forty highly finished engravings, from designs, by S. Howlett, engraved under the direction of E. Orme, and printed in a superior style, by W. Bulmer. The Indian Sportsman, a complete description of the Wild Sports of the East; the Elephant—Rhinceros—Tiger—Leopard—Bear—Deer—Buffalo—Wolf—Wild Hog—Jackall—Wild Dog—the Civet, and most other undomesticated animals; also the feathered game—Fishes—and Serpents. Interspersed with a variety of interesting anecdotes relative to their habits. The scenery gives a faithful representation of that Picturesque Country, the Manners, and Customs of the Native and European Inhabitants. By Capt. Thomas Williamson, upwards of twenty years resident in Bengal.

Messrs. Leigh and S. Sotheby will sell by auction, during this Winter and succeeding Spring, the following Libraries and Col-

lections. Due notice will be given of the time of each sale.

1. A very rare and curious collection of prints and books of prints, the property of a Gentleman, well known as a Literary Amateur, containing some rare Portraits, fine Specimens of early Masters, and a large collection of the Works of Hieronymus Wierx, &c.

2. The extensive and valuable collection of Botanical Prints, Drawings, and Books of Drawings, the property of the late John, Earl of Bute; comprising many hundred capital Botanical Drawings on paper and vellum; likewise all the plates, coloured and plain, of the Botanical Works then extant, forming a complete illustration of the Species Plantarum.

3. A select collection of Books, in Greek, Latin, English, Italian, and Spanish; being a considerable part of the Rev. Mr. Dautens's Library.

4. Library of James Sims, M. D. LL. D. F. R. S. brought from his house in Finsbury square.

5. The entire and valuable Library of the late John Thomas, Earl of Clanricarde, &c.

6. A Part of the Library of the late Right Hon. Richard, Baron of Penrhyn.

7. The very valuable Library of Sir William Smyth, Bart. containing a very fine Collection of Classics, County History, &c. many on large paper.

8. Dr. Kitchner's Musical Library. The very extraordinary assemblage of Music, consisting of the complete Works of the best Composers, in very elegant Condition, principally bound by Kalthieber; to which is added, a small miscellaneous Selection from his Library.

9. The valuable Library of James Stevens, Esq. of Camerton, containing a very capital Collection of Books in Natural History, &c.

A new selection of the most favourite Poetical Pieces, elegantly printed in four small octavo volumes is just on the eve of publication, under the title of *The Muses' Bower*: the first volume, containing a collection of lyrical and pathetic pieces; the

second, narrative, humorous, and epistolary; the third, descriptive and sacred; and the fourth, selections from the classics of antiquity. The work is embellished with two highly-finished vignettes, engraved on wood by Clennel.

A work at this time of peculiar utility will very shortly make its appearance; it is intitled, "The Brazil Pilot; or, a Description of the Coast of Brazil:" translated from the Portuguese of Manoel P. mentel, Principal Hydrographer to his Majesty John V. of Portugal. It will be accompanied by a considerable number of Charts of its Principal Ports, from manuscripts of undoubted authority never before published.

Proposals have been lately issued by Mr. James Morrison, Master of the Mercantile Academy at Glasgow, for publishing by subscription a work in two volumes octavo, intitled, *The General Accountant*; being a complete course of Mercantile Computation and Accounts; adapted to modern practice.

Mr. Polwhele is printing a new edition of *Local Attachment with Respect to Home*, a Poem; as also, the Seventh Portion of the *History of Cornwall*; and he has completed his *History of Devonshire*, in three volumes folio.

Mr. Fauntun, Surgeon to the City and Finsbury Dispensaries, is about to publish a small work on Pathology, which will be illustrated with engravings.

The Rev. Russell Scott, of Portsmouth, has in the press a Sermon on the New Creation by Jesus Christ.

Mr. Thomas Newenham, author of an Inquiry into the Progress of Population in Ireland, is about to publish a *View of the Natural, Political, and Commercial circumstances of that Country*.

The *History of Chili*, natural, civil, and political, translated from the Italian of the Abbatte Molina, with notes from the Spanish and French versions, is in the press at New York, in two octavo volumes. This work will be reprinted in London.

A work highly interesting to the English Antiquary, under the title of "An Historical Survey of the Ecclesiastical Antiquities of France, with a view to illustrate the rise and Progress of Gothic Architecture in Europe," which had long engaged the personal inspection and laborious researches of the late Rev. G. D. Whittington of Cambridge, is now in the press, under the direction of some judicious and honourable friends; and will very soon be laid before the Public.

A New English Grammar, written in familiar Letters, and rendered an entertaining work, by Mr. Oulton, author of the *Traveller's Guide*, &c. is now in the press and will shortly make its appearance.

Also a Volume of Miscellaneous Poems, chiefly comic, by the same author, will be published about the same time.

Mr. W. R. Johnson's *Poetical Pantheon, or Fabulous History of the Heathen Gods and Illustrious Heroes in easy verse*, accompanied with numerous Engravings is in a state of forwardness and will appear in the course of the ensuing Month.

Mrs. Molineux, of Macclesfield, has in the press, in post quarto, the *Short hand Instructor*, or *Stenographical Copy-book*; designed as a companion to his Introduction to Mr. Byron's short hand.

A new Edition, very much improved and corrected, of *Langhorne's Plutarch*, by the Rev. Francis Wrangham, will appear this month.

A new edition of Mr. Thornton's *Present State of Turkey*, with very considerable additions and alterations, including a Map of the Turkish Empire and a Plan of Constantinople, is expected to appear this month.

Dr. Lamb will publish in the course of the month, *Reports on the Effects of a peculiar Regimen on Cancerous Tumours and Ulcers*.

Mr. Polwhele is employed in collecting the Correspondence and Papers of his Friend and Neighbour, Mr. Whitaker, with a view to the publication of his *Memoirs* in a quarto volume.

Mr. Bigland's *View of the World*, is in a state of great forwardness, at press, and will extend to five octavo volumes. It comprises a tolerably minute geographical description of all the Countries of the World, with an account of whatever is particularly remarkable in each, followed by a separate Historical View of every Nation and People.

Mr. Donovan is preparing for publication a Continuation of his *History of British Birds*.

Mr. Oulton has in the press a collection of Poems, chiefly comic, containing burlesque translations of Ovid and Horace, dramatic and miscellaneous pieces.—Also, *Letters from a Father to a Daughter on Female Education*, with appropriate directions for instructing Young Ladies.

*Memoirs of Dr. Paley*, from the Pen of a Gentleman who was one of his parish-

ners at B'shopwearmouth, are expected to appear in a few weeks.

Mr. Thomas Green of Liverpool, a youth of seventeen, has in the press a volume of Poems, which will appear early in this month.

The Rev. John Robinson, of Ravenstonedale, is engaged on a Biblical, Theological, and Ecclesiastical Dictionary; intended to comprise whatever is known concerning the Antiquities of the Hebrews, and to form a body of scripture history, geography, chronology, divinity, and ecclesiastical opinions.

The Rev. W. L. Bowles will shortly publish a third volume of Poems.

The Rev. Dr. Vincent is preparing to publish the Greek Text of Arrian's *Iudica* and the *Periplus*; with a translation to accompany his comments on those works.

The Rev. Dr. Rees, Editor of the *New Cyclopaedia*, has in the press two volumes of Sermons, on practical and interesting subjects, which will be published early in the spring.

Mr. C. Sylvester, of Derby, has in the press an *Elementary Treatise on Chemistry*, the plan of which is said to be in many respects original.

In March next, is expected to appear in one large volume, 8vo. price nine-shillings in boards, to *Subscribers*, an Original Essay on the identity and general resurrection of the human body; in which the evidences in favour of these important subjects are considered in relation both to *Philosophy* and *Scripture*. By S. Drew, (of St. Austle, Cornwall,) author of an Original Essay on the immateriality and immortality of the human soul. The price to be advanced to non-subscribers.

Proposals have been circulated for publishing by subscription, a new edition of the Practical works of the Rev. Richard Baxter; comprising the four folio Volumes called his "Practical Works," and some other Pieces not included therein, with a New Life, written for the occasion, and an elegant Portrait of the Author. It is calculated that the Work will extend to Sixteen Volumes Octavo. A Volume to be published every Three Months, at *Half a Guinea* each: the price to be raised to Non-subscribers.

Proposals are issued for publishing by Subscription, a History of Lynn, Civil, Ecclesiastical, Commercial, Biographical, Political, and Military, from its foundation (about the first age of the Christian Era) to the present time; interspersed with occasional Remarks on such national Occur-

ences as may serve to elucidate the real State of the Town, or the Manners, Character, and condition of the Inhabitants at different periods. To which will be prefixed, an Introductory Account of its Situation, Harbour, Rivers, Inland Navigation, the ancient and modern State of Marshland, Wisbeach, and the Fens, and whatever is most remarkable, memorable, or interesting in other parts of the adjacent Country. By William Richards.

#### AMERICA.

Mr. Fox's Historical Work has already been reprinted in the United States.

A reprint is also announced at Philadelphia of Mr. Cruise's "Digest of the Laws respecting Real Property" (originally published in London, in 6 vols. royal 8vo. 1804-5) to be comprised in five volumes 8vo. The first is completed.

The First Volume of a "System of American Ornithology" has lately appeared at Philadelphia, containing sixteen plates, of very respectable execution. The work is to be comprised in ten volumes 4to.; the plates to be coloured.

#### FRANCE.

There have been many hints from the French press, in various publications, some even in a demi-official form, on the subject of establishing an Union of the different sects of Christians under the domination of Napoleon. The most recent and considerable, we believe, is an octavo volume, price 3 fr. intitled *l'écrit Historique du Recueil des Pièces*, &c. Historical Compendium of a Collection of Documents on the various Plans for the Union of all Christian communions, from the time of the Reformation to the Present Day. Collected and edited by M. Rabaut, Jun. Member of the Legislature and of the Legion of Honour.

Volumes 4, 5, 6, and 7, of Ancillon's View of the Revolutions in the Political System of Europe, from the end of the fifteenth Century, in 12mo. have been published at Paris, price 13 fr. 50 Cent. *Tableau des Révolutions*, &c.

Two historical Works of some interest have appeared at Paris;—a History of Russia, in 8vo. price 5fr. by the Author of *La Voyage de Pythagore*;—and a View of the real Causes of the Decline of Poland, by M. de Komarzewski, late Lieutenant-General in the Polish Army. (*Coup d'œil rapide sur les Causes réelles de la Décadence de la Pologne*, 8vo. price 4 fr.



# Art. XXVII. LIST OF WORKS RECENTLY PUBLISHED.

## AGRICULTURE AND RURAL ECONOMY.

General View of the Agriculture of the County of Bedford, drawn up by order of the Board of Agriculture and Internal Improvement. By Thomas Batchelor, farmer, 8vo. 14s.

The Ploughwright's Assistant; being a New Practical Treatise on the Plough, and on various other important Implements made use of in Agriculture. With Sixteen large Engravings. By Andrew Gray, Author of the Experienced Millwright; royal 8vo, 16s.

## ANTIQUITIES.

Antiquarian and Topographical Cabinet; containing a Series of Views of the most interesting Objects of Curiosity in Great Britain, accompanied with letter-press description. Vol. 4. 12mo, 15s.

## BIOGRAPHY.

Anecdotes of Painters who have resided or been born in England, with Critical Remarks on their Productions; intended as a Continuation of the Anecdotes of Painting, by the late Horace, Earl of Orford. By Edward Edwards, late Teacher of Perspective and Associate in the Royal Academy, &c. 11. 1s. 0.

An Essay on the Earlier Part of the Life of Swift. By the Rev. John Barnett, D. D. and Vice-Provost of Trinity College, Dublin. To which are subjoined, Pieces ascribed to Swift; Two of his Original Letters; and Extracts from his Remarks on Burnet's History. 8vo. 5s.

Memoirs of Robert Carey, Earl of Monmouth, written by himself. Published from an original MS. in the custody of the Earl of Cork and Orrery; to which is added, *Fragmenta Regalia*, being a History of Queen Elizabeth's Favourites, by Sir Robert Naunton, with explanatory Annotations. Handsomely printed by Ballantyne. 8vo. 10s. 6d.

## EDUCATION.

Mrs. Leicester's School; or, the History of several Young Ladies, related by themselves. 3s. bds.

The Junior Class Book; or Reading Lessons for every day in the Year, selected from the most approved Authors, for the use of Schools. By William Frederic Mylins, Master of the Academy in Red-Lion-Square, London, 12mo, 4s.

## JURISPRUDENCE.

Principles of Conveyancing; being a Digest of the Laws of England, respecting real Property. By William Cruise, Esq. 6 Vols royal 8vo. 5l. 2s. 0.

A Treatise on the Law of Tithes, Compiled in part from the Notes of Richard Wooddenson, D. C. L. By Samuel Toller, Esq. royal 8vo. 10s. 6d.

The Practice of the High Court of Chancery. By Joseph Harrison, Esq. Newly arranged, with the addition of the modern Cases. By John Newland, Esq. 2 Vols 8vo. 18s.

The Attorney-General versus Brown, Parry and Others. The whole of the Proceedings in this Important Cause, from its commencement, in November 1807, to its final Decision; containing Copies of the various Memorials to the Board of Excise; the Opinions of an eminent Counsel, taken prior to his Elevation to the Bench; a copy of a Letter to the Chancellor of the Exchequer; and other interesting particulars. Also a Statement of the Origin, Rise, and Progress of the Concern; its Magnitude and Extent, and the Benefits which have resulted to the Public in general. By W. R. H. Brown. The Arguments of Counsel taken in shorthand by Mr. Farquharson, are given at full length. 8vo. 3s. 6d.

## MEDICINE

A Treatise on Scrophula. By James Russell, Fellow of the Royal College of Surgeons; and Professor of Clinical Surgery in the University of Edinburgh. 8vo. 6s.

An Expostulatory Letter to Dr. Moshley, on his Review of the Report of the London College of Physicians on Vaccination. By M. T. C. M. B. F. L. S. 8vo. 1s. 6d.

Cases of Diabetes, Consumption, &c. with Observations on the History and Treatment of Disease in general. By Robert Watt, Member of the Faculty of Physicians and Surgeons, Glasgow 8vo. 8s.

## MISCELLANEOUS.

The History of the University of Edinburgh, from 1580 to 1646. By Thomas Crawford, A. M. Professor of Philosophy and Mathematics in the College of Edinburgh in 1646. To which is prefixed, the Charter granted to the College by James the Sixth of Scotland, in 1582. 8vo. 7s. 6d.

The Economy of the Human Mind, by Eleanora Fernandez, 12mo. 3s.

**Presume not beyond Measure**, a Serio-Comic Letter of Advice to the Editors of all the Public Papers, 1s. 6d.

**The Transactions of the Linnæan Society** of London, Vol. IX. 2l. 2s.

**A Letter to the Right Rev. the Lord Bishop of London**, containing a Statement of the disgraceful and immoral scenes which are every evening exhibited in the public streets by crowds of half-naked and unfortunate Prostitutes. 1s.

**Major Hogan's Appeal to the Public**, and Farewell to the Army. 2s. 6d.

**A Letter to Mr. Hogan**, on his extraordinary Appeal. 1s.

**A Short English Answer to a long Irish Story**, being a Reply to Mr. Hogan's Pamphlet. 2s. 6d.

**Chesterfield Travestied; or a School for Modern Manners**, with Caricature Engravings. 4s. plain, 6s. coloured.

**The Candid Appeal to the British Public** of John Buffa, M. D. late Physician to the Army Depot, Isle of Wight. 2s. 6d.

NATURAL HISTORY.

**The Natural History of British Insects**, By E. Donovan, F. L. S. Vol. 13, royal 8vo. 1l. 11s. bds. with 36 coloured Figures. Also may be had, the preceding part of this Work, uniformly printed and embellished, in 12 Volumes, Price in Boards, 18l. 19s. Also the Natural History of British Birds, in 5 Volumes, price 9l.; of British Shells, in 5 Volumes, price 7l. 15s. and of British Fishes, in 5 Volumes, price 10l. 10s.

POETRY.

**Portugal Laurels; or, the Convention; a Satirical Poem**. 2s. 6d.

**The Battle of Maida**, an Epic Poem. By Lieut. Colonel Richard Scott, of the Hon. East India Company's Bengal Establishment, small 8vo. 4s.

POLITICAL ECONOMY.

**Proceedings of the Grand Juries, Magistrates, and other Noblemen and Gentlemen of the County of Gloucester**, on designing and executing a General Reform in the Construction and Regulation of the Prisons for the said County. By Sir G. O. Paul, Bart. 8vo. 6s. boards.

POLITICS.

**Defence of the Convention in Portugal**. By Edward Jones, Esq. 2s. 6d.

**Ardent's Spirit of the Times**; translated from the German, by the Rev. P. W. being the Work for the Publication of which the unfortunate Palm, of Erlangen, was sacrificed by Napoleon, the Destroyer; containing Historical and Political Sketches,

with Prognostics, relative to Spain and Portugal, Russia, Turkey, Austria, France and Bonaparte. 8vo. 4s.

THEOLOGY.

**The Anniversary Sermon of the Royal Humane Society**, preached on the 12th of June, at the Parish Church of St. Margaret's Westminster. By the Rev. W. W. Dakins, LL. B. F. A. S. 1s. 6d.

**A Sermon preached before the Ancient and Honourable Society of Free and Accepted Masons of England**, in the Parish Church of St. Mary Islington, on Monday, June 27. By the Rev. Edward Barry, M. D. Rector of St. Mary's, Wallingford, Berks, and Grand Chaplain to the fraternity. 2s.

**Discourses on the Miracles and Parables of our blessed Lord and Saviour Jesus Christ**. By the Rev. William Dodd, LL.D. Lecturer of West-Ham, in Essex, and of St. Olaves, Hart-street, London. Second edition. 4 vols. 8vo. 1l. 10s.

**A Vindication of the Nature and Effect of Evangelical Preaching; in a Letter to a Barrister**. Occasioned by the first part of his Hints to the Public and the Legislature. With a Postscript, containing Strictures on his second part. By John Styles, 8vo. 3s. 6d.

**Strictures on Two Critiques in the Edinburgh Review on the Subject of Methodism and Missions**. In three Letters to a Friend. By John Styles, 8vo. 3s. 6d.

**The History of Hannah and Samuel; adapted to the use of Societies instituted for the Relief of Lying-in Women**. 12mo. 3d.

**The Lessons of the Church of England**, taken from the Old Testament, appointed to be read in the Morning Service, throughout the Year. With short Notes. Printed on a large Letter, 8vo. 4s.

**The Lessons for the Evening Service** are printing in the same form, accompanied with Notes.

**The Object and the Conclusion of the Christian Minister's Mortal Life: A Sermon**, preached at the new Meeting-house in Birmingham, September 25th, 1806, on Occasion of the Death of the Rev. John Edwards. By John Kentish. 8vo. 1s. 6d.

**Two Sermons, on Christian Zeal, and on the Progress of the Gospel**, preached at Palgrave, Suffolk. By Charles Lloyd, 8vo. 1s. 6d.

**A Sermon occasioned by the Death of the Rev. Theophilus Lindsey, A. M.** preached at the Chapel in Essex-street, Strand, November 13, 1808. To which is added a brief Biographical Memoir. By Thomas Belsham, Minister of the Chapel, 8vo. 2s.

## CORRESPONDENCE.

We are sorry that the unexpected but unavoidable extent of several articles in the present number compels us to defer, till the next month, the insertion of our promised critique on Bailly's *Doctrine of Annals*; as well as to omit those of *The Fathers of the English Church*, Vol. II., Gass's *Journal of the Travels of a Corps of Discovery from the Sources of the Missouri to the Pacific Ocean*, Jamieson's *Dictionary of the Spanish Language*, and Styles's *Vindication of Evangelical Preaching*; all of which will probably appear in the Number for February.

Several highly esteemed Friends are requested to accept our thanks for their obliging commendations and valuable assistance.

The Novel "submitted to the Criticism of the Eclectic Review" has not any claims, that we are aware of, to be excepted from the general rule, which precludes our noticing publications of that kind. The copy intended for our use will be returned, on application at the place where it was left.

The Reviewer of Lempriere's *Universal Biography*, (Ecl. Rev. IV. p. 1047) wishes it to be mentioned here, that he did not in his account of that book notice Dr. L.'s revival of the calumny respecting the illustrious Howard's harsh and cruel treatment of his Son, because he could not then turn to the book in which that calumny was refuted. He now refers all who have any doubts on the subject to vol. iv. pp. 339, 340, of the Monthly Magazine, where it is proved on the authority of Mr. J. Wood of Shrewsbury, and Dr. R. Darwin, that Mr. Howard and his son uniformly manifested for each other an extraordinary degree of affection; that the son constantly spoke with gratitude of his father's kind treatment of him, affirming that "*his father always allowed him to live as he chose*;" and that once, when a lady was lamenting, in young Howard's presence, the expence of his father's "extravagant though amiable eccentricities," and recommended that when he came of age, if any of the property was settled, he would not join to cut off the entail, he exclaimed with great indignation to Dr. Darwin, on quitting the room—"See; this — who calls herself the friend of my father, wishes me to embarrass him! What good could I possibly do with money, which will bear any comparison with the good he has done?" Without referring to other authorities, it is evident that these statements are utterly irreconcilable with the charge of morose unrelenting severity, which has been so shamefully brought against this admirable philanthropist.

## Errata in Vol. IV.

- p. 963. l. 6, from bottom, for son read grandson.
- p. 1077. l. 36, for terms read turns.
- 1116. l. 24, for their religion read the irreligion.
- 1117. l. 11, for moral read oral.
- 1119. l. 20, for living read lying.
- 1127. l. 14, for external read extended.
- 1129. l. 8, dele systematic.

The price of Clarke's Edition of Harmer's Observations, should have been stated 2l. 8s. (p. 1104.)

# THE ECLECTIC REVIEW,

For FEBRUARY, 1809.

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Art. I. *A Journal of the Voyages and Travels of a Corps of Discovery*, under the Command of Captain Lewis and Captain Clarke, of the Army of the United States; from the Mouth of the River Missouri, through the Interior Parts of North America, to the Pacific Ocean; during the Years 1804, 1805, and 1806. Containing an authentic Relation of the most interesting Transactions during the Expedition; a Description of the Country; and an Account of its Inhabitants, Soil, Climate, Curiosities, and Vegetable and Animal Productions. By Patrick Gass, one of the Persons employed in the Expedition. 8vo. pp. 381. Price 9s. Pittsburgh, printed; London, reprinted for Budd. 1808.

VERY few projects within our recollection have excited in us a more interesting kind of curiosity, by their first announcement, or the news of their completion, than that of which this volume records the execution. Our imagination had often wandered across the unexplored wilderness of the immense western regions of the North American continent, beholding all the romantic, and beautiful, and tremendous, and savage scenes, over which nature had maintained the sole empire for so many ages, admitting only a few gloomy tribes of the wildest human beings to witness her uncontrouled operations. And we were delighted at the information, that a band of adventurers had been sent to traverse the unknown region, in order to bring descriptions which would convert our vague fantastic visions into pictures of reality.

There is something exceedingly striking in the first view of such an enterprise. The more retired tracts of the vast country which the travellers are going to enter, are nearly as unknown, excepting merely as to the elements of which they necessarily consist, as the interior of the globe. From the unexplored scene being so vast, a certain mysterious solemnity seems to rest upon it; deepened by the reflection that, while thousands of years have been passing away, and while all the events recorded in nearly the whole history of the human race have arisen and gone by, the region they were going to behold has refused access to all civilized men, and has been involved in a kind of sacred darkness, into which

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I

the men before us are the first that have dared to carry a light. They are advancing to penetrate into woods, and caverns, and vallies, which no man that could disclose their secrets by means of the pen or the pencil ever saw; and the gloominess of the aspects of those scenes strikes our imagination as frowning on the intrusion. A river, the very strength of which would indicate a course of some thousands of miles, meets them at the beginning of their enterprise, foretelling them what labours they have to endure, and what immense spaces they have to pass, especially when they consider, that the country near the sources of this great river is in truth but the commencement of that still more unknown territory, which it is peculiarly their appointment to explore. Without giving any excess of licence to fancy, we may anticipate for this band of men an incessant severity of labour, and a numberless train of dangers. The knowledge that there are companies of savages scattered here and there, while it augments the romantic gloom of the vast wilderness, seems to suggest omens that not one of these adventurers may ever again see the spot from which they are now setting out. Our minds easily represent their track as haunted and watched by those most cruel of wild beasts, till they come to some dreary recess, where they can be instantly destroyed. We are willing, however, to imagine them escaping this fate, conquering all other dangers, and reaching at length the shores of the Pacific Ocean; and we sympathise in their enthusiastic exultation in having attained their object, after the progress and strenuous exertions of a whole year, of which each day's movements might be regarded as a distinct enterprise. But we sink from this exultation into despondency, when we recollect that now they have to return. When, however, they are at length returned, through a repetition and conquest of the same obstacles, toils, and dangers, they appear to us an elevated class of heroes, who will bear, as long as they live, a strong peculiarity, and a certain sacredness of character, as being the men who have seen and accomplished what none ever saw and accomplished before.

Now such a train of fancy was a very fine preparation for entering on the narrative of Mr. Patrick Gass, who relates, with the most invincible sobriety of spirit, the entire course of the identical enterprise with which, both in the execution and narration, we had dreamed that so many romantic, poetic, and enthusiastic sentiments would be associated. No man shall exceed Mr. Patrick in the faculty of keeping close to the direct business of the story, and carrying it right on, without ever digressing into a paragraph of reflection, or admiration, or wonder, or extended description, or triumph, or

piety, or theorising, or even explanation. He takes us forward a certain number of miles each day, kills 'some buffalo' and 'some elk,' faithfully deposes to the behaviour of the sky, that it rained or that it shined, discovers the bank of the river to be high or to be flat, sends out the hunters and fetches them in again, falls in with a troop of Indians, bids them good morning, and is immediately off, and so we proceed from the mouth of the Missouri to that of the Columbia, and with the utmost composure all the way back again. Any observations or inquiries of a scientific nature were out of the question in such a party and such an expedition; but it might have been expected that the grand appearances of the country, its wild aspect of unsubdued nature, the solemnity of its vast solitudes, the silence of its plains, the magnificence of its streams, the thunder of its cataracts, its endless changes of scenery, and the characters and manners of its few diminishing tribes of fierce and forlorn inhabitants, whose moral constitution reflects all that is stern and melancholy in the physical aspect of the wilderness in which they range, and who will probably, at no very distant period, become extinct;—it really might have been expected that all this could not have been contemplated, by any man of ordinary cultivation and perception, with the invulnerable sedateness of our author. But perhaps this is the true philosophical spirit, after all. For, if we would only let ourselves think, what should these people of the desert be, but just so many men and women, with the very same number of limbs and eyes as ourselves? What is the amazing extent of the region, with all its varied forms and features, but so much earth, so much plain positive mud, covered indeed with trees and grass? What is the silence of the plains, but there being nobody there? What are great rivers, but the collection in vallies of quantities of water that will not stay on the hills? And then too, as to cataracts, if a quantity of water, in running along, comes to a steep place, what should it do but fall down; and when it does so, how should it help making a noise and a foam? is not this natural, and quite common?

With proper respect for the philosophic tone of Mr. Gass's mental system, we must however be allowed to hope, that the full account of the expedition to be given, if it is not published already, by one or both of the leaders, will supply a bolder history of the proceedings of this daring and indefatigable troop of adventurers, and more picturesque sketches of a country now disclosed, for the first time, to the view of the civilized world, and which we may venture to predict will not soon be invaded by another such expedition.

Partly in order to render the accounts of the expedition

more complete, and partly in consideration of the extreme hazards which it was judged to involve, and which made it prudent to multiply the chances of obtaining any account at all, every individual of the party, who was in any degree competent, was enjoined to keep a journal. And really it is the least that can be done in the way of shewing the due respect and admiration of these intrepid adventurers, to let them all publish their separate journals, compared with some of which, it is very likely, the one before us might appear quite an author-like performance. The American publisher apologises for its plainness; but the reader will thank him for letting it escape clear of that finishing and trumpery, with which it seems he was within an inch of concluding it to be his duty to spoil the story.

In determining the form in which the work should appear, the publisher had some difficulty. Two plans presented themselves. The one was to preserve the form of a daily journal, (in which the original had been kept), and give a plain description of the country, and a simple relation of occurrences equally intelligible to all readers; leaving to every person an opportunity of embellishing the scenes presented to him, in his own way. The other plan was to more fully digest the subject, make the narrative more general, and, assuming less of the journal form and style, describe and clothe the principal parts of it as his fancy might suggest. However far the latter might have been proper, had a foreign country been the subject, and the principal object of the publication mere amusement, many objections occurred to it, in the present case; and rendered the former the most eligible, especially as by it the climate and face of the country will be more satisfactorily described. And Mr. Gass having declared, that the beauties and deformities of its grandest scenes were equally beyond the power of description, no attempts have been made, either by him or the publisher, to give adequate representations of them.' p. 8.

And so this modest and conscientious person would not have had the slightest consciousness of impudence and imposition in presuming, while lounging in his parlour, over his punch and tobacco, to describe and depict, and that too even without any documents, the most striking appearances between the Mississippi and the Pacific Ocean, and publishing this manufacture as the authentic account given by one of the travellers through that country!

The easiest way of informing our readers what the book contains, will be by a brief abstract of the narrative. The corps of discovery sent out by the American government was partly composed of the regular troops of the States, and partly of other men, engaged for this particular enterprise. It consisted of forty-three, including the commanders, Captains Lewis and Clarke, the respective proportions of whose authority, relatively to each other, are not stated. The expe-

dition, embarked on board a *batteau* and two *perioques*, set out from its establishment at the mouth of the Wood river, near the confluence of the Missouri with the Mississippi, on the 14th of May, 1804. In the evening they stopped to encamp on the bank a few miles up the Missouri, where they fell, as it seems, to the very laudable employment of reflection, and the very necessary one of consolidating their resolution and courage.

• Here we had leisure to reflect on our situation, and engagements: and as we had all entered this service as volunteers, to consider how far we stood pledged for the success of an expedition, which the government had projected, and which had been undertaken for the benefit and at the expence of the Union; of course of much interest and high expectation.

• The best authenticated accounts informed us, that we were to pass through a country possessed by numerous, powerful and warlike nations of savages, of gigantic stature, fierce, treacherous and cruel; and particularly hostile to white men. And fame had united with tradition in opposing mountains to our course, which human enterprize and exertion would attempt in vain to pass. The determined and resolute character, however, of the corps, and the confidence which pervaded all ranks, dispelled every emotion of fear and anxiety for the present; while a sense of duty, and of the honour which would attend the completion of the object of the expedition; a wish to gratify the expectations of the government, and of our fellow citizens, with the feelings which novelty and discovery invariably inspire, seemed to insure to us ample support in our future toils, suffering, and dangers.' p. 15\*.

The voyage directly up the Missouri, from its mouth to what is called the Mandan village, where the party took up their winter-quarters, about the 47th degree of latitude, and the 101st of west longitude, may be considered as the first grand stage of the expedition. This voyage, being made against a strong current and the impediment of numberless sand-bars, took up between five and six laborious months; and, reckoning of course the windings of the river, was computed at about 1600 miles. Sometimes they were able, by the help of a favourable wind, to advance as much as 20 miles a day; but at other times with their utmost efforts they could not proceed more than four or five, and when the wind blew directly down the river they were compelled to remain stationary. Occasionally, when they could not be content to do this, they went forward a few miles by means of a tow-rope. A tolerable quantity of some kinds of provisions must have been laid in before they set out; but their chief dependence for subsistence was on their

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\* This paragraph was certainly not written by honest Patrick; it is a sample of the kind of work the American publisher would have made of it, if it had not been determined, probably because the said Patrick was obstinate, to print the journal nearly in its original state.



almost daily hunting along the forests bordering on the river; and never, surely, since that river first began to flow between those wild borders, had there been such havoc among the buffaloes, deer, elks, goats, and bears. We could have wished to know the ordinary size or weight of these animals, especially the buffaloes, whether they were swift, or strong, or fierce, and whether any degree of danger attended the hunting; but it was enough for our journalist that they were found, killed, and eaten, and that whatever number were destroyed to-day, there was a chance of finding some more to-morrow. The greater proportion of the corps must have been qualified for this hunting; we are not told whether there was any fixed rule as to which of them should be thus employed in succession; but some of them were almost constantly out, and under circumstances by which our sprigs of spirit, our bucks, bloods, volunteers, parade officers, and so forth, would have found the overflowings of their valour not a little repressed. Sometimes one of these adventurers alone, sometimes two or more, as it might happen, would quit the vessel, and plunge into the deepest recesses, of the trackless forests, where, as it would seem to us, they might lose all certainty as to the general direction of their course, where they might be involved in morasses, where there might, for any thing they could know to the contrary, be prowling savages, and where there often were actually bears and wolves; and meanwhile the vessel would go forward, often many miles from the place where these hunters left it, without making, as far as we are here informed, any marks or signals by which, when they regained the bank, they could know whether it had passed or not. In these expeditions they frequently wandered miles away from the river, and remained all night unsheltered in the forest, in several instances, a number of days and nights successively. And more than this, they had either to bring, from such distances, their heavy loads of meat, or to contrive means for knowing how to find it again, after they should reach the vessel and procure more hands to assist in taking it away,—that is to say, if the wolves did not save them that trouble by devouring it in the mean time, which agreeable circumstance now and then happened. To do all this may be quite easy for those who are trained and accustomed to it; but we can sit by our little fire and farthing candle, and wonder that such men were not soon saved all further trouble about the business by being themselves devoured. Though familiarly acquainted, alas! with the force of hunger, we doubt whether we could on the strength of it have braved those gloomy forests, in so apparently abandoned a condition. The rival hunger which we should be expecting to encounter in bears and savages would be almost as terrible to us as our own.

In this very long voyage, the adventurers passed by the temporary encampments of several considerable tribes of Indians, the Sioux, the Rickarees, and the Mandans; in the neighbourhood of which last tribe they established their residence for the winter. With the exception of this tribe, their intercourse with the natives was very slight and transient, and the descriptions are, as we have intimated, brief, general, and indiscriminating. It is likely there were distinguishing characteristics peculiar to each nation; but it would never do for men who had to sweep several square leagues of wilderness each day for their dinner, to be inquiring and speculating about national characters and Indian politics. Some branches of these redoubted communities of freemen were very kind to our voyagers; and they all comported themselves pretty well, on the whole, except that they had all the besetting sin of a thievish propensity. The idea we have acquired of these aborigines from our popular books is very much of a romantic cast; it is that of a race of beings separated by an immense chasm from the ordinary economy of nations, and even of human nature, and invested with a certain gloomy magnificence which quite overawes our spirits when we think of meeting them at the frontiers of their deserts. The austere gravity ascribed, the unconquerable independence, the pertinacity of design, the intensity of the greater passions, the enthusiasm of fraternity and patriotism, and the defiance of sufferings and death, combined with the dreadful ferocity, and the abode within an almost boundless desert, have constituted a character much more strange and striking than even that of the descendants of Romulus. But all these colours of the marvellous vanish, the instant we look at an Indian community through the medium of Mr. Gass's description. The beings that had appeared of such portentous aspect are just no more than a few gangs of rude dirty hunters, with courage enough certainly to set upon and kill and scalp one another, but not enough to withstand the menaces and resolute air of one of the captains of the expedition, who told a large party that in one instance seized him when on shore, apparently designing to detain him, that he had in his boat what would destroy twenty such nations as theirs in one day; on which the warriors let him go. Now Mr. Patrick Gass having, as we have said, beyond all living men, the knack of taming and subduing all fantastic, romantic, magnificent, and 'awe-inspiring' ideas, being the completest extinguisher of fancy that ever beheld or related wonderful things, we are at liberty to believe that this savage race have a much more singular and striking character than his short descriptions would give us to apprehend; while, on the other hand, we may fairly conclude there is a great

deal of factitious colouring, in such a delineation as that given by Dr. Robertson. We are inclined to think that Volney has given by far the most sober and comprehensive representation of the savages, in the long and most interesting essay at the end of his *Travels in America*.—One or two of the very few particulars relating to them in the present volume, may be as curious as any thing else we could transcribe from it.

‘ Captain Lewis, myself, and some of the men, went over to the Indian camp, (a band of the Sioux); their lodges are about 80 in number, and contain about ten persons each, the greater part women and children. The women were employed in dressing buffalo skins, for clothing for themselves, and for covering their lodges. They are the most friendly people I ever saw; but will pilfer if they have an opportunity. They are also very dirty: the water they make use of is carried in the paunches of the animals they kill, just as they are emptied, without being cleaned.’ ‘About 15 days ago they had a battle with the Mahas, of whom they killed 75 men, and took 25 women prisoners, whom they have now with them. They promised to Capt. Lewis that they would send the prisoners back, and make peace. In the evening Capt. Clarke and some of the men went over, and the Indians made preparations for a dance. At dark it commenced. Their band of music, or orchestra, was composed of about 12 persons beating on a buffalo hide, and shaking small bags that made a rattling noise. They had a large fire in the centre of their camp; on one side the women, about 80 in number, formed in a solid column round the fire, with sticks in their hands, and the scalps of the Mahas they had killed, tied on them. They kept moving or jumping round the fire, rising and falling on both feet at once; keeping a continual noise, singing and yelling. In this manner they continued till ten o'clock at night, when we returned to the boat.’ p. 62.

‘ These people, (a village of the Mandans) do not bury their dead, but place the body on a scaffold, wrapped in a buffalo robe, where it lies exposed.’ p. 83.

‘ I went up with one of the men to the villages of the Mandans: they treated us friendly and gave us victuals. After we were done eating they presented a bowlful to a buffalo head, saying, “eat that.” Their superstitious credulity is so great, that they believe, by using the head well, the living buffalo will come, and that they will get a supply of meat.’ p. 98.

The winter residence of the travellers, close to the villages of the Mandans, gave opportunity for minute observations and inquiries respecting the habits of the savages; but the party seem to have very much minded their own business. And indeed it was no inconsiderable business that they had on their hands, in first building a large strong fort, the construction and extent of which are described, in constantly scouring the forests, even in the severest weather, for provisions, in trying to cut and remove the vessels out of the ice of the river, and in making canoes to prosecute their voyage, as the

principal boat was here to return down to the place where they had first set off, and in April did return, with thirteen men, leaving thirty one men and a woman, (the Indian wife of their French interpreter) to proceed on the expedition\*.

A very summary statement is made of the general appearance of the country thus far, and of the quality of the soil, which is said to be excellent for the first six hundred miles, but afterwards, up to the distance of two thousand miles from the mouth of the river, to be of inferior quality; though generally deserving to be called 'good second-rate land.' In proceeding along, careful notice is taken of all the rivers that fall into the Missouri, with the breadth of each, and often some mention of the appearance of the country up their banks. The enumeration of this vast succession of tributary waters is enough to shew the grossness of the mistake, perhaps an error in printing, of making the Missouri itself no more than 875 yards broad not far from its mouth. Except in the case of such a narrow opening between walls of rock as would cause a tremendous rapid, (which is not alleged), this noble stream would flood the country in contempt of any such channel.

After remaining at their fort from the first of November, 1804, to the eighth of April, 1805, the party set off again in their small vessels, on a course of enterprise compared with which all they had hitherto experienced of difficulty and hazard was but mere amusement. The second stage may be reckoned from the Mandan fort to the mouth of the Columbia, a distance, in the winding course of the waters, of 2500 miles. Reducing the irregularities of their movement to a straight line, it appears that they kept, through this whole progress, a direction very nearly due west; for the Mandan fort is placed in latitude 47 deg. 21 min.; when they had advanced near 700 miles further up the Missouri they were still in lat. 47; and the mouth of the Columbia was found to be in lat. 46 deg. 19 min.

For a good many hundred miles they proceeded, just as well as before, with a bold free river, with a tolerable-looking country, except for the deficiency of wood in many parts, with a prodigious massacre of wild cattle, and with now and then an accident to a boat, which would have been very frightful, and very justly so, to a party of pleasure from London to Richmond, but seems to have occasioned a wonderfully small degree of alarm to these dexterous and fearless adventurers.

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\* The reports despatched by the leaders of the expedition from this place, Fort Mandan, to the American President, were laid before Congress, Feb. 19, 1806, and afterwards printed under the title of a '*Message from the President, &c.*' For a review of this interesting publication, see E. R. Vol. II. pp. 665—672.

They passed the tribe of Indians called *Grosvonters*, but without seeing much of them, or caring to see; met with several enormous bears, one of which gave dangerous battle to six armed men; and saw what had recently been a burning mountain. They were several days in advancing through a dreary valley, formed by two lines of mountains absolutely destitute of all vegetation, the most dismal country, our traveller thinks, that he had ever yet seen; they were partly repaid by the sight of some very singular precipices at the termination of it. A little further on, some of them met with one of those pleasant little adventures, which would now and then happen very opportunely to exhilarate their spirits.

'In the evening we went towards the river to encamp, where one of the men having got down to a small point of the woods on the bank, before the rest of the party, was attacked by a huge he-bear, and his gun missed fire. We were about two hundred yards from him, but the bank there was so steep we could not get down to his assistance: we however fired at the animal from the place we stood, and he went off without injuring the man.' p. 136.

Perhaps we may as well, while we are about it, even give one or two more of the same mirthful sort of incidents and situations, from other parts of the book.

'Another hunter went up the river to look for elk. When he had gone about three miles he was attacked by three brown bears, that were near devouring him; but he made his escape by running down a steep bank into the water. In this adventure he fell, injured his gun, and hurt one of his hands; therefore returned to camp.' p. 146.

'In the evening, the man who had started to go to the other end of the portage, returned without being there. A white bear met him at Willow creek that so frightened his horse that he threw him off among the feet of the animal; but he fortunately, (being too near to shoot) had sufficient presence of mind to hit the bear on the head with his gun; and the stroke so stunned it, that it gave him time to get up a tree close by, before it could seize him. The blow, however, broke the gun, and rendered it useless; and the bear watched him about three hours, and then went away. When he came down he caught his horse about two miles distant, and returned to camp. These bears are very numerous in this part of the country, and very dangerous, as they will attack a man every opportunity.' p. 246.

As to the degree of credit due to these and other curious particulars, we shall, once for all, express our entire assurance of Mr. Gass's veracity: his narrative has throughout the strongest marks of being a plain honest account of matters of fact.

When they had proceeded up the Missouri about 2400 miles, they arrived at a point where it divides, or 'forks', as the traveller generally expresses it, into two branches, the less of

which was so large, and had such an appearance, as to cause a doubt which of them should be considered as the river. Here they gave an admirable proof that they were the right men for their undertaking, by sending two distinct parties to examine both the branches at the same time, and extending the examination more than 60 miles up the smaller and northern branch, which, though navigable to a still greater distance, they concluded not to take for continuing their expedition. At the point of this confluence they drew their principal boat on land, and 'covered it with brush,' and buried in the earth, in boxes which they made for the purpose, a large quantity of baggage and stores. They then set forward, on the southern branch, which was still a river of almost 400 yards wide. Though it was midsummer, and the latitude but  $47^{\circ} 24'$ , they saw before them mountains on which snow still rested. Advancing a few days, they came to a part of the river where, in the space of seventeen miles, it falls 362 feet, in a number of distinct perpendicular cataracts, the first 98 feet, the second 19, the third 47, the fourth 26, with a number of smaller 'pitches,' as the journalist calls them, and rapid water between. It might be supposed impossible, quite impossible, to get past such a place as this without some minuteness of description, and some expressions of delight and amazement. But no; our author retains all the wonted command of both his feelings and his pen. Very few hours were wasted by the band in observing, and very few lines are wasted by Mr. Gass in celebrating, so grand a spectacle. To be sure, he might tell us that it may be all very proper and very fine for persons who are sitting at their ease and wondering at the deficiency of his taste for the sublime, to be talking about grand spectacles; but that these cataracts furnished very different employment to him and his companions, from that of indulging their taste, and filling their journals with rhapsodies of astonishment. This delightful place afforded them the gratification of unloading their boat and canoes, bringing them on land, and dragging both the lading and the canoes, on a kind of small waggons which they had to make for the purpose, over eighteen miles of a wild country without a road or track. While the greater part of the number were completing this portage, and several were out day and night hunting, another party were making a large boat, the iron frame of which they had brought with them. This was done at the place where they were to embark again on the river above the falls, and the vessel was to be the substitute for their principal boat, which they were obliged to leave at the place of their landing below the falls. After the labour of several weeks, this vessel was finished, drawn into the river

and found to be not water proof, for want of tar or pitch. It was therefore to be taken all in pieces, and deposited under ground. Timber of the proper size for canoes was found twenty miles higher up, several were made, and, after the delay and severe labour of about a month, the expedition went forward again.

They soon advanced into the passes of the great chain of mountains called the Rock Mountains, from their chiefly consisting of masses of bare rocks, some of them to the height of 1000 or 1200 feet. There are some interstices where the adventurers found wood, game, and quantities of fine currants. They had to encounter some difficult rapids. They were a number of days among these dreary passes, though they contrived to advance sometimes as much as 20 miles a day. Soon after emerging, they came to a point where the river separates into three branches, of nearly equal size. As before, they spared no exertions in exploring each of the rivers; and after a research of several days, they chose the middle stream, which leads almost directly to the west. By favour of the Missouri they had now advanced nearly 3000 miles; and here they were, seized with an odd revolutionary fit, and ungratefully decreed the deposal of this grand monarch of streams, who was supplanted and succeeded by a whimsical oligarchy, under the names of Madison, Gallatin, Philosophy, Wisdom, Philanthropy, and, at the head of them, Jefferson, the name they imposed on the branch on which they decided to follow up their discoveries, and which in all reason and loyalty ought to have been still called the Missouri. Ten days brought them to the head of this river, and therefore brought their voyage to a conclusion. They were now to seek for the great Columbia river, or some of its waters. And our author says, that 'it is not more than a mile from the head spring of the Missouri, (he seems here to repent of having lent himself to the late disloyal proceeding) to the head of one of the branches of the Columbia.' But they were to go in quest of some navigable stream; and a laborious march of 40 miles brought them on the banks of the Sho-sho-ne, a river of 70 yards wide, which they knew must fall into the Columbia. Some miserable half-starved natives, however, gave them a very unfavourable account of the current of this river; and a division of the band ascertained, by a difficult journey they made down one of its banks, that it was altogether impracticable for navigation; and also that it would be impossible to travel forward down its banks. On this mortifying discovery, they had to make up their minds to what proved one of the most painful and melancholy journies that any company of mortals ever per-

formed. That it was practicable at all, was owing to the circumstance of the Snake Indians, who inhabit this frightful tract of country, having a great number of horses. The travellers bought about thirty of them, and engaged one of these Indians as a guide. The journey was across a mountainous tract, where the toil was extreme, where they were obliged to melt the snow for their portable soup, where the horses (which they had for the conveyance of their baggage, not for riding) met with frequent accidents, and where the men became feeble, and many of them sickly from want of food, as they rarely could kill any wild animals. But for an occasional meal of horse-flesh, they must have perished, as they had taken with them only an extremely small quantity of portable soup and parched corn, which latter was soon consumed. This journey lasted nearly a month, and terminated in plains, and on the banks of the Koos-koos-ke, a large river, where they made the canoes in which they were to reach the Pacific Ocean. The Snake Indians had been very friendly to them; and they experienced the same kindness from the Flat-heads, a tribe inhabiting the plains of the Koos-koos-ke. The denomination of these people will be explained by a short extract.

'We suppose these natives to be a part of the Flat-head nation, as all their heads are compressed into the same form. This singular and deforming operation is performed in infancy, in the following manner. A piece of board is placed against the back of the head, extending from the shoulders some distance above it; another shorter piece extends from the eye-brows to the top of the first, and they are then bound together with thongs or cords made of skins, so as to press back the forehead, make the head rise at the top, and force it out above the ears.' p. 224.

Our adventurers went rapidly down the Koos-koos-ke, were joined from the west by another great river, the Ki-mo-ee-nem, and soon came to a confluence with the Columbia, a river of half a mile wide, and widened by this junction to the breadth of more than 1300 yards. At a place where this river falls perpendicularly twenty feet, they had to take their baggage and vessels by land to the level, or rather the rapids, below. In passing down they obtained a tolerable supply of provisions, though the country is far from woody, and saw a great many camps of natives along the banks; immediately below the cataract they perceived the tide; and on the 16th of November, 1805, they saw the waves of the Pacific Ocean.

With a few very short notices, we must now take our leave of this most daring and indefatigable band. They fixed their quarters in a woody region, a few miles from the coast, where they supported themselves as usual by hunting, and where they spent a most dreary winter, as Mr. Gass says,



that, 'from the 4th of November, 1805, to the 25th of March, 1806, there were not more than twelve days on which it did not rain, and of these but six were clear.' They had some intercourse with various tribes of the natives, the Chinooks, Clatsops, Cathlamets, Chiltz, and Callimeux, all of them very wretched beings, and none of them apparently very formidable, unless perhaps the last-mentioned tribe, who are described as ferocious, and one of whom attempted to kill one of the party in order to get his blanket. In one circumstance of their condition, however, it should seem they advance far towards *civilization*, as they rival even the polished cities of England; the party were visited by a procuress with nine savage prostitutes in her keeping. They had met with a similar specimen of European Christian morals at the Mandan villages; and Mr. Gass says it is by no means unusual among the Indian tribes. The Flat-heads are the only tribe he met with through the whole extent traversed by the expedition, to whose females he gives any credit for virtue; and we have not the smallest reason to suppose, that the party suffered themselves to remain *uninformed* of the degree of virtue of any one tribe near which they spent any considerable time.

During the return of the party up the Columbia, they had more intercourse with the natives than when passing down toward the ocean the preceding year. And all the descriptions perfectly concur in exhibiting a race of human beings, of whose life it is the single exclusive object to obtain a scanty miserable subsistence. This appears to be the condition of all the tribes to the west of the Rock Mountains. Over most of that country traversed and seen by our travellers, there is an extreme scarcity of wood, and therefore of wild animals; and it is evident that, but for the salmon in the rivers, the slender and miserable population would be immediately famished to death. This happy deliverance was very near overtaking some of the forlorn tribes whom the adventurers found toward the head of some of the rivers that fall into the Columbia, and who had almost consumed their little stock of dried fish before the ascent of the salmon up the rivers in the spring. This fish had been observed by the travellers in the Columbia the preceding autumn, in immense quantities, but in a poor and dying condition; so much so, that Mr. Gass describes the shores at one place, as 'lined with dead salmon.' Their ascent is not obstructed by the falls of the Columbia, because the tide, combined with the effect of a very straitened channel for some distance below the falls, sometimes reduces their depth to about ten feet.

The expedition returned up the river to these falls, and then, instead of continuing their voyage to the place where they had taken the water the preceding autumn, they directed their course towards it by a journey across the plains, assisted by the horses they obtained among the natives, a race of animals, brought, no doubt, in a former age, from Mexico. About the middle of May the adventurers reached the place where they had encamped, on the banks of the Koos-koos-ke, the preceding September, in sight of those dismal mountains which they were now to cross once more. But they found the enterprise quite impracticable for the present, on account of the snow, and were compelled to wait many weeks on the plain, with such a scarcity of game as threatened them continually with famine. Their wants were partially supplied by a repast now and then on dogs and horses, given them by the natives; who were indeed wonderfully friendly to them, and besides affording them generous assistance, as far as their extremely scanty resources would allow, had the honesty to restore the horses which had been left with them the preceding year, and some other articles of property which they had found, though concealed in the ground by the travellers. Mr. Gass says, 'All the Indians from the Rocky Mountains to the falls of the Columbia, are an honest, ingenuous, and well disposed people; but from the falls to the sea coast, and along it, they are a rascally thieving set.' He does not assign, or appear to have sought, any cause of such a difference: and we may be certain that no such absolute lines of separation are admissible in moral geography. The account of even this better division of the Americans includes a characteristic circumstance: 'One of the natives had round his neck a scalp of an Indian, with six thumbs and four fingers of other Indians he had killed in battle, of the Sho-sho-ne, or Snake nation.' p. 312.

As to their weapons, he says,

'From the Mandan nation to the Pacific Ocean, the arms of the Indians are generally bows and arrows, and the war-mallet. The war-mallet is a club, with a large head of wood or stone: those of stone are generally covered with leather, and fastened to the end of the club with thongs, or straps of leather, and the sinews of animals.' p. 312.

The journey over the mountains was made in part of the month of June and part of July, at which season the snow lay in some parts six or eight feet deep, and fresh snow fell on the 10th of this latter month, though the latitude can be only about 46 or 47 degrees. At this part of the narrative, the following pertinent note is inserted, probably by the publisher.

‘It will not be a subject of surprise that snow should fall here in the middle of summer, when the elevation of this part of the country, which divides the eastern from the western waters, is taken into view. Every person will be able to comprehend, that no small degree of elevation above its mouth will be sufficient to give so rapid a course to the Missouri for upwards of 3000 miles, even supposing there were no great falls or cataracts.’ p. 344.

Having safely accomplished this perilous stage of their enterprise, our travellers separated into two bands, explored with admirable spirit and perseverance some of the head waters of the Missouri, and at length, by routes in which it is impossible for the reader to follow them without the assistance of a map, a great desideratum in this work, they all met, August 12, 1806, about 200 miles above the Mandan villages. They arrived at St. Louis, on the 23d of September, having lost only one man by death, during their absence.—Neither during the expedition, nor at the close, does Mr. Gass make the smallest reference to the protection of Providence, if we except the single instance of one slight unmeaning parenthesis, ‘thanks to God.’

If the American government were looking to a commercial communication with the Pacific Ocean, by means of the Missouri and Columbia, it appears to us that the dreadful tracts between the heads of these rivers must have nearly destroyed their expectations.

## Art. II. Gell's *Geography and Antiquities of Ithaca*.

(Concluded from p. 70.)

HAVING noticed in our last number the inadequacy of Homer's description of the port of Phorcys to warrant Mr. Gell in determining that port to be the modern Dexia, our inquiries are naturally directed, in the next place, to the residence of Eumæus, the swine-herd, whom Ulysses first visited after his arrival at Ithaca. This faithful servant, as we are informed by the poet, fed his swine near the rock Korax, and watered them at the fount of Arethusa. There was, also, either an excavation in the rock, or an overhanging projection, which furnished the swine-herd with a nightly shelter from the north wind, while he slept near the sties. The passages from which these particulars are collected may be found, Od. xiii, 407, and Od. xiv. ad fin.

‘From the beach (says Mr. Gell) where we landed, which is, on the eastern side of the isle, and not far from the cape, we proceeded up a very rugged path towards the precipice, till we arrived at a spot where the strata of the rocks, disposed in steps, present a curious and singular natural descent to a fountain called Pegāda, or the well frequented by the shepherds of the vicinity. The fountain is represented in Plate I, where

a figure is seen filling the trough from which the cattle drink. Behind the masonry is a cavity penetrating about ten feet into the mountain, probably made by art at some distant period, and containing a reservoir of excellent water, collected in drops from the roof and sides of the grotto. About ten yards south of the fount is the bed of a torrent, and in it has been another rock cistern. A stream rushes, in the winter, from the mountain above, having first precipitated itself from the rock, and passed in its way a number of beautiful terraces, formerly cultivated. It is impossible to visit this sequestered spot without being struck with the recollection of the Fount of Arethusa and the Rock Korax, which the poet mentions in the same line\*, adding, that there the swine eat the sweet acorns, and drank the clear black water.

Having passed some time at the fountain, taken a drawing, and made the necessary observations on the situation of the place, we proceeded to an examination of the precipice, climbing over the terraces above the source, among shady fig-trees, which, however, did not prevent us from feeling the powerful effects of the mid-day sun. After a short, but fatiguing ascent, we arrived at the rock, which extends in a vast perpendicular semicircle, beautifully fringed with trees, facing to the south-east. Under the crag we found two caves of inconsiderable extent, the entrance of one of which, not difficult of access, is seen in the view of the fount. They are still the resort of sheep and goats, and in one of them are small natural receptacles for the water, covered by a stalagmitic incrustation.

These caves being at the extremity of the curve formed by the precipice, open toward the south, and present us with another accompaniment of the Fount of Arethusa, mentioned by the poet, who informs us† that the swineherd Eumæus left his guests in the house, whilst he, putting on a thick garment, went to sleep near the herd, under the hollow of the rock, which sheltered him from the northern blast. Now we know that the herd fed near the fount, for Minerva tells Ulysses‡ that he is to go first to Eumæus, whom he should find with the swine, near the Rock Korax and the Fount of Arethusa. As the swine then fed at the fountain, so it is necessary that a cavern should be found in its vicinity, and this seems to coincide, in distance and situation, with that of the poem. pp. 17—20.

We do not feel ourselves warranted to speak so strongly on the identity of this scene and the one described by Homer, as the author. Surely it can be no uncommon thing in a rocky country, to find a spring bubbling from a precipice, and a cavern in its vicinity. But Mr. G. says "It may be fairly presumed, from the very remarkable coincidence between this place and the Homeric account, that this was the scene designated by the poet as the fountain of Arethusa, and the residence of Eumæus; and perhaps it would be impossible to find another spot which bears, at this day, so strong a resemblance to a poetic description composed at a period so very remote. There is no other fountain in this part of the island, nor any rock which bears the slightest resemblance to the

\* *Odys.* N. 408.

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† *Od.* line 353.

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‡ *Od.* line 408.

Korax of Homer." It is natural, while contemplating this scene with the impression that it is the Korax and the Arethusa of Homer, to seek all the corroborating circumstances which can be procured. And when it is remembered that Telemachus came to the same point, by a different route from his father; one eagerly hopes that the poet may have left some landmarks on record for tracing his journey. But on turning to the 15th book of the *Odyssey*, it is a disappointment to discover that Homer is silent on this subject; and the traveller is compelled to solace himself with the thought, that as a long walk of the young prince is not described, nor any incidents which happened on his way mentioned, the distance from the fort, where he landed after his departure from the coast of Peloponesus, to the residence of Eumæus, must be short. This supposition agrees with the situation of the modern Korax.

The next object is to ascertain the site of the ancient city of Ulysses, for which Homer supplies us with the following clew. From the rock Korax, we are told, *Od.* xiii. 204, that Ulysses and the swineherd descended a rough road, and soon came near the city, in the neighbourhood of which was a fountain made by art, and supplied with water from a cold spring issuing out of a rock above. A circular grove of alders, and an altar to the nymphs, completed the beauty of the scene. Now it is certain that Mr. Gell did find a well, near the vestiges of the town said by tradition to be the ancient residence of Ulysses. It is, however, rather remarkable, that when he is so persuaded of the strength of his side of the cause, and in some cases indulges his fancy in an unwarrantable degree, he encumbers this part of the subject with unnecessary difficulties. He supposes the fountain made by art, and the rock from which the spring issued, to be buried in an accumulation of soil. Gratuitous suppositions throw an air of suspicion over a cause, and should not be indulged where they may easily be dispensed with. The fountain made by art, must have been a mere reservoir, which of course could not be permanent like the objects of nature, and must have been reduced to fragments centuries ago. It was hardly to be expected that a cistern should exist from the time of Ulysses till now. With regard to the rock, there is no need to understand by it a precipice of amazing altitude. The word *πετρα* signifies a stone as well as a rock; and *ὑποδεν* merely means above the fount or reservoir. The poet may have intended to describe a piece of mason's work constructed for the purpose of giving volume and direction to the waters of the spring. Mr. Gell, we feel assured, cannot think this too fanciful. But though this difficulty respecting the absence of the fountain and rock

may be removed, we cannot entertain much confidence that the ancient residence of Ulysses is certainly discovered, because an old well was accidentally brought to light near the vestiges of a town. We cannot boast of having travelled in those parts, but we frequently read of wells being formed in different situations, and almost invariably in the neighbourhood of towns and villages, in the east. But let us advance from the well about one hundred and fifty paces, which will bring us to the site of what Mr. Gell considers to be the ancient city of Ulysses, now called Aito. Here the author does not boast of producing any accession of evidence to strengthen his argument, except so much as arises from the bare circumstance of ruins being found in that situation. He is, as might be expected, from his classical ardour and his sanguine conjectures, very minute in detailing the number, position, and appearance of the remaining walls; but the poet has left us no means of ascertaining any resemblance to the plan of the metropolis of Ithaca. Many parts of the mansion of Ulysses have been mentioned by Homer: He speaks of the echoing portico, the great dining hall supported by pillars, the dormitories, the private apartments. Mr. G. has taken pains to construct a magnificent palace from these hints of the poet. He has adjusted the relative situation of the various rooms, shewn their size and number, and gone so far as to fix the position of the doors, ascertain the height and materials of the threshold, and even the nature of the floor. We look upon this architecture of Mr. G., as a sort of castle in the air. It is almost impracticable to attain to a clear notion of any diversified scene of nature or complicated structure of art by the fullest verbal description, much less by such broken hints as are dispersed in the *Odyssey* respecting the residence of Ulysses. It is awkward and unfortunate that the ground work of the town, which still remains, has not been mentioned by Homer, when the palace which he partially describes has of necessity yielded to time.

The last coincidence which we shall adduce, is the discovery of the garden of Laertes. The only directions with which the poet furnishes us, are, that it was distant from the town, and that the way to it from the citadel was a descent. Mr. G. thinks he has found a third discriminative circumstance, because a ship sailing from Italy was driven near the garden by a storm. Upon this point we must dissent from him, for a vessel in a storm may be driven far out of its course. The spot which is said to have been the garden of Laertes, is the village of Leuka.

'Leuka is a very pretty village, consisting of about thirty houses. The name signifies a poplar tree. It is situate on a little flat on the western foot of Neritos, and surrounded by terraces producing corn and flax in abundance. There is a well below the village, sufficiently plentiful for the purposes of the inhabitants, who came out to congratulate us on our arrival, with water in pitchers of coarse earthen-ware.

'The beauty of the place, and the quantity of cultivated ground, induced us to imagine that Leuka might be the situation of the garden to which Laertes retired during the absence of Ulysses. The position corresponds with the description given by the poet\*. Ulysses descended from the citadel to the farm of Laertes, which was at some distance from the town. Now the farm could not have been on the southern portion of the island, for if it had Ulysses must have passed very near it in his way from the house of Eumæus to the city, and in the other portion of Ithaca there is no way of descending from the citadel without coming upon Leuka. That Laertes lived on the western side of the island, seems probable from the circumstance that a ship sailing from Italy was driven near the garden by a storm.† pp. 104, 105.

From taking a general survey of the evidence, which arises from a comparison of Theaki with the descriptions of Homer, in favour of the point which the author wishes to establish, we must acknowledge that it is weak and unsatisfactory. The particular scenes do not carry that conviction to our mind which they appear to have effected in him. There is a want of something exclusively appropriate. Their general similarity might have weight, if no objections arose from another quarter; but is not sufficient to overbalance repugnancies and difficulties.—We must, however, remind our readers that there is a wide difference between disproving evidence, and denying the fact which that evidence is brought to support.

After all, we are of opinion that Theaki is the Ithaca of Homer; not in consequence, but in defiance, of the comparisons drawn with so much minuteness by Mr. Gell. The truth is, that a constant and unbroken tradition has more effect on our minds, than all the questionings of modern scepticism, and the pomp of modern logic, which sometimes involve plain truths in inexplicable difficulties and unanswerable objections. This tradition is made out by the name which the island seems to have ever borne among its inhabitants, and by the medals which have been found there. Representations of three of these medals are given in the title page of the present publication. The identification of ancient places and the demonstration of ancient events we have sometimes found so arduous, although from circumstances not much connected with technical logic we entertained no doubt of the point to be proved, that we are

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\* Od. 24. 204.

† Od. 24. 306.

not always startled or confounded by the objections and difficulties to which researches at this distant period often give birth. We would rather ground on this argument of tradition, than on any other, our suspicion that the text of the *Odyssey* respecting the situation of Ithaca is corrupted, and plead a right of emendation. And on the same principle, we would admit the conjecture that some change has taken place in the channel between Ithaca and Cephallonia.

We suspect some of our readers are exceedingly fatigued by the dryness and length of this Ithacensian discussion; and we will hope, that others, too much in love with Homer to think an inquiry tedious which directs their attention to his inimitable poesy, will bear with our prolixity. For the relief of the former class, and in order to convey a more adequate conception of Mr. Gell's performance to all our readers, we will produce an extract or two which have no reference to the above inquiry. The author's design is to give a short account of the interesting island of Ithaca, as well as to point out more particularly those features, which may appear to have been described in the *Odyssey*. But we must complain, that he has dealt with too sparing a hand his information respecting the present inhabitants of the island. He seems to have been so occupied with his search after the scenes described by Homer, that other inquiries dwindled into insignificance in his estimation. The short term of his stay, also, must have prevented him from giving a faithful picture of the modern Ithacensians, even if he had been disposed to grant that gratification to his readers. For though a few days might be sufficient for exploring the face of a small island, as many months are requisite to acquire a tolerable acquaintance with the character of its inhabitants. He has said enough, however, to convince us that they are still under the influence of a base and degrading superstition.

\* We were present at the celebration of the feast of the Ascension, when the citizens appeared in their gayest dresses, and saluted each other in the streets with demonstrations of pleasure. As we sat at breakfast in the house of Signior Zavo, we were suddenly roused by the discharge of a gun, succeeded by a tremendous crash of pottery, which fell on the tiles, steps, and pavements, in every direction. The bells of the numerous churches commenced a most discordant jingle; colours were hoisted on every mast in the port, and a general shout of joy announced some great event. Our host informed us that the feast of the Ascension was annually commemorated in this manner at Bathi, the populace exclaiming *ανηλθ' ο Χριστος, αληθινος ο Θεος*, Christ is risen, the true God.' p. 29.



A custom of high antiquity, still preserved, is thus described.

In the evening of the festival the inhabitants danced before their houses, and at one we saw the figure which is said to have been first used by the youths and virgins of Delos, at the happy return of Theseus from the expedition of the Cretan labyrinth. It has now lost much of that intricacy which was supposed to allude to the windings of the habitation of the Minotaur, yet much depends on the genius of the leader, whose movements are followed by ten or twelve men and women, keeping time with the music, and holding by each other's handkerchiefs. One part of the dance resembles the game of threading the needle, as practised by children in England, a figure not ill applied to the representation of the mazes and perplexities of the labyrinth.' p. 33.

These extracts contain almost the whole of the information which Mr. G. has communicated respecting the present inhabitants of the island. But we feel that we have but little right to complain of an author, for not fulfilling more than his engagement promised. Mr. G. professes principally to give an account of the antiquities of Ithaca; and these he explored with considerable diligence. He had fully prepared his mind with such intelligence respecting this island, as former writers both ancient and modern supplied; and was competent to recognize any coincidence which might offer itself to his view. It is but fairness to say that he has brought together, in his work, all the most important passages from ancient literature which throw light on his subject. By verbal descriptions and exquisite designs of the pencil, he has also put us in full possession of the topography of the modern Ithaca. If he is too fanciful in many of his conjectures, if he imagines coincidences which do not exist, or deems them more striking than they really are, the reader needs not be misled. The book contains its own remedy, in the accuracy and minuteness with which the scenes are represented by the pen and the pencil, and the openness and impartiality with which the passages from ancient literature are cited. We are not obliged to yield to his conjectures, but may weigh his facts and deduce our own conclusions.

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Art. III. *Philosophical Transactions of the Royal Society of London.* For the Year 1807. Part II. 4to. pp. iv. 185. Price 15s. 6d. Nicol.

IN this part of the volume for 1807, there are ten papers; of which we shall speak in their order.

VII. *On Fairy Rings.* By W. H. Wollaston, M.D. Sec. R.S. Read March 12, 1807. The appearance of fairy rings, or circles of dark green grass, common as it is, and frequently as it has exercised the ingenuity of theorists, has not yet been

satisfactorily accounted for, except in some measure by Dr. Withering, who has ascribed them to the growth of agaric. His remarks, however, were confined to one species of agaric, the *Ag. orcadæ* of his arrangement; but Dr. Wollaston has observed that these rings are formed by the growth, not merely of this agaric, but also of the common mushroom (*Ag. campestris*), the *Ag. procerus*, and the *Lycoperdon bovista*. In the case of mushrooms, he found them solely at the exterior margin of the dark rim of grass; and he was led to conjecture from their position, that progressive increase from a central point was the mode of formation of the ring.

We do not conceive it worth while to dwell upon this theory: for, in truth, we do not regard it as satisfactory. The most plausible theories, beside this, are those of Mr. Gough, and M. Florian-Jolly, which are detailed in Nos. 50 and 51 of Nicholson's Philosophical Journal, or No. 4 of the Retrospect of Discoveries.

VIII. *Observations on the Structure of the Stomachs of different Animals, with a view to elucidate the Process of converting Animal and Vegetable Substances into Chyle.* By Everard Home, Esq. F. R. S. Read April 13, 1807.

Mr. Home's observations on the stomachs of the porpoise and of ruminating animals, described in former communications to the Royal Society, inclined him to believe that the fourth cavity of the ruminant's stomach, while the animal is alive, is always divided, in a greater or less degree, into two portions, one of which includes the plicated structure, the other the villous. Hence he was led to conjecture that the food undergoes two changes in the stomach, the one preparatory to the other; the last of these forming the chyle. In order to investigate still further this curious subject, he has examined the internal structure of the stomachs of different animals; and the results of his inquiries are now laid before the Royal Society.

Mr. Home describes the internal structure of such stomachs as appeared to form the principal steps in the gradation between animals which ruminate and those which are truly carnivorous, arranging them in a series, the beginning of which is that nearest allied to the stomach of the ruminant in the complexity of its parts, and the termination, that which is most simple in its internal structure. Our indefatigable anatomist states that he derived material assistance in the course of his inquiries from Mr. Brodie, and that the extremely accurate drawings accompanying the paper were made by Mr. W. Clift. The subjects, whose stomachs he examined, were the turkey, the cod-fish, the hare, the beaver, the dormouse, the water-rat, the common rat, the horse, the ass, the kangaroo, the hog, the

pecari, the elephant, the mole, the stoat, the armadillo (with nine bands); he also examined the human stomach, and that of the lynx, the vampyre bat, the long-eared bat, the hawk, the cormorant, the viper, the turtle, the frog, and the blue shark.

It will not be expected that we should follow Mr. Home in his details respecting the stomachs of all these animals: those who devote their attention to anatomy and physiology, will read with pleasure and advantage the whole paper; while to the general reader we shall present Mr. Home's summary of the principal results, as below:

From the series of facts and observations which have been adduced, the following conclusions may be drawn.

That the solvent liquor is secreted from glands of a somewhat similar structure in all animals, but much larger and more conspicuous in some than others.

That these glands are always situated near the orifice of the cavity whose contents are exposed to their secretion.

That the viscid substance found on the internal membrane of all the stomachs that were examined recently after death, is reduced to that state by a secretion from the whole surface of the stomach which coagulates albumen. This appears to be proved, by every part of the fourth cavity of the calf's stomach having the property of coagulating milk.

This property in the general secretion of the stomach, leads to an opinion, that the coagulation of fluid substances is necessary for their being acted on by the solvent liquor; and a practical observation of the late Mr. Hunter, that weak stomachs can only digest solid food, is in confirmation of it.

That in converting animal and vegetable substances into chyle, the food is first intimately mixed with the general secretions of the stomach, and after it has been acted on by them, the solvent liquor is poured upon it, by which the nutritious part is dissolved. This solution is afterwards conveyed into the pyloric portion, where it is mixed with the secretions peculiar to that cavity, and converted into chyle.

The great strength of the muscles of the pyloric portion of some stomachs, will, by their action, compress the contents, and separate the chyle from the indigestible part of the food.

In animals whose food is easy of digestion, the stomach consists of a cardiac and pyloric portion only; but in those whose food is difficult of digestion, other parts are superadded, in which it undergoes a preparation before it is submitted to that process. pp. 177, 178.

*IX. Experiments for investigating the Cause of the coloured concentric Rings, discovered by Sir Isaac Newton, between two Object-glasses laid upon one another.* By William Herschel, LL.D. F.R.S. Read Feb. 5, 1807.

This is a very long, very ill-arranged, and very uninteresting paper, though on a highly curious topic. We are disposed to treat every communication from this distinguished astronomer, with all due respect; but several of the papers he

has recently published have been so feeble and jejune, that we really fear his reputation as a philosopher is liable to a degree of injury from his own ill-directed and imperfect labours, which it could not apprehend from any other source. The doctor's present object seems to be, to overturn the Newtonian theory of fits of easy transmission and easy reflection. Without desiring to be considered as strenuous advocates of that hypothesis, we may venture to say that he has not advanced *one* argument, in this communication, by which the probability of the existence of those fits is in the smallest degree lessened. For though he affirms that, when a lens is laid upon a metallic mirror, there is no transmission of the rays; yet the absorption, which he is not unwilling to admit, is in fact to be considered as a species of transmission. As a careful astronomical observer, and an ingenious experimenter, Doctor Herschel deserves much praise: but of late he has generally commenced his investigations before he has acquainted himself with what had been done by other philosophers; or else has abandoned them before they have produced any results of real importance. As far as we can judge from the paper before us, Dr. Herschel seems to have confined his study of the phenomena of light almost entirely to the works of Newton; as though nothing worthy of his notice had been done in the compass of a century, the most momentous ever known with regard to the progress of philosophical discovery. Is it possible that this able astronomer should never have heard of Euler, of Bouguer, of Varignon, of the abbé Mazarin, of Boscovich, of Jordan, of M. Young, or of T. Young? Or does he think that none of these philosophers have made discoveries worthy of his attention, respecting the colours of thin plates? Finding him to have been so extremely ill prepared for the study he undertook, we are not surprised that he should speak of the colours of thin plates as 'the discovery' of Newton, through ignorance of the previous observations of Dr. Hooke and Lord Brouncker; nor can we wonder at his hasty conclusion, that the subject of these modifications of light has been 'totally overlooked' by all later authors. We hope that before this gentleman farther prosecutes the subject in the way he proposes, he will take the pains to learn what has been done already, and thus spare himself the mortification of having laboured unnecessarily and in vain.

Considering the natural tendency of a high reputation to give currency even to very indifferent reasonings, we have thought it right to express our decided opinion on the present occasion. So far from the pretty experiment described by Dr. H. (p. 231) being decisive against the Newtonian hypo-

thesis, as we have lately heard it pretended, we consider it as totally unconnected with the question; Because the rays of light are found to undergo certain flexions and modifications in the neighbourhood of bodies near which they pass when converging from the surface of a mirror, does it follow that they are not liable to other modifications at the surfaces of transparent bodies? It would be a curious way of refuting the position that 2 and 3 make 5, to affirm, though ever so gravely, that 8 and 9 make 17. Propositions may be different without being contradictory. The colours here described are identical with those of the coronæ described by M. Jordan and others, and certainly have no immediate connection with the colours of thin plates.

X. *On the Economy of Bees.* In a Letter from T. A. Knight, Esq. F.R.S. to the Right Hon. Sir Joseph Banks, Bart. K.B. P.R.S. Read May 14, 1807.

According to this paper, the opinion, that each hive or swarm of bees remains at all times unconnected with other colonies in its vicinity, is erroneous; for Mr. K. found that a friendly intercourse often takes place between different colonies, and that this 'not unfrequently' ends in a junction of the two swarms. He also remarked that bees will 'carry other things on their thighs' beside the *farina* of plants with which they feed their young; and he is 'strongly disposed to believe that' bees-wax, instead of being an animal substance exuding between the scales of the insect's belly, as Mr. Hunter imagined, 'is collected from plants, and merely deposited between' those scales. Beside the preceding observations, there is nothing worthy of notice in this paper; except the frequent recurrence of the term 'not unfrequently,'—a fashionable phrase; we conjecture, with the dilettanti part of the R. S., importing nearly the same as *frequently*, or *often*. Those who want to learn any thing important relative to the economy of bees, will obtain far more information from M. Huber's *Nouvelles Observations sur les Abeilles*, than from a hundred such hesitating, indecisive, unfinished communications, as that which we are now dismissing.

XI. *Observations and Measurements of the Planet Vesta.* By John Jerome Schroeter (of Lilienthal) F.R.S. Read May 28, 1807.

This is a modest, unassuming paper, neither giving, nor pretending to give, much information. M. Schroeter finds that the apparent diameter of the planet Vesta is only 0.438 of a second, and only *half* of what he has found to be the apparent diameter of the fourth satellite of Saturn. He then adds,—

' This extraordinary smallness, with such an intense, radiant, and steady light of a fixed star, is the more remarkable, as, according to the preliminary calculations of Dr. Gauss, there can be no doubt that this planet is found in the same region between Mars and Jupiter, in which Ceres, Pallas, and Juno perform their revolutions round the sun; that, in close union with them, it has the same cosmological origin; and that as a planet of such smallness and of so very intense light, it is comparatively near to the earth. This remarkable circumstance will no doubt be productive of important cosmological observations, as soon as the elements of the new planet have been sufficiently determined, and its distance from the earth ascertained by calculation.' p. 246.

**XII. A new Eudiometer, accompanied with Experiments, elucidating its Application.** By William Hasledine Pepys, Esq. Read June 4, 1807.

The principal advantage of this ingenious contrivance, in which the re-agents intended to act on the gas to be examined are inclosed in a gum elastic or indian-rubber bottle, but which we cannot describe very intelligibly within moderate limits, is that of measuring the absorption of oxygen gas more accurately, even to the thousandth part of a cubic inch, than the apparatus in common use. With this advantage, it has also that of performing the process with completeness and accuracy; it is of easy construction, and very portable.

**XIII. Observations on the Nature of the new celestial Body discovered by Dr. Olbers, and of the Comet which was expected to appear last January in its Return from the Sun.** By William Herschel, LL. D. F.R.S. Read June 4. 1807.

We find nothing worth recording in that part of these observations which relates to the planet, or, as Dr. Herschel will still have it, 'the asteroid' Vesta, except, that with a power of 577 the diameter of the visible disc of the 'asteroid' is about a 9th or 10th part of that of the Georgian planet.

The remaining part of this paper respects what Dr. Herschel, by a singular phraseology, terms 'the expected comet.' It was seen both by the doctor's 'sister Carolina,' and himself: the following is the conclusion of the memoir.

' When I compare these observations with my former ones of 15 other telescopic comets, I find that out of the 16 which I have examined, 14 have been without any visible solid body in their centre, and that the other two had a very ill defined small central light, which might perhaps be called a nucleus, but did not deserve the name of a disk.' p. 266.

We wish the Doctor, instead of presenting the public with his crude speculations on coloured rings, had ascertained and described the principal elements of these comets: such an undertaking would fall more within his province,

and would have a tendency to enlarge our very *little* knowledge of these truly extraordinary *apparations*,—for whether we are to call them heavenly *bodies* or not, seems now a matter of some doubt.

XIV. *On the quantity of Carbon in Carbonic Acid, and on the nature of the Diamond.* By William Allen, Esq. F.L.S. and William Hasledine Pepys, Esq. Read June 18, 1807.

The estimates of the quantity of real carbon in carbonic acid, by Lavoisier, Guyton de Morveau, and Smithson Tennant, differing very widely; and the experiment of Guyton de Morveau, on the combustibility of the diamond, being liable to some objections from the manner in which the operations were conducted, Mr. Allen and Mr. Pepys, whose accuracy and skill in chemical inquiries are well known, determined to institute a set of experiments in order to settle the question. The apparatus they made use of was truly ingenious, the experiments judiciously conducted and sufficiently varied, and the proper corrections duly applied: their labours on these interesting topics have, in our estimation, solidly established the following points:

1st. That the estimate given by Lavoisier, of 28 parts of carbon in every 100 parts of carbonic acid, is very nearly correct; the mean of our experiments makes it 28.60.

2dly. That the diamond is pure carbon; for had it contained any notable proportion of hydrogen, it must have been discovered either by detonating with the oxygen, as in the case of animal charcoal, or by diminishing the quantity of oxygen gas.

3dly. That well burnt charcoal contains no sensible quantity of hydrogen; but if exposed to the air for a few hours it absorbs moisture, which renders the results uncertain.

4thly. That charcoal can no longer be considered as an oxide of carbon; because, *when properly prepared*, it requires quite as much oxygen for its combustion as the diamond. This is also the case with stone coal and plumbago.

5thly. It appears that diamond and all carbonaceous substances (as far as our present methods of analysis are capable of demonstrating their nature) differ principally from each other in the state of aggregation of their particles. Berthollet has well remarked, that in proportion as this is stronger, decomposition is more difficult; and hence the variety of temperatures required for the combustion of different inflammable substances.' p. 292.

XV. *An Account of the Relistian Tin Mine.* By Mr. Joseph Carne. Read May 7, 1807.

The object of this communication is not so much to give an account of the Tin Mine, as to relate the novel circumstance of 'the occurrence of pebbles of chlorite schist, cemented by crystallized tin.'

**XVI. *An Analysis of the Waters of the Dead Sea and the River Jordan.*** By Alexander Marcet, M. D., one of the Physicians to Guy's Hospital. Read June 18, 1807.

The Dead Sea is a perpetual token of the effects of divine displeasure at aggravated sin; so that every thing relating to it will be read with peculiar interest. Independently of the frequent references to it in the Scriptures, as in Genesis xix. Dent. xxix. 22. Zephaniah ii. 9. &c. we find it described by Strabo, Tacitus, and Pliny, among the ancients, and by Maundrel, Pococke, Volney, and others, among the moderns: all of whom confirm the statement of the intense saltness of the waters of this lake. But, though the chief peculiarity of these waters has been long known, we are not aware of any chemical analysis, beside that by M. M. Macquer, Lavoisier, and Sage; an analysis, however, which does not appear to have been conducted with the utmost possible accuracy.

The specimens, analysed by Dr. Marcet, were brought to Sir Joseph Banks by Mr. Gordon of Clunie, who has recently travelled in Palestine: he there filled an ounce-and-half phial with water of the Dead Sea, and a rather larger phial with water from the river Jordan, which runs into the Dead Sea. Dr. Marcet first states the following general properties of the water of this lake.

‘ One of the most obvious peculiarities of the Dead Sea water, is its specific gravity, which I found to be 1,211, a degree of density scarcely to be met with, I believe, in any other natural water. The circumstance of this lake allowing bodies of considerable weight to float upon its surface, was noticed by some of the most ancient writers. Strabo, amongst others, states that men could not dive in this water, and in going into it, would not sink lower than the navel; and Pococke, who bathed in it, relates that he could lie on its surface, motionless, and in any attitude, without danger of sinking\*. These peculiarities, which I, at first, suspected of being exaggerated, are fully confirmed by Mr. Gordon, who also bathed in the lake, and experienced all the effects just related.

‘ 2. The water of the Dead Sea is perfectly transparent\*, and does not deposit any crystals on standing in close vessels.

‘ 3. Its taste is peculiarly bitter, saline, and pungent\*.

‘ 4. Solutions of silver produce from it a very copious precipitate, showing the presence of marine acid.

‘ 5. Oxalic acid instantly discovers lime in the water.

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\* Mr. Maundrel, being willing to make a trial of its strength, went into the water, and “found it bore up his body in swimming with an uncommon force.” He also tells us “that the water of this lake or sea is very limpid, and salt to the highest degree; and not only salt, but extremely bitter and nauseous.” *Rev.*



‘ 6. The lime being separated, both caustic and carbonated alkadies readily throw down a magnesian precipitate.

‘ 7. Solutions of barytes produce a cloud, showing the existence of sulphuric acid.

‘ 8. No alumine can be discovered in the water by the delicate test of succinic acid combined with ammonia.

‘ 9. A small quantity of pulverised sea salt being added to a few drops of the water, cold and undiluted, the salt was readily dissolved with the assistance of gentle trituration, showing that the Dead Sea is not saturated with common salt.

‘ 10. None of the coloured infusions commonly used to ascertain the prevalence of an acid or an alkali, such as litmus, violet, and turmeric, were in the least altered by the water.’ pp. 298, 299.

Dr. Marcet analysed the water by two different processes; the results of both coincided very nearly, but the author seems to think the last, which we here subjoin, the most accurate.

‘ On summing up the contents of these 150 grains of the water, they appeared to be as follow :

	Salts.	Acid.
Muriat of lime	5,88 grains	2,89 grains.
Muriat of magnesia	15,37	= 8,61
Muriat of soda	15,54	= 7,15
Selenite	0,08.	-
	<hr/> 36,87	<hr/> 18,65

And consequently the proportions of these salts in 100 grains of the water would be :

	Grams.
Muriat of lime	3,920
Muriat of magnesia	10,246
Muriat of soda	10,360
Sulphat of lime	0,054
	<hr/> 24,580.

pp. 310, 311.

Hence it appears that the Dead Sea water *now* contains about *one fourth* of its weight of salts supposed in a state of perfect desiccation; or, if they be desiccated at the temperature of 180° on Fahrenheit's scale, they will amount to *forty-one per cent.* of the water! If any person wish for a stronger confirmation of the Scripture account of the Origin of the Dead Sea than this furnishes, we can only pity the miserable state of incredulity to which he is reduced, and commit him to the influences of that Power which can cause the ‘wilderness to blossom as the rose,’ and from ‘stones raise up children unto Abraham.’

The water of the river Jordan was also perfectly pellucid: it was very soft, and had *no saline* taste. Five hundred grains,

evaporated at 200° left 0,8 grains of dry residue, which is only  $\frac{3}{100}$  part of the proportion of solid matter in the water of the Dead Sea. Properly treated, this water indicated the presence of carbonate of lime. Two other precipitates, one of them magnesian, were also produced, the former weighing 0,12 of a grain, the latter 0,18 of a grain. The inferences Dr. Marcet drew from the whole were, 'that the river Jordan might possibly be the source of the saline ingredients of the Dead Sea, or, at least, that the same source of impregnation might be common to both'!!! The glaring absurdity of the former inference, its slight connection with the latter, and our investigator's obvious unwillingness to glance at the *real* cause, cannot pass unnoticed by the most careless reader. We would earnestly recommend this expert chemist to *analyse* the state of his own mind in relation to some very momentous topics: and would beg to remind him that, if the philosophy which stops at second causes, deserves censure, 'of how much severer' reproof must that philosopher 'be thought worthy', who not merely stops at second causes, but busily hunts after them in a case where the immediate agency and impression of the 'Great First Cause' are stamped most visibly, palpably, and eternally. And, apart from religious considerations, we would wish Dr. Marcet to explain, upon *his* hypothesis of the river Jordan being 'the source' of the saline ingredients of the Dead Sea, how there should be a marked difference between them? namely, that while carbonate of lime was detected in the water of the river, there should be *no trace* of it in the water of the sea?

Art. IV. *A Sermon on the Translation of the Scriptures into the Oriental Languages*; preached before the University of Cambridge, May 10, 1807. By the Rev. Francis Wrangham, M. A. F. R. S. of Trinity College, Cambridge. 4to. pp. 51. Price 3s. 6d. London, Mawman; Cambridge, Deighton; Oxford, Parker. 1807.

Art. V. *A Sermon preached before the University of Cambridge*, on the 28th June, 1807, agreeably to the Institution of the Rev. Claudius Buchanan: by the Rev. John Dudley, M. A. of Clare Hall. 4to. pp. 39. Price 2s. 6d. London, Cadell and Davies; Oxford, Parker; Cambridge, Deighton and Nicholson. 1807.

Art. VI. *The Expediency of translating Our Scriptures into several of the Oriental Languages*, and the Means of rendering those Translations useful, in an Attempt to convert the Nations of India to the Christian Faith; a Sermon preached, by Special Appointment, before the University of Oxford, Nov. 8, 1807, by the Rev. William Barrow, of Queen's College, L. L. D. and F. S. A. Author of an Essay on Education, and the Bampton Lecture Sermons for 1799. 4to. pp. 29. Price 2s. 6d. Cooke, Rivington. 1808.

**Art. VII.** *A Sermon on the Duty and Expediency of translating the Scriptures into the current Languages of the East, for the Use and Benefit of the Natives: preached by special Appointment, before the University of Oxford, Nov. 29, 1807, by the Rev. Edward Nares, M. A. late Fellow of Merton College, and Rector of Biddenden, Kent. 4to. pp. 70. Price 3s. 6d. Cooke, Oxford; Rivingtons, Black and Co. 1808.*

**IT** may be presumed the principal object of the proposal to the English Universities, for the appointment of four of their members to preach on the subject named in these titles, was rather to excite the national attention and interest, than either to bring under discussion the general question of the propriety of thus translating the bible, or to obtain specific instructions relative to the mode of executing such a work. That propriety indeed could not be held to need any argument, or admit any debate, among persons believing the volume to be, and to be exclusively, a divine revelation; and the questions relative to the particular methods and rules of translating, and to the number, and the order of precedence, of the eastern dialects which should be made vehicles for the sacred oracles, would be more within the competence of the Christian scholars in the East, than of the most learned judges to whom they could be submitted here.

Indeed the work had already made such a progress in the able hands of Mr. Carey and his associates, long before any kind of co-operation was thought of by any of the persons assembled since in the Beagal College, or the smallest notice was taken by the learned in this country, as to prove that no ostentatious scheme, no formal movement in the learned world, was necessary, in order to effect a very rapid, and at the same time careful, transfusion of the Holy Scriptures into the Asiatic languages. Aided by annual supplies of money, in sums surprisingly small, considering the vast extent of the work, that Briareus of translators, with his assistant missionaries, and some learned natives of the east whom he has been vigilant and successful in seeking for the service, would in a few years have equipped the bible for invading every idolatrous region of Asia, though unassisted by the slightest favour or co-operation of any learned institution whatever.

We feel it the more necessary to do this justice to Mr. Carey and his missionary coadjutors, because we have observed not a few instances of a disposition to withhold it. We have perceived in some quarters the indications of a wish to pass as slightly as possible over the unparalleled achievements of these men; while representations would be still

making of the necessity of translations into the eastern languages, and of a plan of appointing translators, so and so selected, so and so qualified, so and so authorised, and so and so patronised, just as if the fact were not before our eyes that there already *are* many translations going on with the utmost despatch, a number far advanced, and several very nearly finished; that there already *are* in full action a set of translators, whose combined industry, fidelity, facility, and attainments in the Asiatic languages, there can be no chance of ever finding men worthy to supersede. And again, in some other instances, where the extraordinary performances of these men have been recognised, we have noticed a mode of expression apparently implying, that they have been employed, or in some way or other patronised, by the College of Fort William; whereas it ought to be understood, that these translators have proceeded under no direction but that of their own judgements, improved and corroborated, as wise men always know how to improve their judgements, by consulting the opinions of all the intelligent persons within their knowledge; and under no patronage or auspices whatever, other than that of the subscriptions of the religious public toward the expences, conveyed to them chiefly through the medium of the Baptist Missionary Society, who sent them to India, aided by a liberal contribution from the British and Foreign Bible Society,—unless indeed, like some of our wretched abettors of paganism, we are to consider it as quite a lavish generosity of patronage barely to have suffered such men to live and study, on the consecrated ground of our Indian territory. Mr. Carey's situation, as a professor in the Bengal College, afforded him, no doubt, many advantages of a literary kind, and also the salary received for his personal services in that situation was an advantage of a pecuniary kind to his grand undertaking; for to that undertaking he has devoted the last rupee that he could spare from his necessary expences, instead of indulging in luxury or making a fortune; this is about the extent of his obligations, (let them be called so, since a Christian and a sectary cannot be supposed to *deserve* advantages, or to *earn* a handsome salary) of his obligations to the College; the whole scheme and management of the biblical translations were the concern of the missionaries alone, and independent of that or any other learned institution. Thus supported by no further patronage than a moderate annual subscription, these disinterested and indefatigable men have performed a work which exceeds all former examples in the same department of literary labour.

Now we run no hazard in saying, that if the same number of clergymen, commencing under the same difficulties,  
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without any pecuniary reward for such labours, providing besides, in a great measure, for even the subsistence of themselves and their families by their extra exertions, had acquired such an extent of oriental learning, and executed such a prodigious mass of translation, the preachers on the subject before our Universities would have triumphantly held them up as having gone far already toward executing the great project in question, and as being quite of course the men that ought to form the basis and the soul of any still more extensive scheme, for the same important purpose, which a Christian nation might be inclined or exhorted to adopt. And the reverend preachers would have been highly and justly indignant at any proposal, which should overlook, or but slightly notice, the great and rapidly advancing performances of these translators; and which should, we do not say tend to depreciate their labours, but that should do less than most explicitly recognise their works as the more than half accomplishment of the noble design, and the workmen as the persons that ought ever to be at the head of all undertakings or institutions for oriental translations of the bible. Either therefore let it be distinctly and honestly declared, that the circumstance of these translators being sectaries desecrates their attainments, and destroys the value of their labours, destroys even the value of the sacred text if *they* faithfully turned it into Sanscrit or Hindostanee; or let them be acknowledged as the worthy leaders of the undertaking, the head of the column of biblical assailants of superstition, not to be displaced by substitutes, but reinforced by associates.—We have premised these observations, because we thought it more delicate to express them in a general form, than as particular remarks, to be several times repeated on the sermons now before us.

These sermons are the productions of men well known for talents and erudition; and we are pleased that the learned bodies, before whom they were delivered, have had the subject presented to them with so much elegance, knowledge, and spirit.

Mr. Wrangham's is the first in the order of time. It begins in a pointed and spritely manner, with a quotation from a venerable English prelate, a bishop of Chichester in the sixteenth century, who was of opinion that the most pernicious effects would accrue to the devotion of worshipping congregations, from the prayers being in a language which they could understand. This leads to a brief retrospect of the great contest (more memorable than that about the body of Moses, and between parties of the same character) whether the *books* of Moses, and all the succeeding inspired writers, should or should not be made known to the people

at large, by means of translations. The preacher exults in the triumph over priestcraft and superstition, the celebration of which victory closes with some friendly and pleasant congratulation of his Holiness, on the benefits he must have derived from the 'recent discipline of St. Cloud.'

Quitting this view of the fierce resistance made by the priests to the extension of the knowledge of the scriptures, even in any language, and especially to translations into the mother-tongue, as the most effectual mean for that extension, Mr. Wrangham enters on his proper subject, by charging this country with a negligence, at least, of its duty in respect to the communication of divine knowledge to the people of the east; and proposes to consider the subject of translations into their languages under the following topics of inquiry:—With what languages, from moral and political considerations, shall the undertaking begin?—In those, which we may prefer, shall we publish the Scriptures collectively, or in separate portions; and in the latter case, what shall be the succession adopted?—From what text, and by what persons, shall the translation be made?

It will be observed that the mode of expression, in the first of these inquiries, seems to imply that nothing has yet been done, or nothing worth mentioning; though it is proper to add, that there are, in the notes, two or three slight references to the translations already so far advanced under the labours of the missionaries. Supposing that such an inquiry had not been rendered somewhat impertinent—by the fact of a translation of nearly the entire scriptures into the Bengalee, and of a large proportion of them into many other of the languages of India,—the question proposed could still have admitted very little doubt or discussion; the vast province which forms, if we may so express it, the head part of our Indian empire, in which we have the greatest extent and familiarity of intercourse with the natives, and in which the translators would almost necessarily be stationed, being very evidently the proper one to begin with. But the preacher has made the proposed inquiry merely a starting point, from which to go into a wide diversity of observations, on our perverse indisposition to impart a privilege to which we are so much indebted as divine truth, to a country to which we are said to be so much indebted as India; on the indications of the will and probable intentions of Heaven in giving us so vast a foreign power; on the nature of the bigotry of the Hindoos, and their wretched condition; on the advantages afforded by the centrality of our eastern empire for diffusing the gospel over all Asia; on the possibility of overcoming the

paganism even of Hindostan; on the inutility of the Roman Catholic mode of proselyting the heathens; on the various dialects of India; on the advantages derived from the institution of an eastern college; and on several other topics. In the course of these observations, our connexion with India is asserted to be so vital to the interests of this country, that the severing of it 'would open an artery by which we should bleed to death.' We suspect Mr. W. would find himself involved in great embarrassment, if reduced to state and prove the prodigious benefits derived by our nation from the possession of India; and to us it would seem very like a reflection on the arrangements fixed by the Creator, in the economy of the globe, to maintain, that the welfare or ruin of a cultivated people, possessing a cultivated land, can ever, without some monstrous violation of the order of nature, be dependent on a country on just the other side of the planet.

Mr. Wrangham possesses a very liberal mind, and undoubtedly addressed an audience to which nothing could be more grateful than the full display of his liberal sentiments; we are therefore sure that, since the violent outcry which he has heard from bigots and infidels against a disinterested, pious, and indefatigable band of missionaries, he has been sorry for the inadvertency of a sentence like the following, apparently, from the immediate connexion, pointed at those missionaries; 'we do not, like some of the sectaries of our own church, rely upon either the sincerity or stability of sudden conversions.' (p. 15.) Those missionaries, we believe, have been more scrupulous in their examination of professed converts previously to admission, and more strict in their subsequent discipline, than any missionaries that ever went before to any part of the heathen world. Such a reflection will appear also somewhat indiscreet, when it is recollected that none *but* sectaries have been found in England willing to engage in such a mission.

Under the second head of inquiry it is easily shewn, that it will be better to circulate select portions of the bible, at first, than all at once to communicate the whole, even independently of the consideration how much earlier this can be done; and this *has* been the method adopted by the missionaries. He recommends such selections to be accompanied by a

'Simple abstract of the Jewish story, contrasting their once flourishing, with their now fallen condition; a plain set of canons, teaching the accurate appreciation of historical evidence; a summary exhibition of arguments, establishing the general authenticity of our Scriptures; a naked adduction of dates, evincing the interval between the delivery of the predictions, as stated by Jews, and their fulfilment as proved by Christians

—and such other short elucidations as may be deemed essential to the work.' p. 24.

The third question, 'From what text, and by what persons shall these translations be made?' is answered, as to the first part, by a recommendation of 'The authorised English version; with such previous corrections however as, by the concessions of its most strenuous friends, may for this purpose be derived from the modern collations of Hebrew and Greek manuscripts, the highly advanced state of biblical criticism, and the numerous illustrations of the inspired writings lately discovered in the compositions and customs of the east.' This rule of translating from the English version should obviously be meant for such natives of the east, as may be engaged to assist in the translations, and who will be unacquainted with Hebrew and Greek: our preacher however thinks that not very much of this native co-operation will be wanted by such men as Colebrooke and Carey, provided they be 'encouraged by the munificence of their country, which is never so exhausted as to be wanting to noble purposes, and fostered by the smiles of their sovereign, who in the royal patron of the authorised version has a bright example of sagacity in discovering, and liberality in rewarding, professional talent.' 'With respect to the 'liberal reward of professional talent,' Mr. Carey not only does not ask, but would not accept, any such reward as an advantage to himself. 'This munificence, however, and these smiles,' says our preacher, 'will first be wanted at home.' But what munificence and smiles does he mean? can he seriously imagine that for such a thing as making the bible better understood at home, or diffusing its light among the people of Asia, any patronage is to be expected, beyond what may arise from the charity of individuals, applied to the object by themselves immediately, or through some of the Christian societies? We have heard of no movements toward the adoption of such a plan as that proposed by our preacher; the dignitaries and the body of the clergy have been still and silent; and even by 'Her whose liberal ear' he addressed with so much animation, the matter seems to have been dismissed quietly from recollection, though he assumed to say for Her, that She was going to be very active about it.

We find, contrary to what we surmised on reading a former page, that a corrected English text is to be made the authoritative standard for even the most learned European translators into the Oriental languages, for 'the Colebrookes and the Careys.' We should think the Colebrookes and the Careys would be very apt to spurn at any such imposition.



If there were a channel through the isthmus of Suez, we should think it a strange caprice of authority that should require us to double the Cape of Good Hope, especially if the latter involved a probability of some parts of the cargo being spoiled. But it is not caprice in the case before us; there is a reason very distinctly assigned, namely, that it will be difficult to find translators all of whom shall be 'unbiassed by any heretical or sectarian notions;' and therefore a synod of the clergy, the *orthodox* clergy, (beware therefore of any of your Warwickshire Grecians)—a synod which will be infallibly certain, of course, that every interpretation and gloss of sectarian and heretical critics must be erroneous,—is in a great measure to supplant the less safe and less obsequious originals, by prescribing definitively, in English, a bible that shall in future ages, all over the regions of Asia, take scrupulous care to sanction every point, if we rightly understand Mr. W., of a certain ecclesiastical creed and institution established by law in a remote island of the earth. But this expedient of substitution and prescription will probably prove inadequate to the purpose, even in its immediate operation; for if the 'Colebrookes and the Careys,' who are to translate, should unfortunately happen to be a little heretical or sectarian, they will be just as able, after the expedient, as before, to infuse the erroneous tincture into their oriental versions,—unless either, first, they can be made to take a solemn oath never to cast one look toward the deposed Greek and Hebrew authorities, which are so likely to tempt them to swerve from their allegiance to the usurping English codex; or, secondly, the proposed synod, or at least some of its members, will take the trouble to learn Sanscrit, Bengalee, Orissa, &c. &c., in order to be judges of the fidelity of the performances.

We feel it an ungracious thing, especially in remarking on a discourse of Mr. Wrangham, whose spirit in general we very highly respect and admire, to have the task (absolutely incumbent on us who maintain a principle of neutrality) of animadverting on this assuming *esprit du corps*, this propensity to claim infallibility, which would so unceremoniously settle every thing its own way as to forbid the bible itself to pass into the languages of Hindostan, Tartary, and China, except through the medium and the check of a version first carefully adjusted, in every phrase and word, to accord in every point with a local ecclesiastical institution, by a synod composed exclusively of persons devoted to its interests.

We will quote Mr. W.'s proposal of the specific measures requisite for completing a corrected English text; and, provided there were something more liberal in the principle of

the proposed appointment, and something less despotic in the mode of its application to the eastern versions, we heartily wish (for reasons pretty largely stated in our last number, p. 24 *et seq.*) that the time were come for such a proposal to be carried into effect.

‘Let a national synod then, appointed from the Universities of the united kingdom, and the whole of the British clergy, assign to each of its constituent members certain portions of Scripture—for the purposes of incorporating such readings, as are sanctioned by a satisfactory majority of manuscripts; of adopting such interpretations as the cultivated state of Hebrew criticism imperiously suggests; of restoring or rectifying such allusions, as have been discovered or explained by our enlarged acquaintance with the writings and inhabitants of the East; finally, in a humbler view of the subject, of adjusting any accidental dislocations of particular passages, distributing each book into systematic sections and subdivisions; and re-infusing the fire and spirit which may occasionally have been lowered to the cooler temperature of Europe. Let these separate labours subsequently undergo the careful revisal, and receive the solemn approbation, of the entire body; and they will thus constitute a standard text, not only for all the versions now projected, but also, (whenever circumstances shall appear, to legitimate judges, to demand or to favour the measure) for the domestic use of Great Britain.’ p. 29.

‘But how to find talents, intellectual or pecuniary,’ says Mr. W. ‘for these arduous and expensive translations?’ He answers ‘Mæcenases will ever create Maros.’ But then how to create Mæcenases? He cites the ‘princely writer on dæmonology,’ who accomplished so much by a single rescript, and then adds, ‘Consecrate but the stream of royal patronage to this holy purpose, and guard it sacredly from the open absorption of the great, and the base mining of the little, from the lip of the supple and of the noisy worshipper of power; and modern Hebraists will not shrink from a comparison with those who, under the influence of contemporary prejudices, trembled at a spell.’ p. 30. But to whom is the injunction directed? *Which* of us is to consecrate that royal stream to this holy purpose? He next appeals with more propriety to the generous part of the public at large; and finally concludes with a strenuous exhortation to the noblest achievement that our nation ever performed or attempted in foreign lands.—A good share of entertainment and information is subjoined in the form of notes.

After the preceding remarks, a very few words will suffice for a closing estimate of this sermon. It contains many forcible observations, ingenious allusions, and brilliant images. Sometimes there is too much watching and art apparent in surprising these images, and the objects of these allusions, and bringing them in a little against their good will; and now and then they come in with rather too much appearance of an

+ unfair preconcert and collusion with the author. The happiest thing for an orator is to *happen to meet* with these sparkling wanderers as he is actively going right forward, when neither he nor they were at all thinking of each other, but are both equally delighted with the casual rencounter. We hint this fault, however, only with respect to the smaller number of Mr. W.'s figures; and we will only notice one as violating essential laws, that of the Jordan flowing into the Thames. As a discussion, the composition is carried on with vigour, and by means of a little more care and labour would have been carried on with somewhat more strictness and consecutiveness, through the series of topics; it would have moved, if we may be allowed the phrase, more in a straight line, with less of that quick bounding and starting in many directions, which in this sermon does undoubtedly trace, alternately, the waving line of beauty, and that keen and fiery zig-zag in which the lightening is usually delineated, but certainly revolts a little too much from regularity. The electrical animation which pervades the whole, is not at all diminished by the excess of learned words, and the too frequent approach to rhetorical pomp; nor does the flourish of the orator prevent us from feeling strongly the cordial energy of the man and the Christian.

On reading a few pages of Mr. Dudley's sermon, our attention was forcibly arrested by an unexpected and unaccountable strain of eulogium on the political and moral state of the ancient people of India, and on the moral character of its present inhabitants. Citing the testimony of Greeks who visited that country in the time of Alexander, confirmed by historical indications found in some of the newly-discovered Sanscrit records, that the whole of modern Hindostan was, in the earliest ages, divided into a variety of powerful states, some monarchical, and others republican, he proceeds,

'The constitutions of all these states seem to have been founded on free principles. Arrian expressly writes "the Indians are all free;" and it may be safely affirmed that they enjoyed nearly the same degree of liberty as the states of ancient Greece and Italy. Upon the same authorities we are enabled to conclude, that these states were ruled by salutary laws and wholesome ordinances; that arts and sciences flourished within their cities; that the people were not only civilized but refined; and that the various cities and provinces within the dominions of each were occupied by a numerous and happy population. The history of nations sufficiently proves that virtue alone can produce such prosperity; and hence we must draw conclusions decidedly favourable to the general character of the nations of ancient India.'

With respect to ancient Indian freedom, even supposing

we had not the means of knowing that their religious economy was utterly mortal to any such thing, it would require far more precise evidences than any we have happened to see, to satisfy us that such a people could know any thing about what a modern political philosopher ought to mean by the term free constitution. But this is a question of little importance here; the latter part of the passage is what we meant to remark on. When maintaining that the ancient Hindoo population were virtuous and happy, we presume Mr. D. necessarily means and asserts that they were so under the prevalence of the Brahminical system, the system indeed which has prevailed with supreme authority from the earliest ages of which we have any historical notices of Hindostan, only with a partial and temporary suspension by the conquests of Buddha. Now it is too well known to need repeating here, that the Brahminical system of *religion* (as we are trying to learn to call it, in conformity with the pious complaisance of the times) comprehended every thing, without exception, in the life and concerns of its believers; it constituted the morals, the economics, and the politics, as well as the theology of the nation; and Mr. Dudley very pointedly insists, and repeats, that the character of the Indians has always been most wonderfully conformed to their religion, insomuch that whatever they were and are, they were and are in obedient devotion to its principles and institutions. The grand repository of those principles and appointments is the *Institutes of Menu*. Now then let a sober man read this book, keeping in mind throughout that he is reading the comprehensive, the sacred, and sovereign, institution of the people. Our preacher has read this famous work himself, and should know what he has seen in it. To say that he has seen there a set of false and silly dogmas and fancies about Deity, though combined indeed with one or two ideas that appear like the traces and relics of a true theology that had once been known, but had long since vanished, may not seem directly to the purpose; though it may be assumed as unquestionable, that a false religion is absolutely incompatible with the existence of a pure morality in the community entertaining such religion, and that as matter of fact there is not, nor ever was, a nation in which they have existed together. But he has seen there the actual economy of practice, exhibited at great extent in the moral, civil, and ceremonial institutions. He has seen that the most prominent thing in the whole system is that infernal contrivance of castes, which would be the death of all feelings, and all right conceptions, of justice and benevolence, even if the distinctions were less flagrantly iniquitous than they are, and

were brought into operation in a hundred times fewer modes and instances. He has seen, in the definitions and classification of virtues and crimes, and the punishments appointed to the latter, a greater accumulation of absurdities by far, and a more complete abjuration of all just moral principles, than in the institutions of any other pagan nation; or of all the pagan nations taken together. He has seen in that work so vast a catalogue of ridiculous and often nauseous ceremonial prescriptions, as could have left no room in the thoughts, no rectitude or independence in the understanding, and very little space in life, for the study or the exercises of true morality. And finally, he has seen the priest and the king conjoining themselves in a relentless unlimited despotism. All this our preacher has seen in the Institutes of Menu; the system exhibited in these Institutes was practically in operation in the early ages to which he refers; it is his own assertion that the character of the people accorded, even to a wonderful degree, with their religious institutions; and he will have it, notwithstanding, that such a people were virtuous and happy. A more desperate absurdity, we imagine, was never advanced from pulpit or press, since preaching or printing began. The reports of the adventurers who returned from Alexander's expedition to tell just what stories they pleased in Greece; the vague assertion of Arrian, or the traces of ancient history found in Sanscrit writings, are all not worth a straw as opposed to the evidence resulting from the records of the religious institutions. We know what was the system, both in the general principles and the detail, which not only was arranged in a book, but did actually and imperiously tyrannise over the population of ancient India; and we know that that system was of a nature incomparably more deadly to freedom, virtue, and happiness, than any system that ever cursed the human race.

In adverting to the theological and moral doctrines of the ancient philosophers of India, our preacher falls into the error, in which many writers have preceded him without his good intentions; the error of taking a few lofty speculative ideas, and a few good moral prescriptions, which have been detected here and there in the writings of those sages, as proof that their philosophy was sublime in its views and excellent in its precepts: as if a system, of which perhaps a fiftieth part is true in theory and useful in practical application, might claim to be held in high veneration because it has failed, because it really has just failed, as the very worst systems must do, of being *all* false and *all* pernicious. Why will not the writers, who do not advert with an irre-

ligious design to the few shining particles of true theology and pure morality discoverable in the Indian literature, always take care to tell us what a load of base materials is to be examined and washed and sifted in order to get a sight of this slender proportion of gold dust? Why do they not recollect to notice how nugatory, in point of enlightening and salutary influence, must be this diminutive quantum of truth intermixed and buried in heaps of absurdity and pollution? And why will they not, or can they not, perceive, that when a noble idea, perhaps concerning the divine nature, or virtue, does present itself in these revered literary importations from Benares, it is hardly allowed to continue noble for an instant? Scarcely has the reader begun to admire it, and to wonder at finding it in a heathen page, when suddenly it sinks into baseness, or shoots into a monster, or is dispersed in smoke. It is connected, in the very same or the next sentence, with some puerile conceit or vile superstition; the figure that seemed to begin with the face of an Adonis or Apollo, ends with the tail of a snake. No transformation of an object from great to despicable in one of our dreams, can be more whimsical, more sudden, or more devoid of rational process. Mr. Dudley has, for instance, read and quoted the Geeta, which is celebrated in a preface to Wilkins's translation by that eminent Christian divine Mr. Warren Hastings, as a performance 'of a sublimity of conception, reasoning, and diction, almost unequalled: and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines.' But, unless awed and dazzled by the authority of this great theologian, Mr. Dudley must have observed, in this production of Hindoo illumination, many instances of what we have described, of a just and striking theological or moral thought lapsing instantly into some inexpressibly silly phantasm, or some grossness of superstition, or into a mystical inanity, under a diction that glimmers of philosophical abstraction, but is in fact a more exquisitely perfect nonsense than Jacob Behmen ever even dreamed.

A considerable portion of the sermon is occupied with a plausible and sufficiently probable view of the progress of deterioration, by which the Indian theology may be conjectured to have passed from the primeval belief and worship of one supreme Spirit, down to the ultimate fictions and adorations of millions of devtas. At the conclusion of the sketch, he represents the progressive degradation by the following ingenious comparison,

'The religion of Brahma, in its earliest state, may be said to have

resembled a vast and spacious temple, simply majestic and nobly grand ; built, perhaps, not exactly after the plan of the truest patriarchal models, yet differing from them only in a few particulars, and therefore not wholly unworthy of the true and only God. Fanciful distinctions, made by successive mystagogues, concerning the powers and attributes of that God, led his erring votaries to divide the spacious and noble fane into three compartments, for the purpose, as was imagined or pretended, of a more convenient worship, and more effectual use. The same principle led to a farther subdivision into eight parts, and again into others, which it is now become difficult to enumerate and impossible to trace. By the very first alteration, the form of the original temple was destroyed ; the next rendered it difficult to perceive what it had been, and succeeding alterations multiplied the perplexity and confirmed the confusion. By these, moreover, the whole was formed into such a number of labyrinthical mazes, winding up and down through halls, and chambers, and vaults, that to find the way to the original, and once the only, altar, became a task which few were competent to undertake, and still fewer likely to accomplish. But farther, these endless subdivisions and alterations, made usually at random, at the suggestions of caprice, or from the designs of self interest; not only disfigured, but rendered great part of the original temple useless, and even noxious ; for great part of it became converted into lonely chambers and foul recesses, ' the abodes of owls and doleful creatures ;' other parts became dreary dungeons, dark and dank, never cheered by any sunny ray, or purified by the sweet breath of heaven ; fit, therefore, indeed, and only fit, for their horrid inhabitants, the grizzly phantoms of superstition, the hissing writhing dragons of death." p. 15.

This may have been the process ; but it is a strange leniency to heathenism to say, as in the succeeding paragraph, ' — a vast host of deities, who, notwithstanding they have been embodied into a multitudinous variety of strange forms, or signified by uncouth or extraordinary symbols, are yet but one God ; and that, though scarcely known, is yet no other than the true God.' We cannot but regard this as a mischievous kind of representation. It is just nothing to say, that with sufficient records, research, and acuteness, these abominations might be traced back, through a long succession of ages, and of corruptions of the human understanding, to the original worship of the true God ; for the same may probably be said of all modes of idolatry and superstition whatever, and therefore the entire infernal assemblage of demons and idols, over all the earth, and all time, may, in this gentle evangelical method of philosophising, be courteously denominated the true God. There is no trace of this kind of courtesy in the language of Ezekiel. By a very curious mode of interpreting his text, however, (Acts xvii. 22, 23.) our preacher has made the Apostle Paul exhibit this complaisance at Athens. In the expression, ' whom therefore ye ignorantly worship,' Paul is made to

refer, not specifically to the 'unknown God,' whose altar he singles out exclusively, but to all the gods together that the Athenians worshipped.

Mr. Dudley allows, that in later ages the Hindoo superstition, with its inseparable system of moral principles and ordinances, is become inexpressibly abominable. Well, the Hindoos take their character, with astonishing correctness, from their superstition; and yet, in the face of this his own position, and in contradiction to every, yes every, respectable authority, he describes these Hindoos as distinguished by their 'fidelity,' 'punctuality,' 'filial obedience,' (as for instance, in burning their mothers) 'gentleness and mildness of temper,' 'elegant manners,' and 'amiable dispositions,' and adorned by many virtues, which shine with an endearing brightness through every shade of either fault or vice.' p. 4. We might quite as well stop here: and we shall only notice, that the preacher disapproves of employing missionaries; the bible is to be translated, to get into the hands of the learned Hindoos, to convince them, and then all the rest of the people will follow. How it is to find its way to each of these learned persons, and excite their attention, we are not told. But at all events, the gospel must not, as in the beginning of its beneficent and victorious career, be 'preached to the poor:' it must not begin its labours and successes in India, as it has in other countries, among the lower orders of the people. 'If that cause ever triumph in India, it must owe its success to arguments which may convince the head, not to contrivances for securing the foot; the *Brahmen* must be gained, before the *Sudra* will be turned. To begin with attempting the conversion of the lower classes, would in all probability be injurious to the general success of the Christian cause: for the proud *Brahmen*, offended by observing the men he has been accustomed to lead, anticipating him in the reception of the faith of the Gospel, would be apt to maintain, from prejudice, an obstinate persuasion that the religion of the Christian is fit only for the basest of mankind, and wholly unworthy the regard of men of higher birth, of nobler natural powers, and the more especial favourites of Heaven.' p. 19. Let the learned *Brahmin* be convinced, and declare for Christianity, and the reverential multitude, our preacher thinks, must naturally be awed into the same faith. He forgets the trivial circumstance, that the moment the *Brahmin* does this, he will lose his caste, and sink to a class that even the *Sudra* beholds with contempt.

In point of composition the sermon is respectable; and we could not hesitate to apply the same epithet to the intel-



lectual ability which it displays; if, in estimating it, we could detach ourselves from the disgust unavoidably excited by hearing a Christian preacher maintain, before a learned Christian university, so many opinions, which probably every reader of these pages will agree with us in thinking are equally pernicious, antisciptural, and absurd.

Our specific comments on the sermons preached at Oxford must be reserved for the following number.

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Art. VIII. *The Doctrine of Interest and Annuities analytically investigated and explained; together with several useful tables connected with the Subject.* By Francis Baily, of the Stock Exchange. 4to. pp. xiv. 206. Price 15s. boards. Richardson, 1808.

**T**HERE is no country in the world in which the benefits of mathematical investigations are so fully experienced or so readily acknowledged, and in which the study of the mathematics is at the same time so little encouraged, as in England. The utility of the modern analysis in perfecting the lunar theory, and consequently in simplifying the rules for the determination of the longitude at sea\*, is known by nearly all the seamen of our immense navy, as well as by that numerous and respectable class of society which is engaged in the extension of our foreign commerce. The value also of another fruit of mathematical inquiry, we mean that which relates to Interest and Annuities, the doctrine of Reversions, Assurances on Lives, &c., has been better appreciated here than in any other country; and no person who reflects on the advantages that have accrued, and that may accrue, from the formation of societies for the granting of annuities and assurances, when regulated (as all the best known societies of that kind are) on sound principles and accurate computations, will ever venture to insinuate the inutility of mathematical pursuits. That particular department, which is the subject of the treatise before us, was, in the seventeenth century, entirely uncultivated and unknown: yet in the course of the eighteenth, having occupied the attention successively of five or six of the ablest mathematicians, it has attained an eminence, a perfection, and a degree of usefulness, superior perhaps, or at least equal, to that of any other branch of mathematical or physical science. The store of knowledge, acquired by the labours of ingenious men, in relation to this important topic, lies scattered about in a variety of distinct places; so that the student, who would avoid the fatigue of new investigation by availing himself of what had been done by others, has been compelled to search

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\* See *Ecl. Rev.* Vol. IV. p. 943.

volume after volume of the Transactions of different learned societies, to turn over ponderous quartos of collections of mathematical disquisitions, or to hunt up some little obscure book where, as he might learn from other quarters, a single problem had been well discussed. To collect these scattered fragments, and reduce them to one connected regular mass; to exhibit this department of science as others have been exhibited, so that its various parts should have their situation and magnitude duly adjusted, and the whole should rest firmly on the basis of demonstration, was therefore a very laudable attempt, and deserves a measure of commendation modified only by a regard to the judgement displayed in the execution. Such has been the attempt of Mr. Baily; his plan, and the contents of his book, are described in the following extract.

‘ My object has been to accommodate the work as much as possible to those who are acquainted with the first principles only of Algebra: and I apprehend that such as can readily solve a Simple Equation, and have a thorough knowledge of the nature and use of Logarithms and the Method of Series, will find little or no difficulty in their progress through the work. The more expert analyst, however, may occasionally consult it with advantage to himself; as he will not only find some points that are new, but also, that the various theorems here given will afford him an easy reference for the solution of most cases which may engage his attention. I have chiefly aimed at clearness and perspicuity; being well persuaded that the true ends of science are only retarded by an affectation of profundity and brevity.

‘ In the first and four following chapters (the superstructure of all the rest). I have entered into a full investigation of the doctrine of Interest, both Simple and Compound: and have shown the various results which arise according to the periods at which such interest is payable. The next six chapters contain the principles of the doctrine of Annuities, with their several affections, not only according to the times of the payment of interest, but also according to the periods at which the annuity itself becomes due and is payable. The twelfth and thirteenth chapters contain a full exposition of the doctrine of Reversions and of the Renewal of Leases; together with several useful tables for calculating the value of the Fines which ought to be paid for the renewal of leases held under Corporations and Colleges. The four subsequent chapters contain an investigation of several useful and curious points which could not properly be classed under the preceding heads; and which are indeed of sufficient importance to form distinct sections of themselves. The last chapter is devoted principally to the application of this doctrine to various subjects in Finance: and in this part I have inserted several new formulæ, which I think may be very convenient and useful to such persons as have directed their attention to these studies.’ pp. xi.—xiii.

We certainly think this work, on the whole, a respectable performance; it indicates a mathematical taste formed on very good models, and a considerable proficiency in the

several kinds of mathematical knowledge connected with the subject. The information afforded will be found very valuable; and it is usually exhibited with great neatness and perspicuity. We find it, however, our duty to complain, that the work is not altogether what we could wish to have seen it. One great object of the author in composing the treatise, is lost: *it does not stand alone*. References are frequently made to other books, for the supply of important steps in the investigation; and these references, it would seem, are sometimes intended to display the author's extent of reading. His manner also, though neat, is too diffuse: had he aimed at compression, instead of an exhibition of acquisitions, he would undoubtedly have produced a treatise, equally useful and equally *perspicuous*, in half the compass. He often dilates, where conciseness would be highly commendable; and sometimes, though less frequently, he passes slightly over topics, which, either from their real moment or the importance formerly attached to them, demanded a more ample notice. Under the head *Equation of Payments*, for example, there is no mention of the controversy carried on at different times by Hutton, Burrow, Todd, Keith, and others, relative to the proper method of treating this rule: and, what is more extraordinary, Mr. Baily takes no notice of the inutility of the double sign ( $\pm$ ) given in the algebraical formula for the equated time of two payments. His the-

orem for the equated time is of the form  $x = \frac{a + \sqrt{a^2 - 4b}}{2}$ ;

the double sign being retained. He will find it proved, in a little book on Arithmetic, published more than twenty years ago by Mr. Bonnycastle, that "the double sign made use of by Mr. Malcolm, and every author since, who has given his method, *cannot* obtain; and that there is no ambiguity in the problem."

To convince Mr. B. that our censure of his manner of reference to other authors is not the result of an ungenerous wish to depreciate an ingenious work, but proceeds from a desire to render it more worthy of public approbation, we beg him to reconsider the references in his notes at pp. 15, 40, 61, 140. We would ask him, how far it was necessary to direct his readers to four tables of logarithms? would not Hutton's or Callet's do alone? but must all the old book shops in London, be hunted over to find Sherwin's and Gardiner's? Again, (p. 61) after being referred to the '*common method of summing an infinite geometrical series*', we are told that 'the sum of any infinite geometrical series decreasing is equal to the square of the first term divided by the difference be-

tween the first and second,' and for a proof of this we are directed to 'Bernoulli de Seriebus infinitis, Cor. to prop. 8.' Now, when Malcolm and half the writers on Arithmetic, and more than half the writers on Algebra, exhibit this proposition either explicitly or by implication, where was the need of this reference? It could not be to convince the plain English accountant that Mr. B. had read a *scarce* Latin work on Infinite Series; because it would still remain a matter of doubt, though quite as important for the reader to know, whether Bernoulli's Works are in the library of our author, or in the library of the London Institution.—Once more;

'For the construction, &c. of the logarithmic curve, the reader may consult Robertson's *Geo. Treat. on the Conic Sec.* 8vo, 1802. Keill's *Fract on Logarithms* at the end of his edition of Euclid. Euler's *Introd. in Anal. Inf.* vol. ii. La Croix *Calcul. Diff. et Integ.* Emerson on *Curvæ Lines*: or Hugenii *Opera Reliqua*, vol. ii. in which latter work, the principal properties of this curve are pointed out.' p. 140.

Where is the utility of all these references, or where indeed was the necessity for any? All that Robertson says about the logarithmic curves may be comprized in a page; and this would have been amply sufficient for Mr. B.'s purpose when incorporated with what he has given himself. But we have probably said more than enough, to check the indulgence of this propensity in the treatise Mr. Baily promises on Life Annuities and Assurances. We will now make an extract of a different nature; an extract which, though it is founded on a remark made before by Woodhouse, La Croix, and others, is of sufficient importance to deserve a place here.

'The terms of every art or science should be clear, definite, and explicit, and though they may not always be sufficiently precise, yet they should never tend to convey any false ideas on the subject. By using the term *Hyperbolic* logarithm, an idea is immediately entertained that this is the only system of logarithms that can be expressed by the hyperbola: whereas, not only the common system but every other system whatever may be expressed by means of that curve; and the only difference is that in the former, or hyperbolic logarithm, the asymptotes of the curve, are at right angles to each other; but in the latter or common logarithm, they form an angle of  $25^{\circ}. 44'. 25\frac{1}{2}''$ . These are generally called Briggs's logarithms, after the name of their inventor; and the former, for the same reason, I have here called the *Neperean* logarithm.' p. 14.

Although there are several parts of the treatise before us which we have read with satisfaction; yet we confess we were most pleased with the note (E) in the Appendix, where our author explains the application of the Logarithmic curve to the doctrine of Interest and Annuities; because it shews the advantages that result from giving scope to the powers of

imagination in mathematical pursuits. Some of our readers, no doubt, will be startled at our associating 'powers of imagination' with 'mathematical pursuits;' having settled it in their minds as a sort of axiom, that to indulge in the latter is to ruin the former. On the same principle, differently applied, certain mathematical tutors and *authors*, of a new sect, have affirmed that 'science must not be degraded by metaphor.' On a former occasion\*, we explained the reason of the mathematician's acquiescence in some of his deductions as *certainly*, though made from mysterious processes, while we noticed several remarkable instances in which mathematical reasoning is analogous, in its nature and results, to the reasoning employed on the most important religious topics. We will now endeavour to shew that mathematical inquiries, so far from being unfriendly to the play of imagination or the indulgence of fiction, frequently call in their assistance; and, instead of being degraded by metaphor, are often nothing else than a continued metaphor.

The province of imagination, as it is explained by our best metaphysicians, is 'to make a selection of qualities and of circumstances from a variety of different objects, and, by combining and disposing these, to form a new creation of its own.' Now, this describes accurately what is effected every day in the process of mathematical investigation. Instances of this mental magic will occur to every reader of competent information, in the application of algebra to geometry, in transferring the principles of motion to the ideal or fictitious generation of surfaces and solids, whether of rotation, of translation, or of expansion, in the whole theory of fluxions and all its applications, in the appropriation of pure analysis to the doctrine of chances, in the geometry of curves, in the application of that doctrine to political arithmetic, the duration of life, &c., in the appropriation of analysis to trigonometry, and of these conjointly to physical astronomy. Mathematical invention, in these and all its other varieties, is, in truth, the fruit of imagination: and every new solution is, strictly speaking, a distinct invention. Mathematicians have in this way *more* than 'half created the wondrous world *they* see:' and their ideal creations are distinguished from most others in this, that they can at once be applied to *realities*, and turned to purposes of obvious and striking use. Let us take the example furnished by Mr. Bailey, to shew in what manner these 'selections are made' and 'new creations formed.' From the various properties of arithmetical and geometrical progressions, this was selected; that if any arithmetical and geometrical progressions

\* See Review of Bonnycastle's Trigonometry, Vol. IV. pp 52—59.

sion were arranged in parallel order, term by term, the several terms of the former would serve as exponents of the corresponding terms of the latter, in such manner, that, by the mere addition and subtraction of the former, what might be accomplished by the multiplication and division of the latter should not merely be indicated but ascertained: and the same analogy was found to subsist between the multiplication and division of the arithmetical terms, and the involution and evolution of the geometrical terms:—from this selection, moulded by a rich imagination, arose *logarithms*. A farther selection of one universal property of logarithms, and a grouping of this with another property selected from the doctrine of equations, led to the general formula,  $y = bx^x$ , from which ‘new creation,’ according to the manner of the algebraists, all the particular properties of logarithms could be made to flow with perfect ease and simplicity. It was another distinct effort of a fertile imagination, to draw together the remote analogies of equations and of curves, and make such a selection as should define curves by means of equations, and thus render them mutually illustrative and determinative of each other’s properties: it was a farther effort still, to select from the multifarious properties of curve lines those which *depicted*, if we may so say, the nature of logarithms, and thus make a portrait of those remarkable numbers: and it was another effort of a like kind, ‘a selection’ terminating in ‘a new creation,’ that singled out, from the attributes of annuities and reversions (apparently so impregnable against the attacks of imagination), some so strictly connected with the nature of the logarithmic curve, as to make the latter a perfect representative of the former.

Poetry is doubtless the child of imagination: yet how has poetry been defined? The father of criticism has denominated poetry *τεχνη μιμητικη*, an imitative art; while Baron Bielfield defines it as ‘the art of expressing our thoughts by fiction.’ Neither of these definitions, is, in our estimation, sufficiently comprehensive; though Aristotle’s was admitted for ages, and Bielfield’s is often cited as the most appropriate that has yet been given. We mention them, merely to shew that great critics, in their definitions of that fine offspring of imagination, have selected qualities, that equally distinguish what in the opinion of many requires not the aid of imagination at all. For is not mathematics ‘an imitative art?’ an art by which ‘we form to ourselves things not in being, exhibit things absent, and represent things past?’\* And that this department of science deals in fiction, every

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\* Barrow.

one knows; with this remarkable advantage, that the fictions of the mathematicians are made to contribute to the discovery of truth. But we shall be told that the fictions of the poets tend to illustrate the effects of realities: true; and we enjoy the delights which this quality of poetry is adapted to impart. None can admire more warmly than ourselves, the admirable 'selection' and 'new creation' of the great dramatic poet, when he shews the power of gold, and the mischievous consequences of slander, in the passages set at the foot of our page\*: or be more forcibly struck with the powers of Hogarth, when by a 'new creation' he depicts the miserable consequences of dram-drinking, in his singular picture called *Gin*: and we at once acknowledge these, as displaying considerable powers of imagination. All that we are now asserting is, that efforts of imagination, equally strong, lively, and illustrative of effects and consequences, result from the exercise of investigation among mathematicians: and we appeal to Mr. Baily's figure 4, where he exhibits *to the eye*, by means of logarithmic curves, the different accumulative powers of money lent out at 2, 5, and 10 per cent, and indeed all the leading theorems of interest and annuities, as a full confirmation of our position.

As we have never before indulged in a disquisition of this kind, we shall the more readily be favoured with the attention of our readers, while we now shew, as briefly as possible, that mathematical 'science is *not* degraded by metaphor.' What is a metaphor? An act of the imagination figuring one thing by another: thus, by a metaphor human life is figured to be a voyage at sea, 'There is a tide in the affairs of men,' &c. By a metaphor, the qualities of a conqueror are figured by those of a lion; and one of the

\* *Gold.* "O thou sweet king-killer, and dear divorce  
Twixt natural son and sire! thou bright defiler  
Of Hymen's purest bed! thou valiant Mars!  
Thou ever young, fresh, lov'd, and delicate wooer,  
Whose blush doth thaw the consecrated snow,  
That lies on Dian's lap! thou visible god,  
That solder'st close impossibilities,  
And mak'st them kiss! that speak'st with every tongue,  
To every purpose!"

*Slander.* " 'Tis slander,  
Whose edge is sharper than the sword; whose tongue  
Out-venoms all the worms of Nile; whose breath  
Rides on the posting winds, and doth belie  
All corners of the world: kings, queens, and states,  
Maidé, matrons, nay, the secrets of the grave,  
This viperous slander enters."

most eloquent writers of the present age \* has given a fine metaphorical picture of Buonaparte's attack on Egypt; describing him as a vulture pouncing upon an inferior bird, which 'in vain struggled, flapped its wings, and rent the air with its shrieks.' Thus, a poet, or an orator, by means of his metaphorical representative, relates or depicts the action of the real object he is describing: and, in a similar manner it is, that a mathematician, by means of an algebraical representative, portrays the action or operation of the different subjects of his investigation, and that with greater or less minuteness as the case may require. The essential difference is, that by the one process we *illustrate* the nature of the object of the metaphor; by the other we *ascertain* the nature of the object of investigation, so far as it was the subject of inquiry. The invention of mathematicians is employed to discover truth: that of poets to embellish or enforce it. But the aid derived from imagination, as to the original 'creation' of the metaphor or of the form of equation, is alike in both: and both, the *structure* of a metaphor as well as the *management* of an equation,—are referable to rules, a deviation from which usually occasions the loss of the object for which either was employed. They are, in fact, both *metaphors*, though differently applied: and hence algebra may be justly regarded as universally conversant in metaphors, and truly termed a figurative language.

If those who argue that mathematical speculations are unfavourable to imagination, would analyse their own sentiments, they would find their notion to be simply this; that the imagination of a poet and the imagination of a mathematician are directed in different channels. We admit it; and so were the imaginations of Gray and of Cowper, of Milton and of Waller. And we do not hesitate to assert that the author of *Hudibras* would have been as unlikely to write the Ode on the Passions, as to anticipate *Cavallerius* in his doctrine of *Indivisibles*. We will also admit, farther, that the mathematicians never attribute intellect or feeling to their subjects; and that, in one remarkable instance, a Professor of the abstruse sciences has been heard to exclaim, after reading *Paradise Lost*, What does it prove?—but all this is quite consistent with the opinion we defend, and plainly results from the distinctness of the subjects, and the designs, of poetry and mathematics respectively. It may be added, that some of the ablest mathematicians of the present day are distinguished, not only by an elegant taste and extensive knowledge in works of fancy, but by a truly brilliant ima-

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\* Hall.



gination, both on serious and humorous subjects; and that if one writer may be deemed to surpass all his contemporaries in the profusion, splendour, and propriety of his imagery, it is a writer in whose metaphors we continually find the very processes and the very language of mathematics.

As guardians of the interests of literature, we are alike friendly to the exertions of ingenious men in every profession, so long as we see that they have a tendency to increase the stock of human information, or to preserve unimpaired the various sources of happiness; and we cannot permit that any one branch of knowledge, or any one source of mental delight, should be unduly depreciated or exalted in comparison with another. Mathematical knowledge in particular, we are convinced, and we hope have satisfied our readers, so far from being hostile, is even favourable, nay stimulative, to the exercise of the imagination: and that it strengthens and improves the other intellectual powers, is universally allowed. We shall conclude with recommending it to general pursuit, in the words of the illustrious Bacon:—"Mathematics do remedy and cure many defects in the wit and faculties intellectual. For if the wit be dull they sharpen it; if too wandering, they fix it; if too inherent in the sense, they abstract it. So that, as tennis is a game of no use in itself, but of great use in respect it maketh a quick eye, and a body ready to put itself into all positions; so in the mathematics, that use which is collateral and intervenient, is no less worthy, than that which is principal and intended."

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ART. IX. Jarrold's *Anthropologia*; or, *Dissertations on the Form and Colour of Man.*

(Concluded from p. 81.)

**I**N the eighth section of this singular volume, Dr. Jarrold advances a doctrine on the origin of bone, liable at least to much opposition. Observing that lime is the basis of bone, and that lime has been supposed to be formed chiefly by the secretions and the decay of marine animals, he is of opinion that salt, not the simple muriat of soda, but the mixed mass, affords the principal supply of osseous matter to the animal economy. Granivorous, and especially gallinaceous animals, having strong powers of digestion, use chalk, he thinks, as a substitute for salt. He attributes the superior vigour of Arabian horses, and the greater specific gravity of their bones, to the abundance of chalk and marble in that part of the world. He ascribes the brittleness of the bones of old persons, and the falling out of the teeth, to a deficiency of osseous matter. It must be remarked, however,

that preternatural ossifications are most frequent in advanced age; and Blumenbach, an author whom Dr. J. frequently quotes, expressly states that, *Maxima hujus (terree partis calcereae indolis acido phosphoreo nupte) portio in ossibus præsertim proveciore ætate; cum contra tenellæ ætatu læ corpusculum gelatinosa materia abundat.* Blumenb. Inst. Physiol. § 18. Other sources of osseous matter, our author seeks, in different articles of diet, more particularly in oat bread.

The 'Form of the Head' is considered in the next section, as occasioned by the expansion of the brain; and the influence of its position, upon the form and carriage of the body, is discussed. But Dr. J. does not gain much in regard to his main object, by supposing the enlargement of the posterior part of the cranium to be owing to the fulcrum, (which he assumes to be situated in a line between the orifices of the ears), being placed farther forwards, in Negroes than in Europeans; for this situation of the orifice of the ear must be of the same value, for specific distinction, as the form of the head which he supposes it to occasion.

In Sections 10 and 11, under the title, 'On the Influence of the Brain on the Character,' our author treats of the distinction of the mind, or intellectual faculty, from animal life, in which he includes the appetites and passions; and of the influence which the latter has on the former, and the consequent necessity of attention properly to modify its reaction; drawing some of his principal arguments from idiocy and madness. The expression,—'*Animals are never mad*, their diseases bear no analogy to insanity. A human being, labouring under *canine madness*, does not lose his reason,' p. 108,—might be interpreted as rather Hibernian.

The observations on the *Forehead*, in the 12th section, introduce a chapter on Physiognomy; in which, as well as several of the succeeding ones, the author combats Lavater's hypothesis, that this science is founded on the form of the bone. The existence of the *science*, he thinks proved, by its being generally exercised as an *art*; and he makes it the parent of affection and love (of which consequently the blind must be incapable.) But he asserts, in contradiction to Lavater, that

'Every passion, every sentiment, has its own appropriate expression, and every set of features is capable of conveying them; and that therefore the hard and immoveable parts of the face cannot be the chief study of the physiognomist. The forehead, which is Lavater's leading feature, may be covered, without the expression of the countenance being lost.' p. 123.

'In the view I take of the subject, every human countenance is capable of expressing every human feeling. The face of man is alike an index

of the mind and of the passions ; but the countenance of a wise man is not always expressive of wisdom : his thoughts may be occupied on trifles, or he may be sorrowful, or some passion may ruffle his mind, and as is the state of the mind so will be the expression of the countenance. Wisdom has its own proper character ; it is independent of any set of features ; it does not court beauty or shun its opposite. Expression is the proper study of the physiognomist ; it is the science of physiognomy. The beauty, the honor, and the excellency of the human countenance, consist in its being an index of the heart and of the understanding.' p. 124.

Dr. Jarrold seems to us not to discriminate sufficiently between the momentary *expression*, and the permanent *character*, of the countenance. It cannot be supposed that the bone should indicate the sudden emotions of the mind ; but if it be susceptible of impression from a vein that passes over it, from the pressure of a tumor, or the gravitation of the fluid which it contains,—how can we assert that it is incapable of alteration from the exertions of those softer parts which more immediately express the feelings, or of those organs of the brain, in which, according to Dr. Gall's theory, those feelings primarily express themselves ? We are rather led to suppose, that whatever expression is most frequently made use of, or in other words is characteristic of any person, will in time produce a definite effect upon the skull, and thus imprint a physiognomical character upon it. A transient emotion will certainly not be expressed by a corresponding change in the form of the bone ; but a transient emotion is very different from a settled character. The Negro skull is not necessarily incapable of bearing these physiognomical symbols ; though it may be of a form less advantageous for exhibiting them, than the European.

We also think our author incorrect, in confounding '*beauty*' and '*agreeable expression*,' as synonymous terms ; when he accounts for the superior excellence of shape among the Greeks, by some very extravagant encomiums on their superior knowledge and virtue.

' They surpassed us in personal beauty because they surpassed us in knowledge ; our vices are concealed, but their virtues were public ; they were superstitious, but we are bigoted ; they enquired for some new thing, some addition to the general stock of knowledge ; we enquire after that which is old. Beauty or ugliness of the person resides essentially in the character ; exalt the one, and it beautifies the other.' p. 127.

Beauty of the figure and face, however impossible it may be to determine upon an Ideal (for this we apprehend Dr. J. means by '*imaginary ideas of beauty*'), implies something very distinct from the expression of candour of soul, which may beam in the countenance wherever it exists in the character.

The rounder orbit of the Negro eye, our author explains in the 14th section, on the same principle as the form of the occiput:

• The upper part of the eye-socket supports the brain ; in infancy it is soft and pliant similar to the other bones of the system, and yields on pressure, and thus their form is accounted for. Where the pressure is small, the roundness which is common at birth to both Europeans and Africans, and I might add, to the whole animal creation, is but little interrupted, and continues through life. It is unnecessary to inquire which shape is most desirable.' p. 133.

The form of the nose is accounted for, at least in part, in a similar manner :

• The African face being an inclined plane, the nose lodges on this plane, and presses with its whole weight on the bones below. On the European face the nose does not press, it does not incline towards the face, but in a different direction ; were it to fall as it gravitates, it would fall in a right line to the earth : the nose of an African is supported by the face, and would fall obliquely.' p. 142.

The size of the cheek bones, in which all nations surpass our own, he attributes to the greater exercise of the muscles attached to them ; and contends for their equal value, in physiognomy, with the forehead:

There is great beauty, perhaps there is also no small degree of truth, in the following remarks, which arise out of a consideration of the jaw and its muscles.

• Illegitimate children,' he says, 'are their mother's shame ; she feels them as such ; and this feeling is, in some instances, at the moment of the child's existence the cause of its destruction. But if it be once placed to her breast, passion flows with her milk, and the infant is secure from injury ; she can bear the shame, she can endure reproach, she can suffer want—but she cannot wish her child were dead ; much less can she be its murderer. I have always pitied the mother who suffered death for the murder of her infant ; she sought to conceal her shame, and she was not checked by natural affection, for it was not yet in existence ; it is unlike in its nature every other kind of murder.' p. 166.

He concludes his consideration of the Form of the Body, with the Hair, its distinction from Wool, and the varieties to which it is liable.

The Colour of the Skin forms the second part of the work ; at least so we infer from an introductory section, and the numbers of the divisions recommencing. The objections, already stated with respect to the whole work, apply more particularly to this part. The length to which it is extended is indeed excused by the author ; yet the results of his disquisitions are scarcely valuable enough to reward the labour of following him through upwards of eighty tedious pages ; and

we must confess that the new hypotheses with which they are abundantly stored by no means diminish their dulness.

The sun is regarded by Dr. J. as the primary cause of the colour of the human skin.

'But we have made but little progress,' continues he, 'in our enquiry, if we say it is the sun which produces the colour of the skin. How does it operate? It does not turn marble black. There is nothing in itself which communicates colour. It does not soil or blacken, like the foul air of a Highland cottage. It bleaches the dead fibres of vegetables, which from being brown become white. It must therefore exert some other influence on the living body than that which it exerts on the dead. What is that influence? The sun performs an important part in the production of colour, but other agents are necessary; moisture is necessary. Every summer does not equally alter our complexions; in one we become browner than in another. Is it the hottest to which we are indebted for the deepest shade? No; but that which is the wettest. Children play uncovered with far less change in their complexions, while the sun shines without a cloud, than they do when their faces are occasionally wet with rain.' p. 188.

In order to account for the different effects produced by the heat of the sun and that of a culinary fire, two sections are introduced on the sun's influence. Whether these 'prove that the experiments of Count Rumford require to be reconsidered; and that the term caloric, which the French chemists have, with so much assiduity, imposed upon science, must be erased, as conveying an erroneous sentiment,' we will not presume to decide; but we are perfectly convinced, that the chapters in question stand in very great need of reconsideration, and that their erasure would be far from diminishing the intrinsic value of the work. If the heat of the sun ever naturally produced the temperature of 300 degrees of Fahrenheit's thermometer, it is very probable that a little friction or an accidental spark would kindle a flame, in matter so circumstanced, and spread devastation through a country, as easily as if the heat had been produced by an ordinary fire. And if a log of wood, exposed to 200 degrees of Fahrenheit from an artificial fire, would be converted into charcoal, as Dr. J. asserts; the reason why the sun's heat has never yet effected the same, may rather more reasonably be thought owing to the impossibility of exposing wood for any length of time to such a solar temperature, than to the sun being '*a fire which burns not.*' The exploded hypothesis of the separation of the rays of heat and light by the prism, enables him to surmount the difficulty of accounting for the combustion of substances by means of a burning glass; but why the rays of the sun should burn, when refracted, while they prevent fire when reflected, we are at a loss to discover,—yet this is evidently implied in the assertions, that the solar rays, in order to communicate heat, 'must be obstructed by

an opaque body and reflected,' and 'the greater the heat of the sun, the less is the danger of fire.' We willingly allow that the rays of the sun produce effects, particularly on organic beings, not to be imitated by artificial fire; and will even believe, that the effect upon the vessels, which secrete the *rete mucosum*, belongs to this class: but Dr. J. must excuse us from concluding, on this account, that there is a plurality of species in the genus Heat, whatever *varieties* may exist. The immediate cause of the colour of the hair, the eyes, the skin, and the blood, is supposed to be iron; and the rays of the sun are supposed to call it forth, by means of moisture as a kind of mordant. The Negro colour, the Doctor contends, is the most perfect, because capable of enduring all climates, though particularly adapted to the torrid Zone. And since the want of a skin, properly formed for the climate, is the source of numberless maladies and inconveniences, he exhorts new settlers in America to ensure a covering of suitable texture to their families, by marrying people of colour.

Observations on the colour of the original inhabitants of America, none of whom are black, and that of the inhabitants of high northern latitudes, conclude the discussion: and the volume closes with a just tribute to those illustrious men who have been chiefly instrumental in procuring the abolition of the slave trade. We purposely omitted mentioning, during the course of our remarks, a subordinate aim which Dr. J. has in view in this publication: 'to call the attention of parents to those means by which the beauty and strength of their offspring may be improved.' In reference to this subject, frequent observations relating to physical education are interspersed through his work; and occasionally severe strictures are passed, on the modes which now prevail. Some are rather extravagant, but many are certainly judicious, and they uniformly evince a sincere desire of benefiting mankind in general. We select two specimens.

'In the education of children, advice is given, excellent for its wisdom, and excellent also for the style and manner in which it is communicated: it is an appeal to the understanding, to keep the passions in subjection; the force of the truth, and the excellency of the advice, are felt and acknowledged, and the little ones, in a transport of pleasure, pronounce in favor of virtue. But no steps are taken that the body shall co-operate with the mind; and until this is done eminence cannot be gained; and, I believe, in most instances, the voice of reason and of conscience will be hushed by the swell of passion. It is in vain to recommend chastity, and at the same time suffer indolence, and allow full and luxurious living; the plainest food is fittest for youth, both as it regards the health and the character. It is in vain to expect a

sweetness of disposition, if a churl is made the only companion. It is in vain to advise the governing of any passion, if care be not taken that it be not inflamed. We pay too little respect to our youth, even as their advisers; and we are shamefully culpable in not recommending such a plan of living as shall render the observance of the advice that is given less difficult.' pp. 108.—109.

'The true end of education is, to stock the memory with proper sentiments, and to induce proper habits; it is to form the mind to thoughtfulness, and to supply those materials which will make life a blessing. An immediate harvest can never be procured; yet we expect it in education; our children must come from school matured; but the farmer waits the growth of the blade, and anticipates the quality of the crop from the nature of the seed. We expect too much of our children, and therefore we set a value on that which appears to be something, and is in many cases worse than nothing. Education anticipates the future man. I ask not for the progress that was made in this branch of literature or in the other; I ask not for the excellency of the dancer,—I ask for the man; and by him I judge of the care of the parents, and the skill of the preceptor. Great *imitative faculties* are not a pledge of a sound understanding, but rather the reverse. Boys button on the buskin and tread the stage, and the crowd gaze and applaud. The circumstance ought not to surprise; destroy the native diffidence and modesty of children, and a little preparation will qualify any of them for players. The newspapers inform us, at least once a year, that the children of some of the first families of the state, in one of the first schools of the state, acted a play, and that they performed very well: no person doubts the information, but what is the result? Are not the youths, who cut the greatest figure on such occasions, more likely to grow up into coxcombs rather than mature into men?' p. 148.

Before we dismiss this volume, we are obliged to pronounce a very severe censure on the unpardonable carelessness with which it is written. Such blunders as these,—'that *species* of man, which *embrace* the brute and is, &c.' (p. 12), 'The commission of crimes *pervert* the judgement.' (p. 12), 'matrices' for *matrices* (p. 17.), 'Huay' for *Huay* repeatedly; 'standart' for *standard* more than once; some of these at least may be *charitably* ascribed to the press. But there is a vast quantity of errors in composition, which necessarily attach to the author; the first paragraph of § 7, affords a glaring instance. One example will shew that his remarkable inattention is not confined to words merely; 'the meridian of London is 52 degrees!' We wish our author and his cause well: we can applaud his ingenuity, if not his logic or his style; and respect his intentions, if not rejoice in his success: we have received both entertainment and instruction from his book, but we must recommend to him, in case a second edition should be called for, to prune away redundancies and supply deficiencies, with a judicious but not *timorous* hand.

Art. X. *Memoirs of an American Lady: With Sketches of Manners and Scenery, in America, as they existed previous to the Revolution.* By the Author of 'Letters from the Mountains,' &c. &c. 12mo. 2 vols. pp. 322, 344. Price 10s. 6d. boards. Longman and Co., and Mrs. H. Cook. 1808.

**I**N common hands, the undertaking to write an account of the dame of a country squire, who lived, half a century since, a couple of hundred miles more or less up the Hudson river, and to do this after the writer has been forty years an entire stranger to the place and the person, and notwithstanding she was perhaps hardly twelve years old at the time of finally quitting them, would have seemed a rather forlorn literary project. The present writer, however, was advised to such an undertaking by her friends; and, in executing it, has produced one of the most interesting books that we have seen for a good while past. A brief notice of the materials composing it, will explain how such a quality could be imparted to such a book, even without any severe labour on the part of the writer. The most enviable perhaps of all qualifications for making interesting books, is to have actually visited scenes little known, and seen, with an observant and reflective mind, uncommon objects and transactions.

The author is well aware that the great distance of time since she quitted America, and the very early period of life at which her observations were made, will not be favourable to the credit of accuracy in her narratives and delineations, especially when it is added that she has not the aid of any written memorials. Under such circumstances, any moderate degree of truth, in the sketches, would imply an extraordinary prematurity of thought and tenacity of memory. But these advantages will be amply and confidently attributed to the writer, by every one that observes the nice shades in her pictures, and the minute facts in some parts of her record: while her character will give the assurance of an uniform concern to preserve truth of representation. After saying thus much, it is fair to observe, that a certain fallacy of colouring is quite inevitable in such a work. It is familiar to every one's knowledge that there is a double deception in recollecting, in advanced life, the scenes and events of childhood; they presented a deceptive appearance at the time, to a mind opening to the delights of existence, exulting in the joys of novelty, surprise, affection, and hope, and too ignorant, and too eagerly welcoming a crowd of new ideas, to have learnt to compare, to discriminate, and to suspect; and again, in the recollections in later life, a second imposition



passes on the mind, in that fond sympathy with one's former self, that momentary recovery of juvenile being, by which the delights and the astonishments of the early period are represented as more exquisite and profound than they were actually felt. This deception operates, in a still greater degree, in the recollections of a person who was removed from the scenes and objects of early interest at the very period of the utmost prevalence and enthusiasm of that interest, and who, having never seen them since, did not gradually lose the emphasis of the feeling by familiarity with its objects. To have grown forty years older in the habitual acquaintance with things and persons that delighted or awed us at the age of ten or twelve, or of similar things and persons, would have given a vastly different character to the remembered aspects which those objects presented to us in our youth, from that character with which they would be recalled to our imagination as the enchanting forms of a vision, which in the early morning of our life was shut up from our view for ever. In this latter case, the retrospections of a mind like that of Mrs. Grant inevitably turn in some degree into poetry; and in the work before us it could not depend on her will, or her most conscientious veracity, to avoid a certain fulness of embellishment, especially in delineating the characters of her early friends and neighbours, for which her pencil might not have found colours quite so rich, if her residence had permanently continued, and this work had been written, in the state of Vermont. At the same time we must say, that there are so many lines firmly drawn, and so many things true to general nature in the representation of particulars differing strangely in specific modification from what we have been accustomed to witness, that every reader will be satisfied of the *substantial* fidelity of the whole of this very interesting and original series of delineations.

Notwithstanding the new and striking views of nature and human society unfolded in the book, one of the most interesting portions of its contents is the account, intermingled with them, of the author's early life and feelings. Her father was a Scotch subaltern officer, in a regiment that served many years in America, in the old times of the wars between the British settlements and the French and Indians of Canada. He was accompanied by his wife and daughter, at a time when the latter was too young to retain any remembrance of her native country; and he was stationed a good while about Albany, 170 miles north of New York, and at Fort Oswego on lake Ontario. At Albany they were introduced to Mrs. Schuyler, the widow of Colonel

Schuyler, the son of a gentleman of that name, who induced and accompanied the visit to England of those Indian chiefs, mentioned in the *Spectator* as one of the principal London shows of that time. Either this elder Mr. Schuyler, or his immediate ancestors, had emigrated from Holland, and ranked among the most wealthy and respectable settlers in the province of New York, and among the most zealously loyal subjects of the British government. As his residence was on the frontier of the country belonging to the Mohawks, or Five Nations, at that time probably the most powerful of all the tribes of the aborigines, he was the principal medium of intercourse between that formidable community and the province, and the principal preservative of peace and amity. When the French in Canada became powerful enough, in conjunction with the Indian tribes in their alliance, to commence a system, and to indicate the most ambitious designs, of hostility and encroachment, it was felt to be of the utmost importance to the province to retain the friendship of the Mohawks; among whom the French intriguers, or rather we should say negociators, had already been assiduous to propagate the notion that the English were a contemptible nation, a company of mere traders, inhabiting an insignificant island. Mr. Schuyler judged that far the best expedient would be for a number of the chiefs to visit England, in order to have immediate evidence of its power and magnificence, and to receive the respectful attentions of its government. It was found very difficult to persuade them to this undertaking; but at length they consented, on the positive condition that their 'brother Philip, who never told a lie, nor spoke without thinking', should accompany them, with which he reluctantly complied. The measure had the desired effect; the sachems were kindly and respectfully treated by queen Anne and all her court; on their return to America they called a solemn council of their nation, and made such representations, that the Mohawks continued the firm allies of the British State and settlers,—through their intercourse with whom however their numbers and their independence were gradually diminishing, till, by the time that the English power was annihilated, they had sunk into comparative insignificance. In describing the reception of the chiefs in England, the writer makes some very just remarks on the proper mode of treating observant and thoughtful barbarians, such as these were, when they happen to visit a civilised country.

The understanding and the virtues of Mr. Schuyler must have been of a very high order of excellence; and these

qualities appear to have been inherited by his son, the husband of the lady who makes so distinguished a figure in this work. He became, in his turn, the chief manager and conciliator between the province, and the race who saw their ancient empire of woods suffering an unceasing and progressive invasion by the multiplying colony of strangers. In these and all his other benevolent employments, he had a most able coadjutor in his wife; who was his cousin, and had in a great measure been educated by his father, whose fond partiality she had early engaged by extraordinary indications of intelligence and worth. It was not very long after this lady became a widow, and when she was past the age of sixty, that our author was introduced into her house, where her reflective disposition, her passion for reading, and the interest she took in listening to the conversation of elder people, soon rendered her a great favourite. She attained to such a degree of intimacy and confidence, that Mrs. Schuyler, when not engaged in important affairs, would spend hours in conversing with her and instructing her, and in some of these conversations would relate to her many particulars of her own history, of that of her deceased relatives, and that of the colony: hence the writer became qualified to relate various transactions in the family, and in the province, of a period antecedent to her personal knowledge.

The first part of the work is an ample description of the town of Albany and its vicinity; the site, the surrounding country, the romantic recesses between the hills, the banks of the great river Hudson, the manners of the inhabitants, and their whole social economy, as all these things appeared to the author, are exhibited in the most lively and picturesque manner; and the whole forms, to us, a surprisingly outlandish scene. It is impossible for us to give any just idea of this most interesting description; but the following are some of its prominent features. The children and young people, beginning as early as the age of six or seven, were formed, by themselves as it should seem, (it does not appear that they were allotted by their parents) into a number of little classes or companies for the mere purposes of friendship and co-operation in pursuits and amusements; each company consisting of an equal number of boys and girls, acknowledging one of their number of each sex, as leaders, and holding a kind of convivial meeting at particular times in the year. Within these companies began very early those attachments which commonly led to marriage, and it was regarded as not very honourable to marry out of the company. In a new and rising settlement, the

marriages were of course very early, often when the parties had not passed the age of sixteen or seventeen. When a youth was anxious to attain this object, the usual expedient for providing the requisite resources was to go on a trading adventure among the Indian nations; his father furnishing him with a canoe, and money for lading it with the articles most in request among those tribes. A most entertaining account is given of the usual severe toils and hazards of this enterprise; and of the strange transformation of the boy into the gravity, the prudence, and the dignified deportment of the man, which is often effected by the care, the foresight, the self-command, and the courage which he has been compelled to exert during even one expedition of this kind. When the young people rashly married before any provision had been made, the parents of both the parties very composedly met in consultation, and the family that happened to have the more property took the young pair home; the young man then commenced his trading expeditions, and the young people and the old people often continued to live together with mutual satisfaction many years after they had ample means for a separate competency, the ancients being as fond of their grandchildren as they had ever been of their own. All the families had negroes, but these slaves were treated with as much kindness as if they had been equals; they were bred up in the house, and their mothers had very great influence, not to say authority, in the family, and over their master's children. When a negro child was a few years old, it was formally given to one of the children of the family, who was thenceforth considered as its master or mistress, and its patron and friend; the two children grew up in the most affectionate habits, and there were innumerable instances of the negro young men braving the most extreme perils to defend or assist their young masters. Yet all this time there was, in the whites, an invariable perfect conviction of a vast and insuperable barrier being placed by nature between them and the African race; this feeling operated so powerfully, that, before the arrival of British troops in Albany, only one mulatto was remembered to have been born there, and he was regarded as an anomalous and almost a monstrous creature. Almost the whole of the inhabitants are represented to have been orderly, industrious, friendly, and in short exceedingly pure in their general morals; the correctness of the description, as to one branch of morals at least, is strongly supported by the very curious account of the astonishment, the general mortification, and the alarm, caused in the town by a single instance of seduction in one of

the middling families, and this was effected by a British officer who was entertained there. As an odd exception to the general character of virtue and good order, the writer honestly mentions a custom similar to one that prevailed in Sparta, a licensed practice of petty thefts among the young men. It was requisite to take the utmost care of pigs and poultry, while all other things might be left exposed with entire safety. It was thought fair to belabour the thief, if caught in the fact; but no real criminality seems to have been imputed to it; it was considered as an established privilege of the youth, and all but the gravest part of the community were too willing to applaud the most dexterous performer for such ingenious tricks as those of which our author relates one or two. The young men were not allowed to join in these frolics, as they were called, after they were married, which to some of them is said to have been no small mortification.

The young people, though brought up to acquire so early a spirit of enterprise and independence, practised the greatest deference to their parents. Law or punishment was scarcely ever heard of in the town. In the rare case of a negro proving incorrigibly refractory, he was sold to Jamaica; and this transaction excited a far more melancholy emotion in the whole population, than the execution of a dozen criminals at once excites in our metropolis. The description of the summer excursions of the people of Albany, leads us into the most delightful scenes of wildness and simplicity, and displays that romantic mixture of cultivated and uncivilised life, (though with a preponderance of the former), and that contrast of garden with boundless forest, which must be a transient state of moral and physical nature in any country.

A sufficient number of specific facts are given, to attest the truth, in substance, of our author's representation of the virtuous and happy condition of this community; but there are also some other facts tending to prove that their praises are a little indebted to the rekindling glow of the writer's primeval fancy and sensibility. For at the period to which the description relates, the settlement had been a good while infested by something beyond all comparison more pernicious than the wolves of the desert; by the military from Europe, whose officers had taken indefatigable pains to deprave the notions, manners, and morals of the young people, — a much more easy exploit than to vanquish the French and the Indians on the lakes. By a varnish of elegance and a froth of gaiety, by ridicule of the primitive habits of the old sober-sided settlers, and an ostentation of knowing the world, and at last by the introduction of balls and plays, they created

a mania in the young people, which drove them to rush into dissipation like a torrent, in scorn of the authority and remonstrances of the elder inhabitants, and reduced their zealous, affectionate, but too sensitive and self-important minister, to a melancholy which was believed to have betrayed him to a voluntary death. All this had taken place before the time of our author's residence; and though the puerility had in a good measure subsided, it is impossible to suppose, it could have left a state of manners altogether so unsophisticated as our author would represent.

In describing the comfortable situation of the negroes in this settlement, she by no means aims at raising any plea for the slave-trade or slavery; she means merely to state the fact, that in Albany they were kindly treated and comparatively happy.—We must notice the striking inconsistency between the sentence (I. 48) in which she says that 'two or three slaves were the greatest number that each family ever possessed,' and her mention in another place that Mrs. Schuyler had eleven, and her information that each child of a family had an appropriated negro.

It would be in vain for us to attempt any abstract of the history of Mrs. Schuyler. She was evidently an extraordinary and a most estimable person; and though so few of us ever heard of her before, her fame, during her time, was spread over the northern provinces of America, and far among the savage tribes; nor should we have ventured to gainsay, if her biographer had asserted that the queen of Sheba, even after her visit to Jerusalem, was less qualified to counsel or to govern than this lady. She was consulted by traders, planters, governors, and generals; she was revered by soldiers, by Indians, by missionaries, and even by the most depraved persons that ever came within the sphere of her acquaintance. Perhaps the only man that ever offered her an insult was General Lee, at that time a captain in the English service, who, in marching past her estates towards Ticonderoga, hastily and harshly demanded certain supplies for the troops, which she would have been of all persons the readiest to furnish voluntarily; but when he was brought back wounded from the fatal attack on that fortress, and kindly accommodated and attended in her house till his recovery, 'he swore, in his vehement manner, that he was sure there would be a place reserved for Madame in heaven, though no other woman should be there, and that he should wish for nothing better than to share her final destiny.' Both during the colonel's life, and after she was left alone, her house was the grand centre of attraction to all persons in the province who were devising any thing for the

public welfare; or had even difficult private affairs of importance on their hands; nor can we refuse to believe that it was well worth their while to travel very many leagues, even over snow and ice, to take the benefit of so much cool and comprehensive prudence as our author (though so young an observer when residing there) has given us the means of being assured they would find in that house.

A great number of pleasing details, some of them very curious, are given of the domestic system, the hospitalities, the young inmates entertained and educated in the family, the manners of the negroes, and the agricultural arrangements. Every thing relating to Mrs. Schuyler's personal character and habits, is extremely interesting; and we do not believe that any of her friends could have given a more lively description of her manners, or a stronger exhibition of the leading principles of her character; her eminently sound judgement, her incessantly active beneficence, and it is very gratifying to add, her habitual piety. Her literary attainments were, for such a state of society, respectable; she could speak several of the European languages, and had read the best English authors of the popular class: she always continued to read as much as the very active economy of her life would permit. But the wisdom which commanded such general respect was chiefly the result of a long exercise of a vigorous understanding on practical affairs and real characters, aided too, as we must have it, and as Mrs. Grant indeed represents, by the society of her enlightened husband; who was considerably her senior, and was also strenuously occupied, during his whole life, in promoting the public good. They are described as having been congenial in a very uncommon degree; their long union was eminently happy, and the manner in which the survivor at once evinced, and endeavoured to conceal, the excesses of her grief for the loss, was more allied to poetry than probably any thing that happened before or after in the back settlements of New York.

Having no children of her own, this lady in effect adopted a great number of children, in succession, partly those of her relations; but in directing their education she did not, like divers sensible ladies that we have heard of, suffer her whole time and attention to be engrossed by it, and exalt the error into a merit. She knew that a matron lessens her importance in the estimate of children, by appearing to be always at their service; she felt that a constant course of intellectual and religious discipline was due to her own mind; and that a person of sense and property has also duties of a

more general nature, than those relating exclusively to her own immediate circle.

What we should deem perhaps the principal fault of the book, is too much length of detail concerning the numerous collateral relations of Mr. and Mrs. Schuyler. Except in the instance of the widow of that gentleman's brother, it is impossible to take much interest in a long and perplexing enumeration of persons and personal histories, of no importance in themselves, and serving only to spread out, but to spread out by interrupting and dispersing, the memoir of the principal character; the accident of their being related to her, forming the sole claim of most of them to be so much as mentioned.

Before the contest between the American States and the Mother Country had taken a very serious turn, Mrs. S. with many other intelligent colonists, felt a perfect conviction that the connexion could not continue long, and would be utterly useless to both countries while it lasted. She retained however much of the ancient attachment to England; but was too highly respected by both parties to experience any indignity, or material inconvenience, in the military competition of which she lived to see the commencement, but not the close: she died in 1788 or 1789, not much short of the age of eighty.

The house of this distinguished family having been frequented by the principal commanders in the Canadian wars, short sketches are given of some of their characters, together with narratives of some of the most remarkable of their proceedings; especially of the fatal attempt on Ticonderoga, in which the author's father was present, and of the bold and intelligent schemes executed at fort Oswego by Colonel Duncan, a brother of the late Admiral Lord Duncan.

A very large proportion of these volumes relates to the Indian tribes, and affords many most interesting descriptions and observations. The author used often to visit some detached families of the Mohawks (which denomination she seems, in one or two instances, to apply to the whole of the Five Nations, though the Mohawks were only one tribe of that league) that encamped in the neighbourhood of Albany during the summer, and kept up a friendly and intimate intercourse with the settlers. Some of these Indians were Christians; and a very pleasing account is given of the benevolent efforts which had long been made by some of the families, especially the female part of them, to insinuate Christian knowledge and habits among these wild but not unreflecting tribes.

In the course of a journey to lake Ontario, our author was



presented at the court, or at least in the *palace*, of the most famous warrior of the Five Nations; and she gives a most amusing account of his manners, and of her feelings on the occasion. In addition to what she saw of the Indians herself, she eagerly listened to the innumerable accounts of them given by the traders and the military men who had been among them. From the impression made by the boldness and the wildness of the Indian character on her young imagination, we do not wonder to see a strong tincture of favourable partiality in her representations and reasonings concerning those nations; yet we rather wonder to see, in a lady's description, the epithets 'high-souled and generous' applied to these heroes, just two pages after the account of the most miserable state of slavery and oppression in which their wives are uniformly held. No one is disposed to deny that there are certain modifications of the savage character analogous to virtue in some tribes, especially perhaps the Mohawks; but it is now quite too late in the day for us to accept any estimate of the condition of *any* savage people whatever, as, *on the whole*, otherwise than profoundly depraved and miserable.

Our author gives a very striking view of the process by which the American tribes have lost their independence, and are very fast losing even their existence, in consequence of their intercourse with their civilised neighbours. Her explanation of this point is introduced by some general speculations on the progress of civilisation in Europe, which should rather have been reserved to be rendered more simple and precise by maturer consideration.

The roguery of the American citizens, in the district now called Vermont, deprived the author's father of a valuable portion of land, several years previously to the period at which he would have been certain to lose it as a loyalist. Nothing to be sure can be much more odious and disgusting than that system of deception, chicane, and rascality, which she describes as having overspread that part of the country, and driven her father to desert his plantation, and return to Europe, even before he had lost all hope of supporting his claims. We have not much to object to, in her many spirited observations on the American character and government. But we cannot very well comprehend the reasonableness of those animadversions on the assumption of independence by the American States, which seem to proceed on the principle that either they should always have continued dependent, or should have waited till England should voluntarily set them free. The former is obviously absurd; and how many thousand years must they have waited to realise the

latter? Nor can we work ourselves into any thing like an animated sympathy with certain high-flown sentiments of patriotism, which, in remonstrance against the desire to emigrate from a land of taxes, would seem to go far towards telling a man who is anxiously considering how his family are to live, that the 'proud recollection that he is in the country that has produced Milton and Newton,' is a much better thing than to have plenty of good corn, bacon, cabbage, &c. &c., in such a low-minded place as America.

There is one passage relative to the puritan settlers in the northern provinces, which we read with surprise.

'The people of New England left the mother country as banished from it by what they considered oppression; came over foaming with religious and political fury, and narrowly missed having the most artful and able of demagogues, Cromwell himself, for their leader and guide. They might be compared to lava, discharged by the fury of internal combustion, from the bosom of the commonwealth, while inflamed by contending elements. This lava, every one acquainted with the convulsions of nature must know, takes a long time to cool; and when at length it is cooled, turns to a substance hard and barren, that long resists the kindly influence of the elements, before its surface resumes the appearance of beauty and fertility. Such were the almost literal effects of political convulsions, aggravated by a fiery and intolerant zeal for their own mode of worship, on these self righteous colonists.' Vol. I. p. 197.

Is it possible that some idle partiality to the House of Stuart can have had the influence to prompt this strange piece of absurdity? Whatever has prompted, it does really seem very foolish not to know, that the emigrants in question were the most devout and virtuous part of the English nation, and were glad to escape to a melancholy desert from the pillories and prisons of such tutelar saints of Britain as Land.

While noticing faults, we may apprise the reader that these volumes, apparently from haste, are written with much carelessness and incorrectness of expression. But he will find every where great animation, and ease, and variety; and in many places elegance and energy. The descriptions are beautiful, and various, and new, in the highest degree: we will for conclusion transcribe one of them; we might transcribe a third part of the book.

'In one place, where we were surrounded by hills, with swamps lying between them, there seemed to be a general congress of wolves, who answered each other from opposite hills, in sounds the most terrific. Probably the terror which all savage animals have at fire was exalted into fury, by seeing so many enemies, whom they durst not attack. The bull frogs, the harmless, the hideous inhabitants of the swamps, seemed determined not to be out-done, and roared a tremendous bass to

this bravura accompaniment. This was almost too much for my love of the terrible sublime: some women, who were our fellow-travellers, shrieked with terror: and finally, the horrors of that night were ever after held in awful remembrance by all who shared them.' pp. 117, 118.

**Art. XI.** *The Fathers of the English Church; or a Selection from the Writings of the Reformers and early Protestant Divines of the Church of England.* Vol. II. containing various Tracts, and Extracts from the Works of Launcelot Ridley, and Hugh Latimer; also the Catechism of King Edward VI. With Memorials of their Lives. 8vo. pp. 700. Price 10s. Hatchard, Rivington, Seeley. 1809.

**H**AVING already stated our cordial approbation of this undertaking, in our review of the first volume (Ecl. Rev. iv. p. 427), and strongly recommended it to the patronage of our readers and the public at large, we cannot deem it necessary to go into any length of preliminary disquisition in giving an account of the second, or to describe very minutely the benefits which it is calculated to afford: It would involve us, indeed, in a general repetition of the remarks we have before submitted to the public; as the contents of the present volume are alike favourable to the determination of controversies on the theological tenets of the established church, to the correction of erroneous sentiment among private Christians, and the practical improvement of the character. In these respects, we beg leave to repeat our strenuous recommendation of the volume now on our table, to all classes of religious men, but more especially to the members of the Establishment. It contains selections from the writings of Dr. Launcelot Ridley, cousin to the bishop of that name; and from the sermons of that eminent divine and faithful preacher Dr. Hugh Latimer, who was for a short time during the reign of Henry VIII. Bishop of Worcester, and was afterwards burnt for his adherence to the protestant faith during the persecution under Queen Mary. Beside these, we have King Edward's Catechism, and prefixed to it the royal injunction with which it was originally published. In a note are given the 42 articles, which received the sanction of the clergy in convocation at the same time as the catechism. There are also lives of Latimer, and King Edward, from Fox's Martyrology, containing a great deal of very interesting matter. The short account of Ridley and his writings is collected from various quarters.

The selections from Dr. Ridley consist of two entire commentaries on the Ephesians and Philippians, which are now extremely scarce; and a short extract from an exposition on St. Jude. His writings are grave, plain, and practical: not practical in the sense, which perhaps many persons affix to that word; for they are full of scripture doctrines. But

these doctrines are introduced in their proper situation and connexion. They are brought forward as the appropriate and only support of Christian morality, and as perfectly distinct from any mere civil and social principles of conduct. Earnest for those divine truths, by the combined and harmonious impression of which his own mind had been convinced, he shuns not to declare the whole counsel of God. Knowing also that the gospel is the power of God unto salvation, he disdains the policy of those who, in order to secure its effectual reception, think it necessary to superadd some contrivance of their own. Aware, like St. Paul, of the unfounded prejudices which worldly minded men entertain against the doctrines of grace, he contents himself, like St. Paul, with bearing a simple and manly testimony against their objections. Regarding it probably as neither necessary nor advisable to follow them into the perplexities, in which their reasoning involved themselves, he proceeds to point out the necessary connexion between those doctrines and a holy life.

After observing that a man may know whether he is in the favour of God by ascertaining whether he have faith, he adds :

‘ Some will ask, how shall we know whether we have faith and the spirit of God, or no. This thing may be known by the fruits, and by the works, and motions, that they shall perceive in their hearts. If they perceive that they be glad to hear God’s word, to read it, to study it, be glad it goeth forward for God’s glory only, do believe it to be true, and that God will perform and bring to pass all things promised or threatened in his word, that he will reward good men, and punish evil men in the world to come; if they shall perceive a readiness, a towardness to be obedient to do God’s commandments, yea, to do it indeed for God only, to the uttermost of their power; if these things they perceive in themselves, they be sure signs that they be in the favour of God, have faith and the spirit of God, and shall have life everlasting.’ pp. 40, 41.

It will of course be understood, that our general approbation of his writings and of the other articles in this work is not given without some grains of qualification; we do not undertake to maintain the truth of all the assertions, still less to prove their mutual consistency. In the following extract, we find the reformer’s views of predestination stated in a manner, which most of those who hold the doctrine will approve.

‘ Methinketh the Apostle doth speak these words, to stop the ungodly mouths of carnal men, which say; “ If we be elected and chosen of God to immortal glory, what maketh matter what we do? Do what we will, we shall at the last come to that glory and bliss. If we be not chosen and predestinated to be saved, what skilleth of our works? They shall not profit us to obtain life everlasting in joy. If we do all the commandments, that God hath commanded to be done, at the end we shall be re-

jected and damned, if we be not predestinated of God to be saved by Christ Jesus through faith." That no man should speak so ungodly, or reason with himself on this manner, and condemn good works, despise to live holily, and care not how he live, whether he keep God's commandments or no, St. Paul saith, that God hath elected and chosen us, to be holy before him in love, that is to say, whosoever will be holy, and give themselves to serve God, to keep his commandments, to live a life pure and clean from all vice and sin, to believe in God, to trust Christ only to be his Saviour, Redeemer, Justifier, Deliverer from sin, death, hell, and eternal damnation, and give himself to love God above all things in this world, preferring God's glory above all earthly things, and to deserve good to every man, studying alway to seek the glory of God and the profit of other men, according to the will and pleasure of God, for whose sake only, good works, that God commandeth in Scripture, are to be done; which works they do, that be chosen and elected of God to eternal salvation. Who be elected of God to salvation, who be not, we cannot tell; but by the outward works that they do.

' Signs of God's predestination are these. First, God of his goodness electeth, and chooseth whom he will, only of his mere mercy and goodness, without all the deservings of man; whom he hath elected, he calleth them for the most part by preaching of the Gospel, and by the hearing of the word of God, to faith in Christ Jesus: and through faith he justifieth them, forgiveth sins, and maketh them obedient to hear his word with gladness, to do that thing that God's word commandeth them to do in their state and calling. Wherefore, to hear the word of God with gladness, to believe it, to know that it is the mean by the which God hath ordained to bring to salvation them that believe, to order their lives according to the commandment of the word of God, to do all good works commanded in the Scriptures to the uttermost of their power, these be the signs of salvation.' pp. 30, 31.

' All those that go not forward from virtue to virtue, and increase daily in virtue, (we may learn) not to be builded of God. For the building of Christ increaseth daily, and is made more and more the habitation and dwelling-place of God by the Holy Ghost, by whom they increase; which will not suffer them to be idle, unprofitable to others, or evil occupied; but moveth and stirreth always to do the will and pleasure of God, and suffereth not his to be idle or evil occupied.' pp. 76, 77.

From Latimer we have eleven entire Sermons, beside extracts. Seven of these form a commentary on the Lord's prayer. The composition is remarkably simple and unaffected, and the style of a very popular and attractive kind; there is no rhetorical management to excite extraordinary interest, which yet his equable unpretending eloquence is generally sure to create. What eminently qualifies him for a public teacher, is his distinct view of the bearing and influence of religion upon every condition and occurrence of life. This faculty, joined to a happy genius, and an observant experienced mind, fills his exhortations with pointed and familiar illustrations. We shall introduce a few speci-

mens of his style and sentiments ; but his extensive acquaintance with scripture, which is common to most of the elder writers, the liveliness of his address, his gravity of advice, and solemnity of reproof, can be felt only from an unconfined and repeated perusal.

‘ There be new spirits started up now of late, that say, after we have received the Spirit, we cannot sin. I will make but one argument. St. Paul had brought the Galatians to the profession of the faith, and left them in that state : they had received the Spirit once, but they sinned again, as he testified of them himself. He saith, “ Ye did run well.” Ye were once in a right state ; and again, “ Have ye received the Spirit by the works of the law, or by the righteousness of faith ?” Once they had the spirit of faith, but false prophets came (when he was gone from them), and they plucked them clean away from all that Paul had planted them in ; and then said Paul unto them, “ Oh ! foolish Galatians, who hath bewitched you ?” If this be true, we may lose the Spirit, that we have once possessed. It is a fond thing, I will not tarry in it.’ p. 484.

‘ And lead us not into temptation but deliver us from evil. In the petition afore, where we say, “ Forgive us our trespasses,” there we fetch remedies for sins past, for we must needs have forgiveness, we cannot remedy the matter of ourselves, our sins must be remedied by pardon, by remission. Other righteousness we have not, but forgiving of our unrighteousness : our goodness standeth in the forgiving of our illness. All mankind must cry for pardon, and acknowledge themselves to be sinners, except our Saviour, who was clean without spot of sin. Therefore, when we feel our sins, we must with a penitent heart resort hither and say, “ Our Father, which art in heaven, forgive us our trespasses as we forgive them, that trespass against us ”

‘ Mark well this addition ( “ As we forgive them that trespass ” ), for our Saviour putteth the same unto it, not to that end, that we should merit any thing by it, but rather to prove our faith, whether we be of the faithful flock of God, or no. For the right faith abideth not in that man, that is disposed purposely to sin. For whosoever purposely sinneth against his conscience, he hath lost the Holy Ghost, the remission of sins, and finally, Christ himself. But when we are fallen, so we must fetch them again at God’s hand by this prayer, which is a storehouse ; here we shall find remission of our sins.’ p. 601.

Addressing such as are tempted to refrain from prayer on account of their sins, he says,

‘ When Christ commanded us to call God, “ Our Father,” he knew we should find fatherly affection in God towards us. Call this ( I say ) to remembrance, and again remember, that our Saviour hath cleansed, through his passion, all our sins, and taken away all our wickedness. So that as many, as believe in him, shall be the children of God. In such wise let us strive and fight against the temptations of the devil, which would not have us to call upon God, because we be sinners. Catch thou hold of our Saviour, believe in him, be assured in thy heart, that he with his sufferings took away all thy sins.

‘ Consider again, that our Saviour calleth us to prayer, and commandeth

us to pray : our sins let us and withdraw us from prayer, but our Saviour maketh them nothing. When we believe in him, it is like as if we had no sins. For he changeth with us, he taketh our sins and wickedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so, consequently, everlasting life. So that we be like, as if we had done no sin at all: for his righteousness standeth us in good stead, as though we of our own selves had fulfilled the law to the uttermost.' pp. 484, 485.

The faithfulness and zeal of this venerable man are well known ; among many instances, is the following :

' St. John Baptist, that hardy knight, and excellent preacher of God's be said this petition right with a good faith ; " Our Father, thy will be done." Therefore he went to the king saying : " Sir, it is not lawful for thee so to do." See what boldness he had ! How hot a stomach in God's quarrel to defend God's honour and glory ! But our chaplains, what do they now-a-days ? Marry, they wink at it, they will not displease : for they seek livings, they seek benefices, therefore they be not worthy to be God's officers.' p. 545.

Our last extract shall be from the sermon on the petition ' Give us this day our daily bread.'

' And here we be admonished of our estate and condition, what we be, namely beggars. For we ask bread, of whom ? Marry, of God. What are we then ? Marry, beggars, the greatest lords and ladies in England are but beggars before God. Seeing then that we all are but beggars, why should we then disdain and despise poor men ? Let us therefore consider, that we are but beggars. Let us pull down our stomachs, for if we consider this matter well, we are like as they be afore God. For St. Paul saith, " What hast thou, that thou hast not received of God ? " Thou art but a beggar, whatsoever thou art, and though there be some very rich, and have great abundance ; of whom have they it ? Of God. What saith he, that rich man ? He saith, " Our Father, which art in heaven, give us this day our daily bread ; " then he is a beggar afore God, as well as the poorest man.' pp. 564, 565.

Of the Catechism it is the less necessary that we should say much, as it has lately been twice offered to the learned world. We have the satisfaction to find that it has been compared with the original edition of 1553, and cleared of some mistakes which appeared in the later editions. This tract is published separately, and is worthy of general notice, as it is admirably calculated for the diffusion of plain and edifying religious instruction.

We sincerely rejoice in the encouragement which the conductors of this publication have received, not only from the public, but from " some distinguished prelates of the Church of England ; " and we readily bear testimony to the impartiality which they have hitherto manifested, and in which they profess their determination to persevere.

Art. XII. *A Vindication of the Nature and Effect of Evangelical Preaching*; in a Letter to a Barrister: occasioned by the First Part of his Hints to the Public and the Legislature. With a Postscript: containing Strictures on his Second Part. By John Styles. 8vo. pp. 148. Price 3s. 6d. Williams and Co. 1808.

IN the opinion of many, the 'Barrister' has had too much attention paid him. He is thought to have derived an importance from the zeal of his antagonists, which he never could have obtained by his own; and their eagerness, arising from indignation at his effrontery and contempt of his powers, might appear, it has been apprehended, like the effect of alarm and consternation. The reasoning of his 'Hints' being so palpably sophistical, and the style so revoltingly scurrilous, they have been supposed incapable of affecting the minds of enlightened men with any other sensation than that of disgust; and by some it was therefore deemed the sounder policy, to let them fret away their little hour unmolested, till they sunk into inevitable oblivion. Whatever might be the wisdom of this policy, and we are strongly inclined to question it on the general principle that discussion is always favourable to truth, it was soon superseded: several writers hurrying forwards, either from a just concern for personal character, or a laudable ardour to defend the Christian faith. But although these writers had been induced, by regard to such a principle of policy, to restrain their feelings, there would still have been reason to abandon it. The persons who favoured it, had formed a true estimate of the Barrister's hook, but a false one of his party. The pamphlet was justly thought so unworthy the regard of intelligent men, that it could have no chance of obtaining, on the ground of its literary merit, an extent of sale which could alarm any one except its publisher. It should have been remembered, however, that this book referred to a subject of religious controversy; that it was favourable to the views of a restless, insidious party, and that it flattered the prejudices of 'the world,' as the sacred writers term it, or of the irreligious and profane, who form the majority in every nation upon earth. It should have been remembered that the party, whose interests it was covertly to promote, and who were to recommend it among the people whose tastes it was adapted to gratify, were in possession of a very extensive and formidable influence. They had several periodical works in their hands; and not a few individuals of their number had exhibited talents and acquired fame. Besides, almost the whole periodical literature of the age, and a large proportion of the talent, might be regarded as auxiliary to the party in question, whenever an opportunity offered of striking a blow at evangelical principles. Churchmen who dis-



owned the excellent articles which they had subscribed, 'dissenters' who had renounced the faith of their venerable ancestors, profligates who derided both, and sceptics who despised all; men of every class in opinion, of every rank in attainments, however diversified and hostile on any or on all other subjects, would be found ready to coalesce, in operation at least, when piety was singled out for attack. Without laying aside mutual antipathies, and without engaging in a defensive league, they could yet co-operate in offensive warfare; some even of the worse informed and more intemperate adherents of orthodoxy have unwittingly joined the enemy's standard; and Socinianism has been equally surprised and delighted to find writers, who would tremble at the thought of 'denying the Lord that bought them,' among her most active and strenuous allies; *Miraturque novas frondes et non sua poma*. The ardour, therefore, of the party itself, and the disposition of the irreligious among other parties to assist it, has been considerably underrated by those who protested against 'writing the Barrister into notice;' the public ear would soon have been occupied by the applause of his friends, though it had never been solicited by the appeals of his adversaries.

At the same time, it would seem that the talent of the party, or at least its consciousness of strength, was rated a little too high. It was never suspected that want of piety would, in their estimation, so fully compensate for the want of every thing else that can ennoble the heart or the intellect. It was presumed, that their taste and judgement would equally shrink from such disreputable aid; and that however their prejudices might incline them to favour the undertaking, both pride and policy would forbid them to identify it as their own. We had adopted this mistaken opinion, to some extent, ourselves. We really had no conception that the state of their resources was so pitiable, and the state of their feelings so warm; we little imagined that the appearance of the Barrister in the field would excite such ludicrous extacy among Socinians in all parts of the kingdom, or that after the doctrine of an atoning Saviour had withstood for centuries the united powers of learning and logic, of wit and eloquence, it would have been expected to give way at once before the efforts of mere slander and scurrility. Well may the author of the 'Vindication' exclaim, in the words of some unspecified writer, "Poor Socinianism! through the straitness of the siege wherewith thine enemies have besieged thee, *an ass's head is sold for fourscore pieces of silver, and the fourth part of a kab of dove's dung for five pieces of silver*!"—Let it therefore be shewn that the 'rational' party has really been so deluded as to fall in love after the manner of Queen

Titania; let it be shewn that the tribunals of the Socinian papacy have, in the plenitude of their critical wisdom, even exceeded the infallible Lord Peter, by recommending to general use an article extremely unlike 'good Banstead mutton';—and we are persuaded that such an exposure of degrading fondness and ridiculous joy, of absurd assumption and artful imposture, will not fail of its proper effect on the public mind, nor be speedily forgotten.

We cannot assert that this task has been adequately performed; for which, there is one very obvious reason. It seemed rather superfluous to prove that the doctrine of the Reformers was not a new gospel; and that its votaries, who are invariably stigmatized for their 'excessive premiseness' and 'godliness,' were not bad men. The writers, who have honoured the Barrister with their notice, have relied too much on the religious knowledge and discernment of their readers; and have left many of his innumerable sophisms and falsehoods and absurdities without formal detection, which they thought too glaring to require it. Mr. Styles's pamphlet is in this respect, by far the least exceptionable; but it is still too vague and too imperfect. Instead of being 'A Vindication of Evangelical Preaching,' it should have been, to a greater extent, at least, a Refutation of the 'Hints,' considered in the character which it assumes, it is highly respectable, and to reflective minds sufficiently convincing; but we could wish it had gone more into detail, that it had imitated the irregular warfare adopted by the assailant, repelled distinctly every attack, closed with him on every point, and driven him successively from all his stations and subterfuges. We are aware that an Answer of this kind would have been somewhat voluminous; to refute all the falsehoods in a book, almost every page of which is crowded with them, would require a performance of twice or thrice its magnitude. Mr. S. does, in effect, dispose of nearly all the Barrister's errors, by arranging them into something like a mass, and exploding them at once; but for the very uninstructed, inattentive, or prejudiced,—and on no other classes could the 'Hints' have an injurious effect,—we fear that his Answer will not be found sufficiently ample and minute. We should also object to some of the phrases of rebuke, as rather too unceremonious. It is, nevertheless, an useful and interesting pamphlet; it is in many instances ably argued; it is pretty warmly seasoned with sarcasm, and is written in general with great vigour, clearness, and spirit. One proof of its merit the reader may possibly have observed, —if indeed any of our readers ever condescend to open the Critical Review,—in a singularly spiteful and angry critique, which wails and gnashes and writhes in every line most pite-

ously; and which was evidently drawn up, under the Barrister's own eye, at least, and probably by his own hand. No polemical writer can wish for a more splendid triumph; than to have his arguments merely answered by unsubstantiated reproaches, and his early life scrutinized for marks of indiscretion and topics of abuse which cannot be detected in his book.

A short account of this book, and a few extracts from it, we shall now submit to our readers; reserving to a future occasion the supplementary remarks on the Second Part of the 'Hints,' for which Mr. Styler, we think, has left us room.

The plan this author adopts, is to notice the Barrister's false statements of the actual effect of Evangelical Preaching; his erroneous views of its nature and fallacious estimate of its tendency; and his disingenuous treatment of its advocates. After observing that the Barrister has not produced a single proof of the charge he brings against the actual effect of evangelical doctrines, and challenging him to mention "one solitary instance of an immoral character, known to be such, being tolerated in our religious communities," he proceeds,

"But I see your countenance brighten. After a long search you have discovered one evangelical culprit. It is the poor man who presented a donation to the Missionary Society of twenty guineas. To be sure, when all the circumstances of the case are considered, this was a small and enormity; and as it is your only fact, you shall be permitted to make the most of it. The man is poor; he has a family; the times are hard; and, from his trifling earnings, he wrung twenty pounds, and gave them to the cause of missions, thus robbing his children, and embittering his circumstances. Such is your statement; and it is certainly calculated to make an unfavourable impression on the public mind. Let us now examine the statement of the man himself.

"According to his own confession, he had been a poor drunkard; and though he obtained twenty-eight shillings per week, when he chose to work, such were the consequences of vice, his family were in beggary and rage. This appears to have been the state of his morality before he heard Evangelical Preaching; or, as he says, before I knew the grace of our Lord." But what was the state of his morality after he became infected with evangelical sentiments? It seems he departed from his good old course of drunkenness. His family were losers by the change. They lost their rage, and their wretchedness increased in frugal comfort, and actually saved money and put it in the bank. Nor was this all: the poor man not only relinquished his criminal habits of intebriety and extravagance: but he fanatically wished to extend to others the influence of that religion, which had changed his character, improved his circumstances, and raised him from the degradation of vice to the honours of virtue and the dignity of an intellectual and immortal being. Comparative wealth, frugality, temperance, and public spirit, may be, in

\* See *Evang. Mag.* for Nov. 1807.

your view, a poor exchange for the selfishness of crime, and its diabolical consequences. But I rather think the public will applaud that which you harshly condemn; and the religion, which will make the drunkard sober, the idler industrious, and the miserable happy, deserves and will continue to enjoy the sanction of the legislature.' pp. 9-11.

The charge against the doctrine of man's depravity,—thus expressed by the conscientious Barrister, "it is very evangelical to trace moral evil up to the great Author of our nature,"—is repelled by a reference to the Mosaic account of the introduction of sin by the fall of Adam;

'And what better account,' says Mr. S. 'have you given of the subject? You admit the fact, that moral evil exists, and you very rationally account for it thus; "it is the effect of acquired habit, of corrupt example, and misconduct;" that is, depravity is the effect of depravity!!! Your admission goes to prove, at least, a wonderful aptitude in human nature to acquire evil habits, to follow corrupt examples, and wilfully to turn aside into the walks of iniquity; and may I ask, is this aptitude natural? Is it a property inherent in the species, or whence is it derived?' p. 21.

The doctrine of Christ's vicarious expiation of sin is then vindicated from the misrepresentation and false deduction of the anonymous pamphleteer; and as he and his friends have, with no little exultation, professed themselves too dull to understand how there can be any difference between righteousness and *self-righteousness*,—a defect of faculty on which they have even attempted to be unusually smart and witty,—Mr. S. briefly endeavours to inform their inquiring minds:

'When we caution a sinner against self-righteousness, we do not refer to that moral virtue which forms the personal character, but to that *pride* which represents imperfect virtue as the meritorious cause of justification, and which leads its possessor to deem himself his own saviour, and to reject Christ and his merits, as the only foundation of hope. All those who thus rely upon their works, as the ground of their acceptance with God, we consider as "trusting in *themselves* that they are righteous," without any one claim to the character; for the essence of virtue must be wanting, in the heart that is mercenary and confident, arrogant and proud.' p. 27.

The exposure of the Barrister's blunder,—we should be most happy not to consider it as a wilful one,—respecting the doctrine of justification by faith and its tendency, should have been somewhat more ample: it is quite sufficient, however, for those who are capable of understanding that good works may be essentially necessary to final salvation without being its meritorious and procuring cause. Let us add, once for all, that a system which insists on the necessity of habitual, spiritual, scriptural holiness, as preparatory and antecedent

to the possession of heaven, must necessarily be guiltless of licentious tendency.

Mr. S. then defends Dr. Hawker, and Messrs. Cooper, Burder, Hill, &c. against the accusations of their illiberal and unprincipled defamer; he *seems to guess*, indeed, that the virulence manifested against Mr. Burder is the effusion of revenge and personal malice. From the concluding remarks, we select the following spirited and even eloquent passage.

‘Your pamphlet breathes the very spirit of an incendiary; it is violent without provocation; and, under the mask of zeal for the public cause, it aims, at this TREMENDOUS CRISIS, to spread the horrors of civil discord. At a period when unanimity is essential to our very existence as a nation, when surrounded with foreign enemies implacable and designing, powerful and persevering, our situation demands the annihilation of every domestic feud, and a generous combination of all ranks and all parties, to support the public burthens, to share the common danger, and to defend the altar and the throne: this insidious production, as if circulated by an emissary of our subtle foe, would break the bond of social compact, and, with the flames of religious persecution, would give the signal for the invasion of our liberties, and the destruction of our laws.

‘But I am willing to resolve all your indiscretion, your injustice, and your intolerance into unmixed hatred to the doctrine of Atonement. This, I believe to be the fact: your friends, the Socinians, have long endeavoured to reason it out of existence; the Monthly Reviewers wish to have it expunged from the Articles of the Church, and discarded from the Bible; but the inflexibility of government will resist the one, and the mysterious Arm of Omnipotence will prevent the other. Your forlorn hope seems to rest on the ruin of those, who pertinaciously declare that the “Lamb of God taketh away the sin of the world.” This is your last resource; should you fail in this, you will gnash your teeth in silence. But fail you must; it is a doctrine, in the success of which all Heaven is interested; you must silence the harps of the blessed; you must furnish us with a new Bible; you must take the government of the universe into your own hands, before you can obliterate the impressions which Calvary has made upon the intelligent creation of God. “Whosoever falleth on this stone shall be broken in pieces; but on whomsoever it shall fall, it shall grind him to powder.” pp. 71.—73.

In the strictures on the second Part, which contain many just but rather desultory observations, we find it strongly hinted that Mr. Fellowes, whose sound divinity the Barrister so melodiously psalmodizes, is the manager of the Critical Review; and that the applause which it bestows on the ‘Hints’ is the discharge of a debt of gratitude! We have left, however, no space for extending our remarks; and shall therefore quit the subject for the present, with a cordial recommendation of Mr. Styles’s pamphlet to the attention of our readers.

**Art. XIII.** *A Circle of the Arts and Sciences*, for the Use of Schools and young Persons, containing a clear yet brief Explanation of the Principles and Objects of the most important Branches of Human Knowledge. By William Mavor, L. L. D. 12mo. pp. 476, four engravings. Price 4s. 6d. bound. R. Phillips, 1808.

AS our endeavours to produce a reformation in some of the veteran bookmakers have not been so successful as we could wish, we shall on the present occasion change our method a little; and instead of pointing out how we conceive a book might have been rendered better without deviating from the author's plan, we will shew a young man who is just setting out in this honourable profession, how he may make as useful and as saleable a book as that which now lies before us.

First, we would say to him, be sure to make your title promise a great deal more than you mean to perform. Thus, if you call it a 'Circle of the Arts and Sciences,' take care, as Dr. Mavor does, not to comprize much above half of them: for example, take "*Agriculture, Algebra, Architecture, Arithmetic, Astronomy, Botany, Chemistry, Chronology, Drawing, Electricity, Ethics, Galvanism, Geography, Globes use of, Grammar, History, Hydraulics, Hydromatics, Laws, Logic, Magnetism, Mechanics, Mensuration, Military Art, Mineralogy, Music, Mythology, Optics, Penmanship, Physiology, Pneumatics, Politics, Rhetoric, Theology, Trade, Trigonometry, Zoology*;" and omit Anatomy, Dialling, Dyeing, Geometry, Heraldry, Navigation, Perspective, Poetry, Sculpture, and a great many more, just as striking and serviceable as those you retain.

2. Adopt the *alphabetical* arrangement, because that will save you abundance of trouble in arranging the subjects according to their mutual relations; and besides, will shorten your labour, as your plan will in this respect correspond with that of the Encyclopædia which the bookseller has lent you to furnish you with the information necessary for your work.

3. In choosing your subjects for engravings (for you must have plates), take care to fix upon at least one topic respecting which you do not comprehend the detail; as that will give you a chance of blundering where it is least to be expected. If, for example, you do not know that the orbits of the planets *Ceres* and *Pallas* intersect one another; why then—let one of your plates be the *solar system*, and so shall you present the public with an incorrect plate, as Dr. M. has done. Do not forget, also, to make a reference to some plate which is not in the book: thus, if your plates relate to Astronomy, Architecture, Botany, and Drawing, you must take care, under the article Penmanship, to say, "see plate STENOGRAPHY."

4. Take especial care to recommend some books published by your bookseller. Thus, if it be Sir Richard Phillips, say that "the best practical guides to Geography are the copy-books and the grammar of *Goldsmith*," and that *Joyce* "has carried the practical part of arithmetic to as high a degree of perfection as the subject perhaps allows."

5. These minor particulars duly borne in mind, proceed with your work, by turning to the proper article in the Encyclopædia, and transcribing a few of the definitions duly separated by questions. Thus, in Mensuration, say "what is a line?" and copy the definition; "what is a right line?" and copy another definition. You will find this very easy,

pleasant, and safe; if you only take due care to make the last two words of your question, and the first two of your answer *the same*. You need not always, however, adhere so strictly to accurate definition : for

6. You should, now and then, describe a thing in language that will do nearly as well for any other thing ; as this will exemplify the rules about the "*genus proximum*," and the "*differentia*" given by yourself under the head Logic. Thus, say of Music, "it is an innocent luxury, which is unnecessary indeed to our existence, but which greatly improves and gratifies the sense of hearing : " for, if you change the last word, you may make the same phrase serve for snuff or tobacco, by only properly introducing *smell* or *taste*. You may also say, with Dr. Mavor, that Arithmetic "is that science without which the business of life in *civilized society* can scarcely be carried on for a single day ; " because this, you know, will serve just as well for cooking, or shoemaking.

7. Aim sometimes at a little obscurity. Thus, when you are speaking of an active agriculturist, say "he has spent his life in promoting the *best interests* of his country." Do not hesitate, though you are aware the term necessarily means *religious* interests. Thus also, say "the capital of a column is that whose *plan is round*." Say that Gothic architecture is "light and delicate to a fault : " that "Logarithms are (see *Joyce's* definition) *by* changing multiplication into addition, and division into subtraction," &c. ; because there is an advantage in having nothing clear in the sentence but the reference to *some* treatise published by your bookseller ; and haply the reader may purchase every thing written by the same authors. Do not forget to say that the planets "are opaque bodies which describe ellipses of larger and smaller *degrees*, and *nearly circular* round the sun."

8. Introduce skilfully a few childish or nonsensical questions, with appropriate answers. Thus you may ask, "is not the dodo an inelegant bird ? " "is not the peacock a beautiful bird ? " "does not the toad bear a great resemblance to the frog ? " "is not the kingfisher a beautiful bird ? " "What is the disposition of the fox," or "of the tiger ? " "is algebra useful in the resolution of mathematical problems ? " which is almost as wise as to ask whether a spade be useful in gardening. "Where is mercury found ? " An. "Mercury or quicksilver is found (not in the clouds, or at the moon, but) in the earth at great depths ! "

9. Declare your intention not to treat upon a subject, and then introduce it in a part of the work where nobody expects it : that will create surprise. Thus, when treating of architecture, you may divide it into "civil, military, and naval," but declare you "shall only attend to the former." Then, when you treat of the "*military art*," you can introduce military architecture, and especially "*naval architecture*," with great effect.

10. To swell out your book and make a little matter go a great way, take care that your questions and answers be, as far as possible, tautologous. Here again, our author will supply you with examples : for instance :

"Q. Did not the introduction of gunpowder cause a change in the art of war ? "

"A. The introduction of gunpowder *has* made a great change in the art."

"Q. Has not the invention of gunpowder rendered modern wars more expensive ? "

"A. The invention of gunpowder *has* rendered modern wars infinitely more expensive?"

"Q. Did the American war produce any change in military tactics?"

"A. The American war produced a *grand* change in military tactics."

"Q. Did the war arising out of the French revolution occasion any changes?"

"A. The war occasioned by the French revolution *has* produced great and important changes," &c. &c. &c.

11. To shew how ignorant an author may be, introduce a copious sprinkling of blunders in different parts of your work. To display your knowledge of geometry, affirm that "if the circumference of a circle be multiplied by half the diameter, the product will be the area:" and do not explain any where how to find the circumference from the diameter. To shew how well you are acquainted with physical astronomy, make a gross mistake (as our author does, p. 43) in illustrating the nature of the tides. Take care, also, as he does, to manifest your ignorance of the law to which magnetic and electric attractions conform. Shew that you have nearly forgotten your Latin, or that you know not the meaning of *gravitas*; which you may easily do by following the example of Dr. M. and saying there are "several kinds of gravity, two of which are the *attraction of cohesion* and that of gravitation!" Say also that gravity is "*denominated relative gravity when immersed in a fluid*:" for many readers love to be startled *occasionally* with an absurdity. Say farther, that the needle "at present declines about  $24\frac{1}{2}^{\circ}$  westward, and seems to be *still advancing* towards the west." In your enumeration of metals take our author for your example, and say they "are 23 in number," omitting Rhodium, Palladium, Iridium, Osmium, Cerium, and Professor Davy's two new metals Potassium and Sodium. Lastly, affirm that "the human eye is of a globular form," and then immediately contradict it by adding, that it is "more prominent before than behind."

We could add many more rules tending to facilitate this branch of manufacture: but we fancy it will be unnecessary. For we believe that, by following the directions here given, and acting up to their spirit in other particulars not specified, almost any one of our readers, if he could persuade himself to undertake the task, would produce in one month, "a Circle of the Arts and Sciences," just as copious, as perspicuous, as profound, as correct, as useful, and as worthy of public encouragement, as that whose title is placed at the head of this article.

It would be unjust, however, were we not to state, that in our estimation the *Law*, *Politics*, and *Theology*, though not quite what we could wish, are far the best parts of the volume: we really regret that Dr. M. did not, instead of compiling such a miserable farrago as the whole, enlarge the parts just adverted to, and give them to the world in a distinct work under some appropriate title.

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Art. XIV. *Miscellaneous Poetry*, by Thomas Green, Jun. of Liverpool. 8vo. pp. 131. Price 3s 6d. bds. Longman and Co. 1809.

**WHEREAS** it hath been humbly represented to us, in our court of criticism, that great damage hath accrued and doth yet accrue to the interests of literature in this realm, from the scarcity and exorbitant price



of paper, and that the said scarcity is in great measure occasioned by the incontinent waste of paper committed by scribblers of rhymes and other idle matters, to wit, by the writing and printing of such words as here follow,—

“ England expects” (immortal Nelson cry'd)

“ That you will make your duty all your pride ;” &c. &c.

We therefore, in consideration of the premises aforesaid, do strictly enjoin and command you, Thomas Green the younger, and all other the poetasters and poetastresses of this realm, that from the date hereof, until such time as it shall be certified to us that the customary market price of paper is reduced twenty per cent, you and every one of you do entirely desist from spoiling any more paper by printing any such matters as aforesaid, and from spoiling any more paper by writing any such matters thereon save and except one quire of foolscap paper each per week. Under penalty &c. Witness &c. &c. this first day of February, 1809.

Art. XV. *Eine Predigt zur Beförderung der wohlthätigen Entzwecke der Gesellschaft von Freunden nothleidender Ausländer, &c.*

*A Sermon preached at the German Lutheran Chapel in the Savoy, 28th August, 1808, by C. F. A. Steinkopff, A.M. Pastor of the Congregation; for the Benefit of the Society of Friends to Foreigners in Distress, with a brief Account of the Society. 8vo. 20. pp. Price 1s. Escher, Bohn, Burditt. 1808.*

**N**UMEROUS are the paths, and often difficult to be avoided, which lead to poverty in our native country, though surrounded by our kindred and intimate acquaintance ; and severe are the trials which usually attend that state, even with these mitigations of its misery : but the sojourner in a strange land, amidst people of an unknown speech, scorned by the populace, and peculiarly exposed to snares and impositions, appears much more liable to sink into a state of want, and to be involved in its utmost distresses and horrors. A society formed for the recovery of our fellow men from afflictions so deplorable, well deserves encouragement from every class of the inhabitants of this favoured country, whether natives or foreign residents ; and we are glad to find that it has obtained an extensive and respectable patronage.

The Sermon, now in our hands, is excellently adapted to promote the important object of this very laudable institution. We regret that the language in which it was preached is not more generally understood in this country ; and we do not doubt that if the discourse spoke intelligibly to an English ear, it would make a powerful impression on many an English heart. It combines (what we seldom meet in charity sermons) genuine evangelical principles, with plain and pointed arguments for beneficence. The following translation of a short paragraph must suffice for a specimen of the preacher's manner.

“ Blessed are the merciful (or compassionate) ; for they shall obtain mercy.” All the good which they do, renders them not proud, but humble. They think not highly, but meanly of themselves. They require not a recompence, as if intitled to it in justice ; but they hope for, and expect it, from the free grace of God, who is faithful, and hath promised it to them. They freely forgive others ; and He forgives them. They bestow freely ; and God often bestows on them, even in this world,

so liberally, that they can joyfully exclaim, with the Psalmist, "They who seek the Lord shall not want any good thing."

This Society does not confine its charitable exertions to the assistance of any class of people distinguished by national or religious diversity. It rejects none but the impostor or the licentious. It liberates the unfortunate debtor, relieves the aged and the sick, and restores to their native countries persons who otherwise could not rejoin their families or friends. In the course of the preceding ten months, it had thus assisted,—44 Germans, 10 Dutch, 10 Swedes, 10 French, 5 Swiss, 3 Italians, 3 Norwegians, 2 Danes, 2 Russians, 1 Spaniard, and 1 Pole. Some affecting instances are specified. We think it an omission, that persons who receive subscriptions for so useful an institution are not named in the pamphlet before us; we take the opportunity of supplying the defect, by mentioning the worthy preacher, who resides at the Savoy; the Rev. G. Brunnmark, Prince's-Street, Ratcliffe-Highway; the Rev. C. Schwabe, 6 Little Ailie Street, Goodman's Fields; and the Secretary, Mr. Charles Murray, Bedford-Row. The profits of the Sermon will be given to the Society.

Art. XVI. *Fingal, an Epic Poem, by Ossian*, rendered into verse by Archibald M<sup>c</sup> Donald. 8vo. pp. 160. price, 7s. bds. Cadell and Davies, 1808.

THIS versification of *Fingal* is certainly not destitute of merit; though frequently incorrect both as a poem, and as a translation. We have no idea that a work of this kind, however meritorious, would obtain popularity either among those who admire, or among those who despise, the Gaelic bard, as he appears in the prose of Macpherson; but there may be some readers, to whom the melody of metre and rhyme, together with the additional perspicuity, which he has received from the labour of Mr. M. may so far compensate for the loss of his peculiarities of spirit, manner, and phrase, as to enable them to peruse the performance with considerable pleasure.

A few lines from the beginning of *Duan the First*, may enable the reader to judge of this version by comparing it with Macpherson's.

'Up, up, I Swaran saw, amidst his pow'rs,  
Tall as a rock the giant monarch tow'rs.  
Like yonder mountain fir the spear he held;  
Broad as the rising moon his shining shield!  
He sat upon a rock beside the main,  
So low'rs on high a cloud that threatens rain.  
"With what an army under his command,  
"Does Starno's son, I said, invade the land!  
"All vet'ran soldiers, arm'd with sword and shield,  
"Expert to turn the fortune of the field.  
"But mighty monarch, Tura likewise boasts  
"Her gallant heroes, and undaunted hosts." p. 5:

A dissertation of thirty pages is prefixed, containing a summary view of the Ossian controversy, which the author regards as satisfactorily decided in favour of the genuineness of the poems, by the publication of Macpherson's *Copies* of the MSS. he is believed to have destroyed. (See *Ecl. Rev.* Vol. IV. pp. 318, 479.)

Art. XVII. *An Introduction to Arithmetic*; in which the four principal Rules are illustrated by a Variety of Questions, Geographical, Biographical, and Miscellaneous. 18mo. pp. 70. Price 1s. 6d. Bone and Hone. 1809.

AS this book may pretend to no less than three advantages over most others of the kind, we shall venture to describe them, notwithstanding the certainty that our readers are nearly as tired of such articles as we are. 1. It is considerably smaller, than most similar publications. 2. It contains much less information, comparatively, on the subject of arithmetic; a large proportion of its scanty space being occupied with anecdotes and poetry. 3. It answers Mr. Chambers's purpose better to supply his pupils with, than any other book yet published.

Art. XVIII. *An Introduction to the Study of the Holy Scriptures*, containing a concise Account of the principal Events in the Old and New Testaments; chiefly designed for the Use of Young Persons. By a Clergyman of the Church of England. The Second Edition, with Corrections and Improvements. 12mo. pp. 200. Price 3s. 6d. Hatchard, Seeley, &c. 1809.

THOUGH we should for many reasons recommend the study of the Bible itself, in preference to any abstract of its historical parts, yet we are not disposed to deny that this little work may be usefully added to the juvenile collection. A more distinct view of the sacred history may be obtained by such an abridgement, than by a perusal of original documents; and, at all events, the book is new, it is harmless, it relates to those subjects which should most frequently occupy the attention, and it directs the reader to the most valuable of all writings.

From what we recollect of the former edition, we think the present is greatly improved; the editor has mended the style, and supplied some considerable omissions; he has added a few illustrative notes, a short Chronological Table, and Dr. Watts's Catalogue of Scripture Names. Some persons will deem this Introduction preferable to most of the works which have appeared since its first publication; in those respects wherein it differs from them; in its comparative brevity, in its plain narrative form, and its regular division into short chapters. We could wish that the Saviour's death, which is alluded to in the dedication to young readers, had been brought forward more prominently into view, and more explicitly represented as the ground of hope and the motive to obedience.

Art. XIX. *The Simpliciad*; a Satirico-Didactic Poem. Containing Hints for the Scholars of the New School, suggested by Horace's Art of Poetry, and improved by a contemplation of the Works of the first Masters. 12mo. pp. 51. Price 2s. J. J. Stockdale. 1808.

A Dedication of this poem to Messrs. Wordsworth, Southey, and Coleridge, informs us that it is intended to hold up the 'new school to ridicule'; and the writer has certainly done his utmost to realise the laudable intention. But alas! it is not the first instance of good intention failing; a similar case occurred many years ago, to the great mortification of a certain well disposed donkey, who intended to friak and fondle like a greyhound.

We are sorry to say that we have read his book with unaltered gravity; and have now to report it as a new proof that it is easier to perceive what is absurd than to succeed in exposing it to derision, and that it is possible for a satirical poem to be very true, and yet very dull. If the author had done us the favour of a call, in his way to the printer's, we might have persuaded him to omit the whole of his poetry, and the whole of his notes except the extracts he professes to 'ridicule'; the publication would then have been quite as severe and effectual on the offending poets, quite as useful to the erring public, and, if not ten times livelier, at least ten times less. In fact, there no longer appears to be the least occasion for any such corrective either of writers or readers; Mr. Wordsworth's last publication may be regarded as the suicide of the 'new school'; it has already been buried with marks of ignominy; and if its ghost *will* walk, it must. We do hope, however, that the three writers will feel it a duty to endeavour, with the utmost diligence, through the rest of their lives, to atone for their past misconduct, to recompense the present age for kindly suffering their absurdities, and to erect some monuments of their unquestionable genius, which may withstand the changes of literary caprice and the lapse of time.

Art. XX. *Public Disputation of the Students of the College of Fort William, in Bengal*, before the Right Hon. Lord Minto, Governor General of Bengal, and Visitor of the College; together with his Lordship's Discourse, 27th February, 1808. Printed at Calcutta. London, reprinted. pp. 52. Black and Co. 1808.

**B**UT few copies, we understand, of these documents have been printed: and though the pamphlet displays the prosperity of the College and the proficiency of the students in a manner highly gratifying to the friends of both, it would not be likely to obtain general circulation. The principal part of it consists of an able Discourse by the noble President: the part most interesting to our readers is that which refers to the attainments of the Baptist Missionaries and their pupils in the Chinese tongue. A few sentences on this subject we shall extract; whether the reference to it was introduced "regularly or not," the liberality of the Governor-General is highly deserving of praise, and of imitation.

'Three young men, I ought, indeed, to say, boys, have not only acquired a ready use of the Chinese language for the purpose of oral communication, which I understand is neither difficult nor rare, amongst Europeans connected with China; but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean a very extensive and correct acquaintance with the written language of China. I will not detail the particulars of the Examination which took place on the 10th of this month at Serampore, in the Chinese language, the Report of which however I have read with great interest, and recommend to the liberal notice of those whom I have the honour to address. It is enough for my present purpose to say, that these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press too is established, and in actual use. In a word, if the founders and supporters of this little

College have not yet dispelled, they have at least sent and admitted a dawn of day through that thick impenetrable cloud, they have passed that *oceanum horribilem*, which for so many ages has insulated that vast Empire from the rest of mankind. Let us entertain at least the hope, that a perseverance in this or similar attempts may let in at length upon those multitudes, the contraband and long forbidden blessings of human intercourse and social improvement.

I must not omit to commend the zealous and persevering labours of Mr. Lassar, and of those learned and pious persons associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke, throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world.' pp. 32—34.

The Report here alluded to, we have seen; and it will doubtless be printed at length in some of the miscellanies or official Records with which our readers are conversant. The Boys were, John Clark Marshman, aged 13; Jabez Carey, 15; Benjamin Wicks Marshman, 8. The eldest of these youths 'repeated the five books of Conversations of Confucius;' 'held a disputation in the Chinese language,' 'produced twenty sentences in Chinese, his own composition and writing,' and 'wrote, in that character and language, twenty sentences dictated to him, and explained their meaning,' &c. &c. &c.

Art. XXI. *Hints for the Considerations of Parliament, in a Letter to Dr. Jenner, on the supposed Failures of Vaccination at Ringwood; including a Report of the Royal Jennerian Society on that Subject, after a careful public Investigation on the Spot, &c. &c.* By William Blair, Surgeon of the Lock Hospital and Asylum, &c. &c. 8vo. pp. 300. Price 8s. 6d. bds. Callow, Hatchard, &c. 1808.

Art. XXII. *A Statement of some Objection to the Bill, as amended by the Committee of the House of Commons, to prevent the Spreading of Infection by the Small Pox.* To which is subjoined, a Copy of the Bill. By A. Highmore. 8vo. Price 1s. Johnson. 1808.

Art. XXIII. *An Answer to Mr. Highmore's Objections to the Bill before Parliament to prevent the Spreading of the Infection of the Small-Pox: with an Appendix, containing some interesting Communications from Foreign Medical Practitioners, on the Progress and Efficacy of Vaccine Inoculation.* By Charles Murray. 8vo. pp. 76. price 2s. Longman and Co. 1808.

A CAUSE may truly be regarded as "on its last legs," when its chief patron finds himself reduced to such degrading and desperate measures in its support, as are here plainly fixed upon Mr. Birch. The exposure of some of this gentleman's contrivances will be found exceedingly interesting; we cannot here particularize them; and still less could we give any idea of the ingenuity manifested by Mr. Blair in tracing them to their proper author. Let two facts suffice to afford our readers some notion of Mr. Birch: Among his "Serious Reasons" for continuing the variolous inoculation, he gives this; "that in the populous part of the Metropolis, where the abundance of children exceed the means of pro-

viding food and raiment for them, this pestilential disease is considered as a *merciful provision* on the part of providence; to lessen the burden of a poor man's family!"—Again, having received information from an unprofessional person that the vaccine practice had proved *fatally unsuccessful* at Ringwood, he wrote to a surgeon on the spot to request a particular statement, and then, without waiting for the answer, immediately inserted his crude, alarming, unauthenticated, and false rumour in a morning paper! Mr. Birch, likewise, is pretty clearly proved to be the author of the scandalous "*Cock-pox* chronicle," of which three as many were printed to be given away as sold!

The latter part of the work is not less curious and important; it refers to the extraordinary zeal with which the physician to the Small-pox Hospital has revived the variolous practice there, after it had nearly become extinct; and describes the danger to which the public health had been exposed, and the injury it has sustained, by the late plan of inoculating out-patients, who have carried the pestilence about the streets, in their way to the hospital to be examined. We are very happy to learn, that Mr. Blair's most laudable exposure of these flagrant abuses has procured the effectual interference of the governors.

The report on the Ringwood cases, is well known to the public. The whole publication, diffuse and ill-digested as (perhaps unavoidably) it is, deserves the particular attention of all who take an interest in this important cause, and especially of the members of the Legislature, now that the bill "to prevent the spreading of the infection of the small-pox" is again coming under parliamentary consideration. We are disposed to extend the same recommendation to both the pamphlets whose titles we have annexed. The general principle of the bill is, we think, satisfactorily vindicated by Mr. Murray: it is as constitutional, as the regulations respecting the plague, and the laws of quarantine. He omits discussing Mr. Highmore's objections to particular parts of the bill as it now stands, because it may naturally be expected and wished to receive many modifications in its different stages. He justly observes, that the reason why the proposed measures of preventing infection are not extended to the Measles, Fevers, &c. is because these are not propagated by Inoculation; and well exposes the notion, that the Small Pox ought to be preserved as a test of the efficacy of the Vaccine.

The communications in the Appendix will be found highly interesting and satisfactory.

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Art. XXIV. *Dialogues on Eloquence in general*; particularly that Kind which is fit for the Pulpit. By M. Fenelon, late Archbishop of Cambray. With his Letter to the French Academy, concerning Rhetoric, Poetry, History, and a Comparison between the Ancients and the Moderns. Translated from the French, and illustrated with Notes and Quotations, by William Stevenson, M. A. A new Edition, revised and corrected, with additional Notes, by the Rev. James Creighton, B. A. 8vo. pp. 350. price 8s. boards. Baynes, 1808.

FENELON'S *Dialogues on Eloquence* have been so often recommended by the first theological authorities, and are so well established in the public esteem, that we deem it needless to make any other remark on the present edition, than that it has derived some advantage from the additions mentioned in the title, and that it is handsomely printed.

## ART. XXVI. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Macartney will shortly publish a set of Rules for ascertaining the Situation and Relations, in the living Body, of the principal Blood-vessels, Nerves, &c. concerned in Surgical Operations. The work will be illustrated by plates, and contain some practical remarks on the performance of the most usual operations in surgery.

Mr. P. Thompson, of Boston, has in the press the Stranger's Guide through Boston and its Environs, being an attempt at a topographical, historical, and descriptive account of that part of Lincolnshire, in a small volume, embellished with plates.

The Rev. Edward Davies, author of Celtic Researches, has a work in continuation of the subject, in the press, and which will shortly appear.

Mr. Johnes's translation of the Chronicles of Monstrelet, being a continuation of Froissart's Chronicles, will soon appear in four quarto volumes.

Speedily will be published, in 8vo. : the Four Slaves of Cythera : a romance, in ten cantos. By the Rev. Robert Bland.

Speedily will be published by subscription, all the Odes of Pindar, translated into English Lyric Verse, with notes explanatory and critical, from the original Greek. By the Rev. J. L. Girdlestone, M. A. late Fellow of Caius College, Cambridge; appointed Master of the Classical School, Beccles, by the most Rev. the Archbishop of Canterbury, the Rev. Dr. Strachey, Archdeacon of Suffolk, and the Rev. Bence Bence, Rector of Beccles; to whom the work is, with their Permission, dedicated. No entire English Version of this greatest of Lyric Poets has ever yet appeared by one Person : West's, the only work in repute, containing a very few only of the Odes. The book will be elegantly printed in foolscap quarto, to be paid for on delivery. Price One Guinea.

Mr. James Elmes is engaged on a Dictionary of the Fine Arts, to include Accounts of the Arts in Theory and Practice, and of the Professors in all Ages.

A New and Complete Edition of Dr. Gill's Exposition of the Old and New Testament

in nine quarto volumes, is in the press. It will be published in eighteen monthly parts; the first of which is intended to appear on the first of March.

Mr. S. Ware, Architect, will publish, in a few weeks, the first part of a Treatise of Arches, Bridges, Domes, Abutments, and Embankment Walls. The author professes to shew a simple mode of describing geometrically the catenaria, and to deduce his theory from that line.

Mr. Edgeworth's work on Professional Education, in a quarto volume, is in a state of forwardness, and may soon be expected.

Mr. Todd's new edition of Milton will appear in a few weeks; and he has sent to the press Observations on Gower and Chaucer.

Mr. Thomas Mortimer, vice-consul at Ostend forty years ago, is preparing a new Dictionary of Trade, Commerce, and Manufactures.

Dr. Popham's Remarks on Various Texts of Scripture are expected in a few weeks.

Dr. Hales's first volume of a New Analysis of Chronology is expected to appear this month. It will make three quarto volumes.

The Rev. W. Bennet intends immediately putting to press his proposed "Essay on the Gospel Dispensation, considered in connection with God's moral Government of Men;" in two parts, price 5s. in Boards. Part I. shewing the whole of Revelation to be a moral plan of exercising the natural powers of men, congenial with their character and present state as intelligent accountable creatures. This, therefore, will comprise a distinct detailed view of that particular manner, in which the truths and blessings of the Gospel have been made known to sinners from the earliest ages of the world; especially with reference to the original discovery of mercy to our first parents after the fall—to the Abrahamic covenant—to the legal institution by Moses—to the evidences of Christianity—to the peculiar doctrines of the New Testa-

ment—and to the ministry of reconciliation, as conducted by our Lord and his apostles; the whole intended to prove that the Gospel, with all its instructions and encouragements, always hath been, and ever ought to be, held forth in the public ministry of the word of life, both as a rule of duty, and as a ground of hope, to sinners indefinitely. Part II. stating the true import of the of the Gospel-Dispensation, as addressed to sinners in general—the *Rationale* of this divine establishment, as the rule of ministerial conduct—with a solution of the main difficulty, grounded on the special purpose of God respecting the final salvation of individuals—And the consistent mode of conducting the Gospel Ministry on that plan.

Mr. B. deems it proper to acquaint the religious public, that his proposed *Essay* has no connection with the present controversy respecting the "Passive-Power Hypothesis."

Proposals have been issued by Messrs. Harraden and Son, of Cambridge, for publishing by Subscription, under the title of *Cantabrigia Depicta*, a series of Views in the University of Cambridge, accompanied with Letter-press Descriptions. The Views will be entirely different from those already before the public. In the execution of the plates, the stroke engraving will be adopted throughout. It is intended to complete the work in six numbers, forming a handsome quarto volume; each number to contain four views, besides occasional vignettes and plans. The first number is expected

to appear on the first [of February 1809; the remaining numbers to be ready in the course of the year.—Any number may be purchased separately; but the price will be considerably raised after the completion of the work. One hundred proof impressions will be taken off on a fine wove extra-sized paper.

Mr. J. Roland, Fencing-Master of the Royal Military Academy at Woolwich, intends publishing by subscription a treatise on the *Art of Fencing*, theoretically and experimentally explained on principles entirely new, chiefly designed for those who have only acquired a superficial knowledge of the use of the *Sword*. To which will be added some remarks on the *Sabre*, and on the *Cut-and-thrust-sword*; also observations on several erroneous opinions generally entertained on the subject of *Sword-Defence*.

A new edition of Lardner's Works, which have been long out of print, is in considerable forwardness. For the accommodation of purchasers, the publisher has resolved to issue the works in monthly parts. The first part will make its appearance on Wednesday, the first of March, and the others in succession, on the first day of every month or earlier, at the option of Subscribers. It is calculated, that the whole works will be comprised in about 32 parts, and that this will be the cheapest edition of the works of Lardner ever published. The publisher pledges himself to execute this desirable undertaking in a neat and respectable manner.

## ART. XXVI. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

*Memoirs of Frederic and Margaret Klopstock*: translated from the German, by the Author of *Fragments in Prose and Verse*. crown 8vo. 6s.

*Memoirs of an American Lady*; with Sketches of Manners and Scenery in America as they existed previous to the Revolution. By Mrs. Grant. 2 Vols. 12mo. 10s. 6d.

*Sketch of the Life and Character of Don Joaquin Blake*. 1s. 6d.

### EDUCATION.

*City Scenes*; or, a Peep into London for Good Children: with upwards of one hundred Engravings. By the author of *Rural Scenes*. 2s. 6d.

*The Wedding among the Flowers*; with Engravings. By one of the authors of *Original Poems*. 1s.

*Mentorian Lectures, on Sacred and Moral Subjects*; adapted to the Comprehension of Juvenile Readers. To which are added, some original miscellaneous Poems. By Ann Murray, Author of *Mentoria*. Embellished with a Map of the Holy Land, Syria, &c. 12mo. 4s. 6d.

*An Easy Grammar of Natural and Experimental Philosophy*, designed as a Practical Elementary Book to simplify the Study of Philosophy at Schools. By the Rev. David Blair. 3s. bound.

### HISTORY.

*A History of France, from the Reign of Clovis to the peace of Campo Formio, 1792; after the manner of the History of England, in a series of Letters from a Nobleman to his Son*. 12mo. 5s. 6d.

*A Compendious History of New England*,



exhibiting an interesting view of the first Settlers of that Country, &c. By Jedidiah Morse, D. D. and the Rev. Elijah Fawcett, A. M. of Boston, New England, crown 8vo. 3s. 6d. demy 8vo. 6s.

An Historical Review of the Commercial, Political, and Moral State of Hindoostan, from the earliest period to the present time. By Robert Chaffield LL. B. Vicar of Chatterton, in Cambridgehire, 4to. 1l. 16s.

## JURISPRUDENCE.

A Practical Treatise on Pleading; with a Collection of Practical Precedents. By J. Chitty, Esq. of the Middle Temple. 2 vols. royal 8vo. 2l. 2s.

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The Law and Practice of Patents for Inventions. In two Parts, 8vo. 5s.

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The Law of Executors and Administrators. By S. Toller, of Lincoln's Inn, Esq. Barrister at Law; second edition corrected and greatly enlarged, 8vo. 12s.

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A Treatise on the Law of Distresses, with full directions for making and conducting a Distress for Rent, or any other cause. By James Bradby, of Lincoln's Inn. 8vo. 7s. 6d.

The Second part of Reports of Cases argued and ruled at Nisi Prius, in the Courts of King's Bench and Common Pleas; from Hilary to Trinity Term, 1808. By John Campbell, of Lincoln's Inn, Esq. Barrister at Law, 8vo. 6s.

The Statutes of the United Kingdom of Great Britain and Ireland; 58th George III. 1808. No. 3, Part II. 4to. 18s.

## MEDICINE.

The London Medical Dictionary; including under distinct heads every Branch of Medicine; viz. Anatomy, Physiology, and Pathology; the Practice of Physic and Therapeutics, and Materia Medica; with whatever relates to Medicine, in Natural History. Illustrated By a great number of Plates. By Bartholomew Parr, M. D. Fellow of the Royal Societies of London and Edinburgh, and Secretary of the Exeter Hospital. 2 vols. 4to. 4l. 16s.

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#### CORRESPONDENCE.

The continuation of the Review of the 'Improved Version of the New Testament,' &c. is necessarily postponed till the next month, on account of the writer's ill health and other hindrances.—It should have been stated in that article, p. 37. l. 19. after the words 'printed copy,' that—In the book of the Revelation alone, Bengelius took the liberty of inserting readings which had not appeared in any printed edition, because he found that this book had been carelessly edited from a very few MSS., comparatively modern, and not very correct: his own account is as follows; (See Sect. IV. of his Preface to the Stuttgart Edition, intitled *Constitutio Textus ipsius*)—*Textus nempe noster florem delibat editionum receptarum, quæ singulæ suis utique laborant nævis, conjunctæ et vero eclectico studio consociatæ multo plus sinceritatis habent, quam plerisque videatur. Hinc legem semel nobis fixam, facile servavimus: ut ne syllabam quidem antehac non admissam, noster textus admitteret.* In sola idem Apocalypsi, ob causas suo loco explanatas, manuscriptos codices præfert, ea tamen conditione ut receptiorum antehac lectionem suggerat margo.

#### Errata in Vol. V.

- p. 25. l. 35. read *odium theologicum*.
- 27. l. 13. for 19th read seventeenth.
- 31. l. 9. for It is read Is it.
- 37. l. 34. for I. I. read J. J.

The Letter of *Verax*, expressing his satisfaction with our remarks on Mr. Pytheas's New Dictionary of the English Language in our last Number, was duly received.

# THE ECLECTIC REVIEW,

For MARCH, 1809.

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Art. 1. *Chronicle of the Cid*: from the Spanish. By Robert Southey.  
4to. pp. 510. Price 1l. 5s. Longman and Co. 1808.

DURING the seven centuries that have elapsed since the death of the Cid, there has, probably, never been a time, till within the last seven months, when a large volume of half legendary history of his adventures would have had any great chance of obtaining much attention in England. Just now is the time, or rather four or five months since was the time, for calling some of the chiefs of the ancient Spanish chivalry from their long slumber, in order to assist us to extend backward into former ages our interest in the heroic character of that nation; a nation in which we had begun to hope that almost every nobleman, and every peasant, was going to perform such exploits as those of the Cid, in a more righteous cause than almost any in which that hero had the fortune to display his valour. We are never content to confine our admiration to the present spirit and actions of an individual, or of a people, that has become a favourite with us, if we can find or fancy any thing deserving to be admired, in the retrospect of its earlier times. Besides, when a people is entering on a grand and most perilous enterprise, in which it is evident that any thing less than the most heroic spirit must fail, the martial names and achievements of its ancestors have a certain influence, a greater, indeed, than is warranted by the history of national character, on our hopes of its success. When summoned to vindicate the national cause, the men surely will not hide themselves from danger among the very monuments of their heroic progenitors; they *can not* be content to read and recite the stories of invincible champions, of their own names; and, by their nativity, reflecting lustre on their own villages and towns, and yet see these towns and villages commanded and plundered by bands of foreign invaders; they *can not* endure to see their country and themselves in a state to make them *abhor* the recollection that such renowned heroes were their forefathers:—is it possible that the Spaniards of the present day, recalling to mind the gallant hostility which once expelled the Moors, can quietly sink down under the domination of the mo-

Vdl. V.

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dern Saracens? It has occurred to our thoughts, numberless times, while going through this volume, what an intolerable place their country would soon become, to the usurping enemy, if the martial spirit which blazed all over it in the eleventh century could be now re-kindled; and what a dreadful impression would be made on the Gallic squadrons by even a very small army of such men as this Rodrigo Diaz, and those that fought by his side. The very same reflections have occurred, no doubt, to multitudes of the Spanish nation, within the last few months: but, notwithstanding all such reflections, and the momentary ardour they may in some instances possibly have excited; it would appear that one more proof remained to be given, that, in these times, the tombs, the histories, and the splendid fables of valiant ancestors have lost all their power against a daring invader.

As all our readers, as well as ourselves, talk less or more every day of the events in Spain, which have lately awakened the strongest interest throughout the whole civilized world, it will, perhaps, be permitted us to take this occasion of suggesting a few considerations relative to those events, and to the manner in which they have been viewed and celebrated in this country.

With regard to the manner in which those events have been beheld and discussed, it is painful to us, as believers in Christianity, to have to observe, that it may be doubted whether there has ever been a grand affair, involving a most momentous crisis, and creating a profound and universal solicitude, which was contemplated in this country with any thing so much like a general consent to forget all religious considerations. The anxiety which we have fully shared with all around us, for the success of the Spanish people; could not prevent us from sometimes thoughtfully observing in what terms anxiety, speculation, or triumph, were expressed by veteran statesmen, young political philosophers, many divines, the whole tribe almost of journalists, and a very large proportion of the mass of the people; and it has been exceedingly striking to perceive the general willingness to exempt the Governor of the world from all exercise of care or interference. We really believe we have hardly met with one political or military calculation on the powers and probabilities in this great commotion, in which the fact of an Almighty Providence, if any accident could have suggested it to the calculator's thoughts, would have been of half as much importance, in his account, as one regiment of soldiers more or less, or one cargo of ammunition. But in general, the thought seems not to have occurred at all; the plans, the reasonings, the auguries, the exultation, and the fears, have all been entertained and revolved, under an entire failure to recollect that an invisible Being has ever

decided the course and events of human affairs. And the benefit of this exclusion of every thought relating to that Being has been very great, to the confident class of speculators, as it has simplified their calculations; the interference of an invisible Power, is a thing so independent and mysterious, that it is very difficult to adjust its place and value among the elements of the calculation; but let the whole matter be reduced to a plain account of so many men in arms against so many, and we go directly to the consequence without hesitation.

We could not deem it a favourable omen, when we observed the general, and we think unequalled, prevalence, in this Christian country, of so light an estimate of the dependence of human affairs on the Supreme Governor. Another very prominent circumstance, has been the apparent renunciation of all concern about the stability or subversion of the power of the Romish church. In times that are past, yet not so long past but we ourselves can remember them, this most impious, tyrannic, and cruel power was regarded as one of the most pernicious and hateful things on the face of the whole earth; and its grand instrument, the inquisition, was considered as precisely the utmost reach of diabolical contrivance and malignity. English protestants could not hear the words popery and inquisition, without instantly thinking of crowds of racked, or burning, or bleeding martyrs; of numerous other pious and holy men perishing in dungeons and deserts; of soldiers, stimulated by priests to merit heaven by absolutely wantoning in the torments and death of women and children; of midnight spies, of domestics exhorted and threatened into informers, of the general interdiction of divine knowledge by severe punishments for reading the bible, of an infinite swarm of lazy, bigoted, and vicious ecclesiastics; of the worship of saints and of images, and of a train of follies and impieties, in doctrine and ceremony, far too numerous to be named. Nothing inspired greater delight than any symptoms of the approaching fall of this most execrable power; our anticipations of the prosperity or decline of any of the political states of Europe depended very much, perhaps more than on any other thing whatever, on the degree in which they respectively assisted or opposed that impious and cruel hierarchy: while many devout and learned writers, and a multitude of their readers, rejoiced to discern any coincidence between passing events and the prophecies of the fall of antichrist. In looking round on the states that support this enormous usurpation on the liberty, the reason, and the conscience of mankind, it was notorious that Spain and Portugal were the most faithful subjects of the slavery and abettors of the tyranny. When the recent movement in Spain became so

extensive as apparently to promise to raise the whole effective population in arms, we began to entertain a most earnest sentiment, something between the desponding desire and the hope, that now, at last, not only a repelling boundary, much more lofty and impervious than the Pyrenees, would be raised against the irruptions, on one side at least, of the grand tyrant of Europe, but also that in some way or other the strongest hold of popery would be eventually shaken into ruins. It was not to be expected that any direct measures, for reducing the inveterate ascendancy of the popish establishment, would form a part of the first revolutionary proceedings. But, as we trusted that all the genius and knowledge in the country would be called forth by the great occasion, and that the most able, enlightened, and liberal men would soon come to occupy the vacated powers of government, we flattered ourselves they would be too wise, as statesmen, to be bigoted as catholics. We presumed they could not but feel that the freedom which deserved to be sought at the expence of a prolonged and direful conflict with the greatest military power the world ever saw, would remain imperfect, dishonoured, and in a great measure useless, unless something were at least gradually effected, for reducing that despotism of superstition, which would else be a fatal obstacle to all grand schemes of national improvement. We thought that the great commotion, which would excite throughout the whole nation twenty times more bold thought and strong passion, than had prevailed in it at any one period for centuries past, would give such a shock to the dominion of superstition, as to loosen and crack all its impositions and institutions. And why should we forbear to add, that we had a new ground of hope, when this liberal and protestant nation determined to put forth all its immense strength in aid of the Spanish cause, and when it was avowed in both countries that without this aid that cause could not triumph. It was quite natural to conclude, that this protestant nation, which had but very recently testified its antipathy to popery with an ardour of zeal almost flaming into fanaticism, would accompany this assistance, if not with the stipulated condition, at least with the most powerful recommendation, of some remission of the rigours of spiritual slavery; a recommendation which, under such circumstances, could not have failed to be effectual.

Thus, we had begun to indulge anticipations of momentous changes in favour of intellect, conscience, and religion, to arise from the great movement in assertion of national liberty. When, however, in the simplicity of our hearts, we began to give vent to some of these imaginations, in such little humble circles of politicians as we can be supposed to be admitted in, we found our notions received with a smile of contempt. We

were told, that these are not times for recalling the antiquated trifling controversies of divines about popery and protestantism ; that enlightened politicians are now of opinion, that the iniquitous institutions of the superstition of any country ought to be held sacred and inviolate in that country ; that if a few protestants have sometimes got themselves into the dungeons of the inquisition, it was their own fault, as they might have gone quietly to mass like their neighbours ; that, in short, any such concerns as that of securing such things as liberty of religious profession and worship, are altogether beneath the notice of states, and those who preside over them, in great conjunctures of their affairs. We were rather plainly told, that such grand events as those of the present time are not for the understandings of persons, who can never advert to any great subject without making it little by some conceit about Providence, and whose first groveling anxiety and last, in political commotions and revolutions, fixes itself on no greater an object than what it calls the advancement of pure religion,—meaning perhaps, in truth, nothing better than the progress of methodism.

On this we betook ourselves, for a while, to the silent observation of events and opinions, and soon perceived that we had indeed entertained a very fantastic kind of sentiments. Except a number of religionists of the most antiquated stamp, nobody seemed to recollect any harm that popish intolerance had ever done ; the inquisition was almost become venerable, as a fortress of the faith against modern infidelity ; at any rate, it was a powerful support of the ancient established order of things ; a most bigoted tribe of priests had our cordial licence to hunt heretics, and keep the people in the most wretched and debasing ignorance, if they would only make sanguinary addresses (many of them were in the most savage style) to rouse the population to war. Let but the enemy be destroyed, and the conquerors might celebrate their victory, for any thing our nation seemed to care, with an *auto de fé*. The very fortresses, that Englishmen might shed their blood in recovering from the enemy, might be allowed to become, the following year or month, the prisons of those who wished for liberty to profess the faith of their generous deliverers. All were enthusiastic, and very justly so, for the rescue of Spain and Portugal ; governors and people, debaters, newswriters, reviewers, all breathed fire against Attila and his barbarians ; and when these invaders were exterminated, the glorious result was to be—what was it to be ? what in all reason ought it to be ? As far as we could understand, it was to be a full restoration of that order of things, under which those countries had, for ages, invariably presented the most melancholy spectacle of imprisoned mind, of tyrannic superstition, and of national prostration,



in all Europe. We say, a full restoration; for there was not, that we remember, a single particular of the whole wretched economy specified for reformation, in the event of success, or as a condition of our powerful and expensive co-operation to secure it.

That great improvement of modern times, the division of labour, may have extended much further than we were aware. In some past periods, there have been in England politicians and statesmen of very great note in their day, who assumed it as a part of their vocation, to promote, to the utmost of their power, in their transactions with allies, the security of conscientious men and reforming reasoners, against the persecuting malice of a spiritual tyranny. It may be, that now the narrowed province of this class of men no longer includes this concern. This may be;—but then another thing also may be; if they have excluded from their department a concern which the Divine Governor has included within their duty, it may be that schemes and enterprizes, in professed vindication of liberty, are, on account of this indifference or contempt shewn to the most sacred branch of liberty, destined to fail. The division of labour might be carried so far as to be fatal; if the officers and crew of a damaged ship at sea, should choose to say, that *their* business is to navigate the vessel and defend it against the enemy, and that as to the leak, which is fast filling the hold, *that* belongs to the shipwrights' business in the port, the consequence would not be very doubtful. We began to fear, a good many months since, that such a fate awaited our grand undertaking in favour of Spain. For the last twenty years, it had appeared most evident, that Providence was hastening the fall of incomparably the most dreadful tyrant that ever arrogated the dominion of Europe,—the popish superstition; it had become the general persuasion of wise and good men, both from examining the scriptures, and observing the course of events, that this divine process of emancipation, which had been so ardently longed and prayed for by millions of the devoutest and holiest men that ever inhabited the earth, would proceed rapidly to its completion; and therefore it was impossible to repel the conviction, independently of all calculations of comparative military forces, that the mightiest effort in the power of any nation to make, if a chief object of that effort was absolutely to maintain the popish system in all its ancient rigour, must fail; and that any other nation, especially if a protestant nation, lending its assistance on such terms as to adopt and promote this object, must eventually retire with disaster and humiliation. This object, in its most decided form, was invariably avowed in Spain; and as far as the public are yet informed, the whole resources of this country were pledged, without a stipulation of

a remonstrance against a system which would doom any advocate of pure religion to imprisonment, or tortures, or death. Our politicians may say it was not within their province, 'not in their competence,' to take account of any such matters; but neither, therefore, was it permitted to be in their competence, with the whole vast means of this country at their disposal, to accomplish any part of the great political project. A most signal fatality has appeared to accompany every measure and movement; the results are before us; Spain is overwhelmed, and our armies, after months and months of inefficiency and ostentation, are driven out under circumstances of the utmost affliction and mortification, and followed by the most bitter taunt that ever stung this nation, that "in spite of the English, the inquisition, the overgrown monkish establishments, and the oppressive privileges of the nobles, have ceased to exist in Spain." What a memorable fact it will be in the history of these times, that the enlightened nation, which had so long been the grand champion of protestantism, should have justly incurred this poignant and triumphant reproach from a conqueror, who is himself a pretended papist! The wonder, however, will relate solely to the principles on which the enterprize was undertaken; there will be no wonder at the consequence: if one of the most emphatic petitions which good men could have concurred to address to Heaven, for the Spanish people, would have been, that such institutions might fall,—and if the intimations of revelation combined with the recent and contemporary train of events, to give solemn signs that the papal institutions were in fact just ready to fall;—what was the result to be reasonably apprehended, when a protestant nation should undertake to exert its utmost force that, as connected with the other establishments of the unhappy people, these institutions might stand? Was it to be expected that out of pure favour to the English, as protestants, the Supreme Disposer would suspend his operations for destroying the popish domination?

We gladly believe there are times yet to come, when politicians will be aware that the question, what monarch or what dynasty is to rule any particular portion of the earth, is an exceedingly trifling matter in the view of Him that governs it all, compared with the promotion or the repression of the cause of pure Christianity. How many more disastrous calculations and events are to enrich our history with melancholy instruction for their benefit, remains to be seen; and it is not difficult to imagine new occasions for practically trying, whether it is really a judicious principle in politics, for a Christian and protestant nation to lend its force and sanction formally to maintain and consolidate the most pernicious and cruel super-

stitutions of every country, where it has an absolute or an influential power. This point should be decided; and if all the experiments are to be made, on an assumption of the affirmative, it is not too much to anticipate that the series may be very short, and that the result may be recorded on the monumental ruins of a great empire.

Some readers may perhaps here alledge, that the martial despot that has been *successful*, is also a supporter of superstition; that he inserted in the new constitution for Spain, framed at Bayonne, an article expressing that no religion but popery should be legally tolerated, and that he carried this into effect in agreeing to the first article of capitulation, proposed by the inhabitants of Madrid. We may answer, first, it cannot reasonably surprise us, if the Divine Being should manifest a much severer indignation against the formal support of popish superstition, by a nation long eminent for zealous protestantism, than against even the same support by a nation long equally eminent for its zealous popery. Secondly, though Napoleon does pretend, and in some degree practise, an adherence to the Romish church, yet all Europe sees that he is, in effect, its enemy and destroyer; he treats some of its most sacred institutions with contempt, and for his own purposes is gradually abolishing the various organs of power that made it so formidable. As far, therefore, as an able, powerful, bad man, who does every thing from motives of selfish policy and ambition, may be a fit agent, under the divine government, for breaking up by degrees the dominion under which reason and conscience have so long been reduced to suffer, the present agitator of nations seems the right operator.

We have thus endeavoured to explain how we soon began to despair, on a religious ground, of a cause, for the success of which our anxiety, in a political reference, most warmly sympathised with that of our countrymen in general. We will now venture one or two brief observations on the political grounds of hope, afforded by the first stages of the grand movement.

That a nation in arms cannot be conquered, is perhaps a proposition, like many others that sound very well, of but little meaning. The thing cannot be realized; there never can be a nation in arms. Say that the men, capable of bearing arms, that is, not too young, nor too old, nor too unhealthy, are as much as a sixth part of the whole population; this will indeed give a most formidable list in such a country as Spain. But then how evident it is, that only a slender minority of this enrollment will ever come into action. A very large proportion of these competent men must be employed in preparing the furniture of war for those who actually take the field; a

large proportion of them must attend to the indispensable concerns of agriculture; millers, and numerous manufacturers and shopkeepers, must keep to their business, if the population is to be regularly supplied with the most direct necessities; many of the enumerated men must stay to take care of their sick, their aged, or their infant relatives: in a catholic country a number are under ecclesiastical restriction; a considerable number of men to write and print, are as necessary, in such a juncture, as men to fight; many must be employed in every district, in concerns of council and police; a number, in almost any imaginable war, will join the enemy, at any point where he has been signally successful. We will add only one other class, that is cowards, who positively will not fight at all, and whom it would require more than half of those that will fight, to attempt to hunt and capture and coerce into battle; of these there naturally must be a very large number in every nation of Europe; and these, in addition to their timidity, will generally be sceptical enough as to the necessity of the war itself; such concessions as *they* would have made, and as they think ought to have been made, rather than provoke so dreadful an extremity, would have averted it.

We have heard commonly enough, of late, of five or six hundred thousand warriors being ready to march, or even of a 'million of heroes panting to rush on the enemy, and resolved to conquer or perish;' the absurdity of such flourishes might be apparent, on a moment's reflection, which is enough to convince us that though we may talk of 'rising in a mass,' and of a 'nation in arms,' it is in fact but a comparatively small proportion of the inhabitants physically capable of acting in arms, that can at any time, in any civilized country, be brought into military operation. Instead of the innumerable myriads, which many of us seemed to imagine would drive on like the moving sand of the Arabian desert, and absolutely overwhelm the first large French army that should venture to present its front in Spain; it was very doubtful whether the Spanish nation, even if as generally inspired with patriotic ardour as it is possible for any nation to be, and carrying to its utmost practicable extent the principle of rising in a mass, could have met the invader with a force numerically equal to what he could without much difficulty bring, considering the immense number of his veterans at every moment in the posture of war, the authority and promptitude of his decrees of conscription, and the vast extent of populous territory over which those conscriptions operate. And as to the nature of this popular levy, it was to be considered what an uncouth element of armies it would continue to be for months, what a want there was of men of commanding military talents, to throw the rude

though brave masses into system, and at the same time how soon their quality, and the capacity of their leaders, were likely to be brought to the test by the unremitting assault of their rapid and pertinacious enemy. It was also to be inquired, where were arsenals and magazines? whence were half the requisite number of fire-arms to be obtained? for as to other arms there can be no greater folly than to talk of them. Possibly there are, in every country, a very small number of men so firm or so fierce that, without any other weapons than pikes, they would resolutely advance to the encounter with musketry and artillery; but as to the generality of the men that armies must be composed of, we think their defeat is infallible, whatever their numbers may be, if under no other protection than their pikes they are confronted with lines of fire-arms. For, setting aside the real difference of power between the two kinds of weapons, setting aside too the effect of manœuvres, the influence of *imagination* will be great and fatal. To unpractised troops, at least, guns seem something more than mere weapons; both by those that hold them, and those that meet them, it is almost felt as if they had a kind of formidable efficacy *in themselves*; their operation is so totally different from any other instruments that can be wielded by human hands. The explosion, the flash, and the infliction of death, at a great distance, by a missile that cannot be seen or avoided, inspire in the possessor of the weapon a certain consciousness of being a much more powerful agent, than he could have been by an implement, which had no other force than just that which he could give it by the grasp and movement of his hand, and no effect at a distance. And this influence of imagination operates with double force on the man who is advancing against these fire-arms, while himself has only an inert piece of wood or iron; he will look with despondency and contempt on his pointed stick, while the lines in his front seem to be arrayed in thunder and lightening, while he is startling at the frequent hiss of bullets, and seeing his companions begin to fall.

But there would be no end of enumerating the disadvantages, under which the Spanish insurrection was to encounter such a tremendous invasion; and, even admitting that insurrection to be as general and as enthusiastic as it was represented, a sanguine expectation of its success was probably entertained by very few of our countrymen, after it was ascertained to the conviction of all that Bonaparte had nothing to fear on the side of Germany, though the earnest desire did sometimes assume the language of confident hope. Still, however, it was not the less certain, that a great and resolute nation might accomplish wonders, against the largest regular armies, and the most experienced commanders; as history was at hand to shew, by various examples and, eminently above all others,

that of the war of the French revolution. Certainly, indeed, there was an ominous difference, in point of genius and system, between the leaders of the war against Spain and the commanders who had invaded France; the highest genius, however, cannot work literally by magic; and if the French legions could have been commanded by even still greater talents than those actually at their head, it was evident they must receive a dreadful shock if they were to be fallen upon by several hundred thousand men, impelled by the same enthusiasm of valour and obstinacy of perseverance which first confounded and finally routed the grand armies of Brunswick, Clairfait, and Saxe-Cobourg: in the varieties of the conduct, besides, all the latent genius in the patriotic army would flame out, and declare whom nature had appointed, in contempt of all laws of rank, to the command. But then, there must be an adequate *cause* to inspire the popular levies with this heroic fury, which should persist to burn and to fight, in spite of all checks and disasters, in fortress and in field, whether the battalions were in order or confusion, whether they found themselves separated into small bodies, or thrown together in a ponderous mass. And it might fairly be assumed, at the commencement of the Spanish revolution, that no less cause, no other cause, than that which had produced this grand effect in the French *levy en masse*, would now produce it in that of Spain. All know that the cause which operated thus on the revolutionary armies of France, was the passion for liberty, continually inflamed to a state of enthusiasm, by having the object most simply and conspicuously placed in view. The object was placed before them, if we may so express it, "full orb'd;" it was liberty, not in the partial sense merely of being freed from the power and interference of the foreign monarchs who had sent the armies they were combating, and whose design, they had little doubt, it was to divide France among them as a conquest, and its people as slaves; but in the animating sense, also, of being no longer the subjects of a despot at home. A general could circulate through his camp an address like the following:—"Brave citizens, soldiers of liberty! prepare for battle; to drive these legions of Austria and Prussia from your country, which is henceforth to be the land of freedom. Your ancestors, in such times as those of Lewis XIV, were sent to war on these very plains, at the mandate of a cruel tyrant, and his detestable minions; while they fought, with a forlorn and melancholy valour, their countrymen were all in chains, and a grand object for which they were to fight and bleed was, that their master might lose none of his power to keep them so. You, soldiers of liberty, are called to celebrate in arms the commencement of a new æra. By the

heroic charge that shall dash these armies of insolent invaders in wrecks and fragments back on the countries from which they came, you will confirm the doom that has crushed the internal despotism of our country in the dust. The Bastille is down; there is an end of a profligate court and arbitrary power, of the exclusive rights and the arrogance of nobles, of the rapacity of farmers-general, and the domination of papal priests. The impositions that so long fixed our slavery, by fettering our minds, are broken away; we have exploded the notions, as well as defied the power, of despotism; we have proclaimed that all political power essentially resides in the people, and that those to whom its exercise is to be entrusted, shall be chosen by the people, and most strictly accountable to them. We are a part of this emancipated and elevated people, and are boldly come forth to maintain their cause and our own. Is it not worthy of us to be brave in such a cause? Does not this land of new-born liberty deserve that we should fight for it like lions? There, in our sight, are the armies that are come to make us all slaves again. Let us fall upon them directly, and drive them into the Rhine."

Every mind responded to such an appeal: though imperfectly organised at first, though in various instances unskilfully or unfaithfully commanded, and though many times in a state of confusion and defeat, these half-disciplined battalions were 'fraught with fire unquenchable'; they astonished, and after a while intimidated, their veteran antagonists, by returning incessantly to the charge; they were continually reinforced by more of their countrymen, animated with the same powerful sentiment, till at length the most famous legions and generals of Europe were overpowered, and driven away by an irresistible torrent. We can remember to have read, in the accounts of those times, that one morning, after several days of severe conflict, and very partial success, in Alsace, general Pichegru signified to the army that he felt it needful to give them repose that day; on which he was informed, that they testified their disappointment, and expressed a strong and general wish to be led again to battle; they were led accordingly.—It would be as much beside the purpose to discuss here the correctness of that idea of liberty, which created such an almost preternatural energy in the people and the armies of France, as to notice what a wretched disappointment, and what a hateful despotism, were in reserve to terminate all their prospects. It is sufficient for our object, that a bold, grand idea of liberty, involving the annihilation of every thing that had oppressed and galled the people, and sent their advocates to the Bastille, under the old despotism, and quite clear of all counteractive considerations of this and the other aristo-

cratical distinction or monopoly to be held sacred, and this or the other individual or family to be maintained in power,—it is enough that this idea inspired the energy, which flung the relics of the invading armies at the palace gates of those who had sent them. It is enough that every one can imagine in an instant, what would have been the effect in the camp of Jourdan or Pichegru, if information had come from Paris, of the provisional government, anxious to secure the rights and happiness of the people, having settled that, though neither a prince of Austria or Prussia, nor exactly Louis XVI, must be king, yet the allegiance of the nation was inviolably due to some individual of the family, the duke of Chartres, for instance, on whose accession the government would go on in the same wise and popular manner that it had done a hundred years past.

The reader has anticipated all we could say in the application of these hints to the recent movement of the Spanish people. We shall content ourselves with very few words, as there is now probably no great difference of opinion among thinking men, relative to the original and progressive probabilities attendant on this memorable event. One single short question disposes of the whole speculation; Has liberty, in the sense in which alone it is of importance to a people, ever been fairly set before the Spanish nation? It is of the essence of this question, to reflect a moment on the condition of the Spanish nation previously to this event; we mean their condition as justly imputable to their own sovereigns, and their own system of government, exclusively of what evils may have accrued to them of late years from the French intrigues and ascendancy in their court. And according to all accounts, that condition was deplorable. Taken in a collective view, the people were ignorant, indolent, poor, dirty, and extravagantly superstitious, fond of tawdry shows and cruel sports, strangers, in a great measure, to ingenious and mechanic arts, stationary in almost all the points of civilization in which the other countries of Europe are advancing, hampered by a clumsy and perverse judicature, in short, bearing the most flagrant marks of an incorrigibly bad government. Thus matters had gone on during the reigns of successive monarchs, and during the reign of probably the last of the Bourbons in Spain, Charles IV. At length, in consequence of we know not what intrigues and private arrangements, the sovereignty passed suddenly from him into the hands of his son, not, of course, without expostulation and repugnance on the part of the father, whose rights, according to all orthodox notions on the subject, were grossly violated by the transfer. All this while, however, a



powerful neighbour, whose tenets concerning kingly rights, saving and excepting those of himself and his royal brothers, are deemed highly heretical, had his schemes of transfer prepared, and his machines in operation; and lo! in a moment both the kings vanish from Spain, and 'our brother Joseph' succeeds to the throne. It was found that the two monarchs had been fascinated, as we read of unfortunate birds sometimes being, to throw themselves directly into the mouth of the great serpent. At this juncture began the commotion which has so deeply and justly interested all Europe. A just indignation at the base and treacherous proceeding of Napoleon, rose so high, in some parts of the country, as to issue in an energetic call of the whole nation to arms. This was a tremendous crisis, and a most awful summons; for I might be held certain, that the enemy, defied and challenged in this unexpected quarter, and this new manner, would discharge the whole collected thunders of his martial empire, and, even if unsuccessful, would desperately prosecute the contest with the last battalion that would adhere to his standard. And if such would be his determination, what a scene the patriots had before them! If the emergency should prove to require it, he would be able, at a moderate computation, to bring three hundred thousand soldiers, in successive armies, into Spain. It would be idle to calculate that such a force, a large proportion of it veterans accustomed to victory, and commanded by such a set of generals as never were combined in any other service, could be every where encountered, and finally repelled, by less than four or five hundred thousand of the patriots. And if the war should continue even no more than six or eight months, how many great battles would there be, beside the incessant course of partial actions and bloody skirmishes? Would it have been at all an extravagant prediction that, during so many months of such a war, two hundred thousand devoted Spaniards might perish? And then what miseries would be suffered by the defenceless inhabitants, what numbers of aged and sick persons, and women and children, would be exposed to terror, to want, and in many cases even to death; what desolation of the country, what destruction of habitations, what ruin of agriculture, and what famine, as the probable consummation of all! This picture is inexpressibly too faint for the prospect; which was, or ought to have been, distinctly presented to the minds of those who first summoned, and all who seconded them in summoning, their countrymen to combat with the whole power of France. Now then, we may ask, solemnly, what was that OBJECT, for the attainment of which the country was to be laid open to this most gigantic

and enormous train of horrors? What was that ultimate transcendent felicity, the thought of which was to inspire such multitudes of men with the perfectly new sentiment, a contempt of wounds and death; which was to animate the mothers, wives, sisters, and daughters of these men to urge them on to battle, and which was to reconcile the whole population to have their country placed, for months, in a situation about parallel to that of a forest infested by tygers? At the very least, that Object could be no less than the noblest system of national liberty that ever blessed any people.

Let our readers recall to mind the manifestoes, and addresses to the people, issued by the provincial Juntas that took the lead, and judge whether this *was* the object. Some of those publications were strongly conceived, and eloquently expressed. They powerfully expatiated on the treacherous arts, by which the nation and the royal family had been inveigled, on the excesses committed in some places by the French troops, and on the glory of revenge; on which last topic we regretted to see the patriots adopting a language, and endeavouring to rouse a spirit, of savage ferocity, fit only for the most barbarous age. But the accomplishment of revenge could be only a very subordinate object with the patriotic Juntas; nor could it be expected to prove an object adequate, in those parts of the country which had not immediately suffered or witnessed the outrages committed by the French, to stimulate the population to turn their meadows into fields of battle, and expose their persons to the sword; especially as it would be obvious that, as soon as Joseph should be enthroned, the excesses of the French must, even for his sake, cease. What, then, it must still be asked, was the grand ultimate object to be attained by so dreadful a war, even presuming it must be successful? And, as far as we have at any time been able to discover, the grand, the sublime object, which was to animate the people to such a warfare, to compensate its infinity of miseries, and to crown the final victory, was no other than a *return to the old state of things*, with the mere exception of French influence, and the mischievous power of the Prince of the Peace, at the Spanish court. None of the indispensable innovations, none of the grand reforms, for the want of which that people had been so long pitied or despised by all the civilized world, was specifically held out, as any part of the incitement or the prize; no limitations of the royal power, or the royal expenses, no reduction of the privileges of the aristocracy, no restraints on ecclesiastical arrogance, no political existence to be given to the people, no method of enabling them to participate or influence their government, no abrogation of the barbarous municipal regulations against the freedom of trade,

no improvements of political economy that should contribute to supply clothes to those in rags, and food to those almost starving. No, there was nothing of all this held out to the people; they were to draw on them, to fight, and to expel, the whole power of France, at the dreadful cost that we have described, and then Ferdinand and the old government were to be triumphantly restored, and all would be well! Hundreds of thousands of them were summoned to rush out gallantly to perish, in order that the remainder might continue to be the poor, ragged, forlorn nation, that they were, and are.

If a project for exciting the people to plunge into an unfathomable gulf of miseries and death for such an object, may be forgiven to the statesmen and prelates of Spain, whose catholic imaginations are so stored with prodigies and miracles, what, however, will sober judges hereafter say of the politicians of England, at the memorable juncture? By what reach of conjecture will it be possible to explain, how they, the enlightened inhabitants of a free country, in which they have so often eloquently declaimed on the glory of having permitted no despotism here, on the energy with which noble ideas of liberty will inspire a people to resist the armies of a tyrant, and on the wretchedness of living under a government like that of Spain; in what way can it be made intelligible, how these enlightened politicians should conceive it possible to rouse a whole people to arms, at the peril of such awful consequences, by any objects held out to them by the Juntas? or should deem it a desirable thing if they could,—excepting, indeed, with the mere view of diverting the danger a while longer from our own country, and giving, in our stead, Spanish victims to the French sabres.

What was Ferdinand, or any other individual, to the unhappy people of Spain, who were to leave their families, to have their cottages burnt, to famish, or to bleed for his sake? What had he ever done for them, or attempted to do? If he had been a thousand times more their friend than they had ever found him to be, by what law of justice or common sense could it be, that countless multitudes should go to be slaughtered on his account?—not to notice the absurdity of summoning a nation to fight for a person who was, as to any possible connexion with them, to all intents, a non-entity.

For a while, we still hoped, that the name of Ferdinand would be suffered to sink, by degrees, out of the concern; and that the project would assume, at length, the bold aspect of a really popular cause. In this hope, we anxiously waited the assembling of the Supreme Junta. At last they assembled, verified their powers, and took the oath which they had so-

lemnly framed. We read that oath, and have never since, for one instant, entertained the smallest hope of the Spanish cause. There were some most vague and insignificant expressions in that oath, about taking care of the interests of the nation; but its absolute sum and substance was, popery and Ferdinand. The first of these, avowed in its utmost extent and grossness, we considered, as we have already attempted to explain, as enough to ensure the fate of the whole design, on account of its aspect relatively to the divine government; and the latter, as furnishing far too insignificant a motive to animate a nation to battle. The Junta began by declaring they had no power to assemble the Cortez, in other words, that they could do nothing for the people; they went on to restrict the freedom of the press, and now,—the world is ceasing to inquire what they are doing.

No room remains for remarks on the measures of our government, relating to the vast preparations and armies professedly intended for the assistance of Spain; what is worse, we have no room for adding many remarks on the book which has given occasion to this article.

The Cid (i.e. Lord) Rodrigo Diaz was a most renowned hero, of the eleventh century, who was sometimes in the service of the Christian monarch of Spain, and sometimes maintained himself independent in his conquests from the Moorish part of the country. There are several ancient records, and an epic poem, concerning him, in the Spanish language; Mr. Southey has formed the present work, by combining and harmonising the several relations together, faithfully translating, as he assures us, what he has selected from each, and noting, in the margin of each paragraph, the work, and the part of the work from which it is taken. The translation is in the antiquated English dialect, which appears to us to be, in general, pretty successfully supported.

The story is something between a history and a romance; and Mr. Southey has not attempted to distinguish what is true from what is fabulous; the Spanish literature evidently supplied no means for doing this, nor would it have been worth while, had it been practicable, as the fabulous parts are probably quite as amusing as the true, and give as striking a picture of the times. In this view the work is very interesting. We are transported into an age and country, where the gentlemen go out to work in the morning, with their steeds and lances, as regularly as the farmers with their team and plough, and indeed a good deal more so. The Cid surpasses all his contemporaries for diligence and success in such laudable occupation. His course of enterprise is so rapid, so uniformly successful, and so much of a piece in other respects, that in

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some parts of the book the mind is quite tired of following him. In many other parts, however, the narrative is eminently striking, especially in describing some of the single combats; and, most of all, in the long account of an extraordinary court of justice, held on two young princes or noblemen, who had abused their wives, the daughters of the Cid. Nothing in the whole library of romantic history can exceed this narrative. The Cid appears a humane warrior, according to the standard of those times, and yet he could calmly be guilty of the most infernal cruelties; for instance, burning alive many Moors, in the siege of Valencia. The destruction of 'infidels,' indeed, in any and every manner, seems to have been regarded as one of the noblest exercises of Christian virtue. Three or four of his constant companions in arms display such magnanimous bravery, and such an affectionate fidelity to him, as to excite the reader's interest and partiality in no small degree. A prominent feature of the story throughout, is the frequent recurrence of religious and superstitious ideas, in the discourse of the warriors, in all situations. There are many things of the same character as the following :

' And the Cid assembled his chief captains, and knights, and people, and said unto them,—Kinsmen, and friends, and vassals, hear me—to-day has been a good day, and to-morrow shall be a better. Be ye all armed and ready in the dark of the morning ; mass shall be said, and the bishop, Don Hieronymo, will give us absolution, and then we will to horse, and out and smite them, (the Moorish army) in the name of the Creator, and of the apostle Santiago. It is fitter that we should live, than that they should gather in the fruits of this land. But let us take counsel in what manner we may go forth, so as to receive least hurt, for they are a mighty power, and we can only defeat them by great mastery in war. When Alvar Fanez Minaya heard this, he answered and said, praised be God, and your good fortune, you have atchieved greater things than this, and I trust in God's mercy that you will atchieve this also. Give me three hundred horse, and we will go out when the first cock crows, and put ourselves in ambush in the valley of Albuhera ; and when you have joined battle, we will issue out and fall upon them on the other side, and on the one side or the other God will help us. Well, was the Cid pleased with this counsel, and he said, it should be so ; and he bade them feed their horses in time, and sup early, and as soon as it was cock-crow, come to the church of St. Pedro, and hear mass, and shrive themselves, and communicate, and then take horse, in the name of the Trinity, that the soul of him who should die in the business, might go, without let, to God.' p. 231.

In an introduction, Mr. Southey has given a brief history of the conquests and sovereigns of the Moors in Spain, down to the time of the Cid.

Art. II. *A General and Connected View of the Prophecies, relative to the Conversion, Restoration, Union, and future Glory, of the Houses of Judah and Israel; the Progress, and final Overthrow, of the Antichristian Confederacy in the Land of Palestine; and the ultimate general Diffusion of Christianity.* By the Rev. George Stanley Faber, B. D. Vicar of Stockton-upon-Tees. 2 vols. 8vo. pp. xxvii. 322. 323. Price 18s. bds. Rivingtons. 1808.

THE Prophecies of Scripture, illustrated by the events which fulfil them, can not be too frequently presented to the public attention. Their accomplishment has been so remarkable in a long train of events which form the great features of the annals of past ages, that to read them in connection with history so fixes the attention, and so impresses the mind, that we can no more dispute the truth of the prophecy than the reality of the facts. Let any man, accustomed to reflect on the rise and fall of empires, look through some good history of the former and present state of Babylon, Niniveh, Tyre, and Jerusalem, and then read the predictions relative to these celebrated polities recorded in Scripture, and the infidelity of his heart will tremble. Such however is the scepticism of the public mind, and such the influence of an infidel witticism, 'the study of the prophecies either finds a man mad or leaves him so,'—that it requires considerable courage for a gentleman of learning, an associate of cultivated men, and a votary for literary fame, to make the Prophecies the subject of his studious researches and public works. A writer, therefore, who belongs like Dr. Faber to this rank of society, and who nevertheless has sufficient resolution dispassionately and minutely to enter into these investigations, is intitled to the esteem and gratitude of all classes of Christians.

The Jews are a people so universally known, their history embraces such a vast extent of time, their character and circumstances differ so widely from those of any other people on the face of the globe, their dispersion has been so accurately foretold, their sufferings have been so great and protracted, and they have been so eminently honoured of God as the instruments of communicating the revelation of his Truth to the world, that no man who receives that revelation as authentic can fail to take considerable interest in its descriptions of their future destiny. That the prophecies do speak of their restoration is agreed by all; but there is a considerable diversity of opinion among divines, concerning the nature of that restoration, the means by which it will be effected, and the period of its accomplishment. To some it appears probable, from the nature of the Redeemer's Kingdom, the analogy of his past conduct, and the express

language adopted by himself and his apostles, that their restoration, like the calling of the Gentiles, is purely of a spiritual nature. Their return to Judea as an united people supposes that they will form a body politic, and consequently that Christ will be the head of a temporal kingdom; for nothing is more clear from the prophecies, than that he is to be their Ruler, Prince, or King. This opinion implies, that the laws and ceremonies of Judaism must be still observed, in order to keep them distinct and separate from the converted Gentiles. And this supposition perpetuates circumcision, the interdiction of marriage with any but the seed of Abraham, and the civil and criminal code of the Mosaic institutions; all which, according to persons of this sentiment, are abrogated by the Christian dispensation. The same language, they further observe, that is applied to the calling of the Jews, is used to describe the calling of the Gentiles, and must therefore be interpreted in the same manner. The language in which the Jewish Scriptures mention the reception of the Gentiles into the church, is as highly figurative, as local in its descriptions, and as political in its representations, as that which has been used to predict the future restoration of the Jews; and the latter may therefore be presumed, as the former has appeared from the evidence of facts, to have been used only in conformity to Jewish habits and modes of thinking. The New Testament, on the other hand, speaks of the restoration of the Jews in the same simple and spiritual language that it applies to the universal calling of the Gentile nations; the description has nothing local, political, or miraculous connected with it, but intimates that the work is to be effected, under the special influence of Heaven, by the same ordinary means that have destroyed Polytheism, that have maintained and diffused Christianity in opposition to all the power of the Roman empire, the sophistry of Infidelity, and the blasphemy of Atheism, and that are destined to convert all the heathen nations on the globe, without any new miracles but such as are displayed every day in the conversion of sinners. It is worthy of remark, they think, that the prophecies which speak of the restoration of this singular people, are by most writers on the subject sought principally from the Old Testament, who do not sufficiently attend, at the same time, to the peculiarity of the style then used. The figures employed to predict the first advent of Christ and the nature of Messiah's reign were so local and political, that the Jews almost universally misunderstood the nature of his kingdom; they expected one that was temporal, and if not totally prescriptive, yet such as

would make the Christians tributary to the seed of Abraham. And we must confess that some writers have fallen into the same mistakes as the ancient and modern Jews; and have understood the prophecies too literally, to accord with the simple, spiritual, and universal nature of the Kingdom of Christ.

While we state these sentiments, it is due to our readers to mention it, as the opinion of the greatest number of writers on this subject, that some of the Jews will be restored to their own land; though few of the expositors agree as to the manner, the means, or the time. Some are of opinion that they will be converted while among the Gentiles, and then be restored to the land of Judea; others, that they will return first, and then embrace Christianity. As to the motives of their return, some think they will be religious, others that they will be political; some think the means will be ordinary, others foretel supernatural signs and miraculous operations. But that our readers may be apprised what are the opinions of Dr. Faber, we will give them, as nearly as our limits will admit, in his own words.

Either before or about the expiration of the 1260 years of the duration of Antichrist, one great division of the scattered Jews will embrace Christianity; and some mighty maritime nation of the faithful worshippers will aid their return to Judea. At this period the Ottoman empire will have been overthrown, and the great confederacy of Antichrist will have been completed, which will be conducted by the ruler of the French nation. While the maritime power is engaged in converting one great division of the Jews with a view to their restoration, the Antichristian confederacy will take under its protection another great division of the Jews, and will direct its arms against Palestine in order to restore them in an unconverted state. This expedition will be conducted by land. In this attempt Antichrist will meet with opposition from a king of the south—(but who this may intend is not conjectured,) and with a still more formidable resistance from Russia, who is considered as Daniel's 'King of the North,' and will bring into the contest *chariots* and horsemen and many ships; but Antichrist will overcome all opposition, place the unconverted Jews in Jerusalem, and then go toward Egypt. But Edom, Moab, and the children of Ammon, shall escape out of his hands. At this time the maritime nation will bring the converted Jews to Palestine, where much blood will be shed by the two divisions. At length, the unconverted part will receive Christianity and join their brethren. Antichrist will then return from Egypt and Libya, besiege and take Jerusalem, and commit the



most atrocious barbarities. On his retaking Jerusalem, the troops of the maritime power will retreat to the shores of the Mediterranean, and be joined by many of the converted Jews. To this host Antichrist will direct his attention; he will advance the whole of his army to Megiddo near the forces of the maritime power, and prepare to engage them. At this anxious moment, a supernatural appearance, like that in the wilderness of the glory of the Lord, will be manifested over Jerusalem, accompanied by all the saints and an innumerable army of Heaven. This tremendous vision will halt on the mount of Olives, and by an earthquake cleave it asunder. It will then advance to the valley of Megiddo, and hover over the heads of the palsied troops of Antichrist. Jesus will then personally display himself to the assembled nations. The faithful will view him with wonder and joy. His kindred after the flesh, who pierced him, will now behold him in his glory. He will come with clouds, and all the kindreds of the Latin earth will wail because of him. He will smite them with plagues, make them destroy each other, and *'summon the converted Jews to take vengeance by the destruction of their enemies.'* Thus will Antichrist come to an end, and none shall help him. This will occupy a period of about 30 years. The ten tribes, however, which have been so long concealed from 'mortal knowledge,' will be found, and restored by land, in a converted state, to the country of their fathers; and then the awful apparition of the Shechinah will remain suspended over Jerusalem.

All this, with a vast variety of minute circumstances to fill up the Drama, may be clearly and indubitably discerned, according to Dr. Faber, in various prophecies of scripture.

These opinions are stated and variously illustrated in 83 pages. The entire remainder of the volumes is occupied in commenting on the various passages as they stand, in the order of the books of the scriptures; these are divided into 44 distinct chapters. The text and commentaries from the Old Testament employ five hundred and thirty pages; those from the New employ only seventeen. Should not this circumstance induce our author to suspect whether he may not have been misled by the highly figurative language of the Old Testament, as he finds so little on this subject in the New, and especially as even St. John in the Apocalypse takes no distinct notice of the restoration of the Jews?

He who enters on the task of writing commentaries on the Prophecies with a favourite system in his mind, is much more likely to pervert the sacred oracles to its assistance, than to derive his conclusions from a fair examination of their import. Dr. Faber, undoubtedly, is often betrayed into this error: for he not only forces a meaning on the passage which it will not

bear, but adopts sentiments into his commentary which are not to be found in the text. The following scriptures and commentaries will illustrate our assertion; and by referring from pages 145 to 155, it may be amply confirmed.

PROPHECY I. *The dispersion of the Israelites—Their idolatry in their dispersion—Their future restoration.*

‘ Deuteronomy iv. 27. The Lord shall scatter you among the nations, and ye shall be left few in number among the peoples, whither the Lord shall lead you. 28. And there ye shall serve gods, the work of men’s hands, wood and stone, which neither see nor hear, nor eat, nor smell.

‘ 29. But, if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. 30. When thou art in tribulation, and all these things are come upon thee, in the end of the days if thou wilt turn unto the Lord thy God and wilt be obedient unto his voice, 31. (For the Lord thy God is a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

#### COMMENTARY.

‘ At the time when this prophecy was delivered, *the children of Israel* were on the point of taking possession of the promised land; and, humanly speaking, nothing was less likely than that any such calamity, as Moses here predicts, should befall them. Yet, agreeably to his declaration, *the ten tribes* were first led away captive into Assyria, and have ever since been given up to the delusion of worshipping strange gods. Afterwards *the two tribes* were carried from their own country to Babylon. And at length the same *two tribes* were yet more effectually dispersed by the Romans; and are, at the present day, wanderers over the face of the whole earth. In the course of this their last captivity, they have been repeatedly compelled, as if that the prophecy might be completely fulfilled, to bow down before the idols of Popery, and to abjure their own religion\*.

‘ Nevertheless, although they be apparently forsaken, God still hath his eye upon them. As they were of old brought back from Babylon; so will they, in due season, be converted from their long apostasy, and be gathered together out of all nations. Nor will *Judah* alone be restored: *Israel* likewise shall seek the Lord his God, and be obedient unto his voice. Then shall *the two rival kingdoms* be for ever united together so as to form only *one people*: for God hath declared, that he will not utterly destroy them, nor ever forget the covenant which he sware unto their fathers.’ pp. 86.—87.

Can there be any man living, uninfluenced by a previous hypothesis, who would say, from this text, that Moses predicted the captivity of the ten tribes first and Assyria as the scene of it?—can there be any man who would infer from its terms that it is yet to have a future accomplishment, or that Judah and Israel shall be gathered together out of all nations and be so united as to form one people? To say these

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\* See Bp. Newton’s Dissert. vii.

things can be proved from other Scriptures, is quite useless: for why are *these* passages cited, but to prove these distinguishing and doubtful positions. It is very unfortunate that this should be the first text in the series offered to prove our author's favourite opinions, the commentaries on which, being so obviously deficient both in accuracy and argument, prepare the reader to suspect the justness of all the subsequent reasonings. By the method Dr. F. has pursued, he has repeated the same things so often, and with so little attention to opinions previously expressed by others on the passages, that it is impossible to read regularly to the close of the first volume, without strong sensations of fatigue. Had Dr. Faber classed all the principal passages under distinct heads, and taken more time to answer known objections, and to prove the sense he had ascribed to them to be their true import, we think he would have made his work both more interesting and more convincing.

The restoration of the ten tribes is a very prominent part of our author's work. He conceives that the Prophecies speak in many places distinctly of Israel and Judah. But to us nothing appears clearer, than that the terms Israel and Israelites are used by the Scriptures, when not speaking historically but prophetically, as applicable to the whole of the descendants of Jacob; excepting those places where the terms Israel and Judah are both used. He complains of Mr. Mede for not making this distinction; but the adherence to this very distinction has involved him, we suspect, in a variety of false conclusions. Dr. F. is aware of the vast difficulties attending this restoration, but he surmounts them all by saying,

'It may be probably asked, How can the ten tribes ever be discovered after the lapse of so many centuries, during which they have been *completely* lost and mingled among the nations of the east? To such a question it would be sufficient simply to answer, I know not. The restoration of the ten tribes is expressly foretold, and is therefore an article of faith. With the manner of their discovery I presume not to concern myself.'

That the ten tribes, as a separate body from the other two, will be discovered, converted, and restored, is an opinion too lightly assumed. It involves, indeed, so many difficulties, we may say almost natural impossibilities, that much clearer evidence is requisite to establish it, than has yet been presented from the Prophecies. More than two thousand five hundred years have elapsed since these tribes were carried into captivity; and we have no distinct account of them, in any records whatever, during all this time. What became of them afterwards, is rather a matter of conjecture than of history; but it is the prevailing opinion, that the greater part of those who

were carried away,—for some might be left in the conquered country—returned, and united with the Jews after their restoration from Babylon. Those who did not return appear to have been greatly dispersed; many of them probably were lost by intermarrying with the heathen nations among whom they were situated; and the descendants of the rest, though preserved distinct, perhaps, from the heathen nations by marrying only with the posterity of Jacob, are not now to be distinguished, we apprehend, among the general body of Jews, as descendants from the ten tribes. The terms, Jews, and Israel or Israelites, appear to be used through the whole of the New Testament as convertible; and are never employed, as far as we can perceive, to distinguish between the ten tribes and the other two. There is no doubt that a great number of the kingdom of Israel returned into Judea with Ezra and Nehemiah, and were mentioned by those two inspired writers; both of whom, in their account of this event, and of some others which happened soon after, include all the twelve tribes without exception. Indeed it appears clear, that from this period the distinction of the particular tribes began to be lost; till, in process of time, on account of the political ascendancy of *Judah*, they were all comprehended under the common name of *Jews*. We may add, that Josephus gives no intimation of the existence of these tribes as distinct from the others; and that the Apostle James addresses himself to ‘the *twelve* tribes scattered abroad.’ The Afgans in the East, and the people in America mentioned by Dr. Faber, may be admitted to have had an extraction resembling a Jewish one, without supposing them to compose the ten tribes; for the proof that the Afgans were originally Israelites is so slender, that, in our opinion, no great importance should be attached to it. If we were to consider these people as the only representatives of the ancient nation of Israel, the case would be hopeless indeed; for these people are Mahometans, and have been such for ages; and they have continually intermarried with others of the same religion for so great a length of time, that to separate and exhibit them as the descendants of the ten tribes, would require *at least* as great a miracle as the resurrection of the body, by which our author illustrates the subject. We would not be understood to assert that the dispersed Israelites became extinct as a separate race from the heathen nations, either by death or intermarriage; but only that their distinctness as tribes, and as a separate body, from the descendants of *Judah*, as well as all proof of such distinctness now subsisting, is irrecoverably lost.

Very little indeed of the ancient prophecy, respecting the seed of Abraham, is represented by Dr. F. as having been

fulfilled by the advent of the Redeemer and the establishment of his kingdom through the first promulgation of Christianity,—an event which surely cannot yield in importance to any thing future. This appears to us to be not only what is called the primary, but the only sense of many of the prophecies. We would ask Dr. F. what transaction can human conjecture devise as yet to come, more extraordinary in its nature, important in its effects, and glorious in its consequences, than the Eternal Word appearing in human flesh, making an atonement for sin, rising from the grave, ascending to heaven, pouring out the Spirit, appointing a gospel ministry, completing the canon of the Scriptures, and establishing a system of truth which is advancing by rapid steps to subdue and regenerate the world? Had our author, and his oracle Mr. Lowth, more seriously considered this view of the subject, we think they would not so frequently have directed our attention to a future temporal kingdom to be obtained and established by the sword. The unconverted Jews, according to this system, are first to dispossess the present inhabitants of Judea by force of arms; and the country, again, is to be forcibly wrested from *them*, by the converted Jews, conveyed and assisted by the maritime nation of faithful worshippers. But, as far as we can judge, the Scriptures never represent the kingdom of Christ as owing its promotion or establishment to any other weapon than ‘the sword of the Spirit.’

Another circumstance which inclines us to question the accuracy of Dr. Faber's system, is, the number of miracles which it represents as necessary to the restoration of the Jews. We might ask, what greater necessity is there for fresh miracles, to convince them, than there is for the conversion of the numerous and prejudiced nations of the heathen? Why is it to be expected that a nation, which had a number of most stupendous miracles wrought before their eyes, yet without effect, should have others wrought to convince them of the divine mission of Jesus of Nazareth, while all other nations are commanded to receive the truth concerning him on the evidences already afforded, and this too on the testimony of none but persons of the unbelieving nation?—We admit that this kind of argument should be cautiously employed in commenting on the Scriptures; for the wisdom and sovereignty of God are not to be circumscribed by the conclusions of human reasoning: yet it certainly should not be overlooked by a commentator on the Prophecies, who is in perpetual danger of being misled by the highly figurative language of the Old Testament,—especially too as our Lord declared that no other sign should be given to this people than that of his resurrection. The restoring a barren land into a

rich and productive state, the discovery of the ten tribes which have been lost to the world for more than two thousand years, the separation of them from the people with whom they have been mingling for most of that time, the actual desiccation of the Euphrates, the appearance of the fiery pillar over Jerusalem, the personal manifestation of Christ, and the literal healing of the sick, the blind, the deaf, and dumb, with many other marvellous occurrences, are all necessary to the accomplishment of our author's system.

The principal features of Dr. F.'s previous works on prophecy are very prominent in this: he every where finds 'the infidel King,' meaning the French government; for though, according to his system, the reign of this King cannot, at farthest, last much more than sixty years, yet he is made the subject of the prophecies through the far greater part of Scripture. He is Isaiah's Leviathan and Bird of prey; he is Jeremiah's Lion of the thicket and Dry Wind of the plain; he is the Infidel King of Daniel, the Northern Tyrant of Joel, and the Antichrist of the New Testament. Nothing tends more to convince us that the prophets were inspired men, than the comprehensive scheme of providence which their predictions embrace; and nothing more strongly proves that the commentators are not prophets, than the narrow systems of explanation, by which they limit many of the greatest transactions to the times in which they live.

Several parts of Scripture, which a host of learned writers, both foreign and domestic, have agreed should be understood only in a literal sense, are here explained mystically; and others, which have by the same writers been explained to bear a mystical import, are now said to require a literal interpretation. Indeed our author makes the Prophecies respecting the restoration of the Jews assume so much the appearance of a temporal, local, political, and exclusive character, that, with our views of the spirituality, unity, extent, and simplicity of Christ's kingdom, we must demand much stronger arguments, and a train of reasoning much richer in proofs and purer from assumptions and hypotheses, than we find in these volumes, before we can number ourselves among the admirers of the system which they unfold. But though we cannot agree with him on the subject of Prophecy, it is no more than an act of justice which we gladly perform, to express our high approbation of his theological sentiments, and of the spirit which is generally manifested in his work. We therefore see no urgent reason to deprecate that extensive circulation, which, from the importance and novelty of the subject, and the writer's celebrity, these volumes will probably obtain.

Art. III. *Collections for the History of the Town and Soke of Grantham* ; containing authentic Memoirs of Sir Isaac Newton, now first published from the original MSS. in the Possession of the Earl of Portsmouth. By Edmund Turnor, F.R.S. F.S.A. 4to. pp. 200. price 1*l*. 5*s*. Miller.

**L**OCAL histories in general possess only a local interest. Of the public at large they seldom gratify the taste of any except a few antiquaries, to whom every plank rescued from the wreck of ages is more precious, than the whole vessel to which it belonged would have been, if it were of contemporary construction. We have no intention to depreciate the worth of antiquarian researches ; for to these, next to recorded history itself, we are indebted for our multifarious knowledge of man through all stages of his social existence. But though Great Britain, for more than eighteen centuries, has been the thronged and restless theatre of several astonishing revolutions, and innumerable heroic events, of which every province has been occasionally the scene ;—and though on almost every spot of ground over the face of our island may still be discerned the obliterating footsteps of time, leaving behind only contemptible fragments of the mightiest labours of man, to shew that they *have been*, that they *are destroyed*, and that the puny piles erected on their foundations in like manner *will be trodden down* ;—yet few places have been so frequently and eminently distinguished, as to possess universal attraction, and abiding renown. None, however, are so forlorn and delightless as to be unendeared to their humble inhabitants ; and few are so little in their own esteem as not to boast of one family whose ancestors have been great on their native soil from time immemorial : nay, in no village that we remember are all the families so equal in poverty and wretchedness, that there cannot be found among them some traces of the different gradations of rank and respectability that obtain in society at large, from his Majesty, the 'Squire, down to "the slave that grindeth behind the mill,"—the parish-apprentice. Every district therefore, however comparatively insignificant on the scale of the empire, if it has the good fortune to give birth to a historian, will furnish him with materials sufficiently curious, splendid, and venerable, to please the local prejudices of its people, to soothe and delight the amiable passion which the cottager feels toward the house of his fathers, and above all to gratify the pride of the gentry, by displaying on quarto pages, and in tawdry engravings, the riches and glory of their ancestors, their trees of genealogy, the tables of their charity, the trophies of their achievements, and the funeral monuments that distinguish them as much in death from the crowd that lie, according to their various degrees, in the church-

yard, some *with* and some *without* sepulchral stones, as in life they were exalted above their tenants and neighbours, by their fine houses, their glaring equipages, and their liveried lacquies.

In this view, these 'Collections,' as they are modestly styled, for a history of the town and soke of Grantham, are well calculated to interest the inhabitants of that vicinity. But at the same time they afford one article of inestimable and imperishable value to the nation at large, and not only to the people of England, but to the whole globe, not only to the present but to every future generation; for wherever a ray of light shines, or an atom moves toward the centre, shall NEWTON's "honour, name, and praise" extend. To this article we shall pay particular attention, after having, in as few words as may be indispensable, informed our readers, that the volume, containing this rare and unexpected treasure, gives a learned, faithful, and sufficiently detailed account of whatever is most worthy of observation in the town and district, called the Soke, of Grantham, containing eighteen villages and hamlets. In works of this kind, we look for nothing but plain truth in the simplest language; and their principal merit consists in assembling as many circumstances as may be worth preserving, in the smallest possible compass. But topographers in general are exceedingly garrulous; and the reader must frequently winnow a bushel of words for a grain of fact. Mr. Turnor, however, is honourably exempt from this prevailing fault of his fraternity; for he is minute in enumerating objects, but not diffuse in describing them; and as the bulk of local *memorabilia* deserve no ampler notice, than would be given of chairs and tables, in an inventory of household goods, the less that is said of them, after they have been barely mentioned, the better. This book may therefore be recommended as a faithful register of the district which it describes, by a gentleman born and long resident on the spot, and familiarly acquainted with the scenes and the subjects which he displays. We shall give a few short extracts, containing such passages as may be read with interest beyond the neighbourhood of Grantham.

Among the benevolent bequests we find the following curious one;

'Michael Coleman, gent. gave out of the *Angel Inn*, Grantham, in the year 1706, 40s. per annum for ever, for a sermon to be preached against *Drunkenness*, the Sunday next, after the *Alderman's choice*, in the afternoon.' p. 15.

In the account of this town being taken by the king's forces in the civil wars (1642), we find a remarkable quotation from



*De Foe*, (the author of *Robinson Crusoe*) which deserves attention.

'About this time it was that we began to hear of the name of Oliver Cromwell, who, like a little cloud, rose out of the east, and spread first into the north, till it shed down a flood that overwhelmed the three kingdoms. When the war first broke out he was a private captain of horse, but now commanded a regiment; and joining with the earl of Manchester, the first action that we heard of him, which emblazoned his character, was at *Grantham*, where, with only his own regiment, he defeated twenty-four troops of horse and dragoons of the King's forces.' p. 62.

This volume contains more than a hundred sepulchral inscriptions. After reading things of this kind, we have sometimes exclaimed with a sigh, Oh how pious are the dead! Were the living like them none would be afraid, none would be unfit, to die! We shudder to think that marble may be made to speak, in the name of the dust which it hides, a language that never fell from the lips nor rose from the heart of 'the poor inhabitant below,' while he sojourned above. Specimens of this religion among the dead, this righteousness imputed to them by the living, abound not only in the volume before us, but may be read beneath our feet in every churchyard, graved upon those volumes of mortality the tombs of our forefathers,—those *books* which shall be *opened* at the general judgement; of which these pious epitaphs are only the superscriptions, but whose darkest secrets shall be revealed in that 'great and terrible day of the Lord.' These remarks, of course, are not aimed at any thing in the volume whose funereal pages have occasioned them to be made in this place; they are thrown out like 'bread upon the waters,' in the hope of exciting the attention of at least one of our readers to a preparation for eternity, that no surviving friend may put a lie into his mouth when it is closed for ever. The piety of our Roman Catholic progenitors sought every opportunity to display itself in memorials and mottoes wherever they could be introduced. Some relics of this amiable, if not praise-worthy, zeal for the honour of the Christian faith, are preserved among us to this day,—ashamed as we protestants are of appearing over-righteous. Among these popish relics (which we hold in greater veneration than the bones of all the saints in the calendar, and which are far more likely than these to work miracles, by striking home to the hearts of sinners while carelessly reading them,) we may rank religious inscriptions, not only on grave-stones, but those on *bells* also, of which many examples may be found in this kingdom. We shall here only quote a brief and affecting specimen of each kind. On the tomb of Edward Saul, formerly prebendary of Lincoln, is the following sentence:

'O that through this grave and gate of Death we may finally passe to our joyful resurrexion to eternal life, through Jesus Christ our Saviour. Amen.' p. 108.—On the second bell in Harlaxton steeple are cast these words; 'J. H. S. Nazarenus rex Judeorum, fili Dei, miserere mei. 1635.'

In the description of the village of Harlaburton, we find the following enlivening anecdote of an honest man, who on a certain occasion almost jumped out of his skin for joy.

'About 50 yards to the SW. of the mansion-house are two stones about 7 yards apart. On one of them is engraved, "Bill's Leap, 1633." Tradition says, that King Charles I. when on a visit to Belvoir, passed by Harlaxton, and that the person whose name is recorded on the stone, made this astonishing leap for joy.' p. 112.

In a note respecting the church at Great Paunton, this story is recorded.

'Mr. Ellys, the builder, is reported to have sent his wife a cask, inscribed Calais Sand, without any further mention of its contents. At his return to Paunton, he asked what she had done with it, and found she had put it in the cellar; he then acquainted her that it contained the bulk of his riches; with which (being issueless) they mutually agreed to build a church, in thanksgiving to God for having prospered them in trade. *Communicated by a Catholic Priest.*' pp. 127, 128.

The author justly celebrates the munificence of one of his ancestors Sir E. Turnor, whose motto, "*Dona Dei Deo*," shews that he was charitable on religious principles.

We shall now make ample amends to our readers for the frivolity of some of the foregoing observations, and the seriousness of others, by two or three extracts from the 'authentic Memoirs of Sir Isaac Newton,' contained in this volume. If we were called upon to say who was the greatest man uninspired that ever lived, we believe that we should answer, Sir Isaac Newton. On that name it were useless to pronounce panegyric here. It would be equally unnecessary to attempt to measure his genius, or characterize his labours. The one seemed to know no limits but those of the visible universe; the other were all that an immortal spirit in a mortal body, during an earthly existence, could perform; for Sir Isaac Newton was the greatest of men, not so much because he was more splendidly gifted than others, but because he improved the powers which he possessed to the highest degree of profit, and employed his time,—that most precious, and most abused of all the talents committed to our charge,—as if the fruit of every moment were to be eternal. What his contemporaries thought of him, we learn from Pope's hyperbolic couplet;

'Nature and Nature's laws lay wrapt in night;  
God said "Let Newton be!" and all was light.'

How much more humbly and justly the sublime philosopher himself estimated his acquirements, we may see from the following note.

“ Sir Isaac said a little before his death, “ I do not know what I may appear to the world ; but to myself I seem to have been only like a boy, playing on the sea-shore, and diverting myself, in now and then finding a pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.” *MSS. Conduitt.* Newton begins his first letter to Dr. Bentley, in 1692, thus : “ When I wrote my treatise about our system, I had an eye upon such principles as might work with considering men for the belief of a Deity, and nothing can rejoice me more than to find it useful for that purpose. But if I have done the public any service this way, it is due to nothing but industry and patient thought.” *Four Letters, &c. Edit. 1796, 8vo.* p. 173.

Our limits will not permit us even to sketch a memoir of his life ; we shall therefore only state that he was born at Woolsthorpe near Grantham, went to two little day schools in the neighbourhood till he was twelve years old, and then attended a great school at Grantham for some years longer ; after which his mother took him home, intending to bring him up to the management of his own small paternal estate. But his genius broke through the restraint of such ignoble employment, and he entered himself at Trinity College, Cambridge, in 1660. Here began his career of mathematical and astronomical glory ; in which he persevered, through very few changes of life, brightening in his course as he advanced to his meridian, and broadening as he went down till the day of his death, which happened at Kensington, in 1726-7. The documents concerning him in this volume are ‘ Memoirs of Sir Isaac Newton sent by Mr. Conduitt to M. Fontenelle, in 1727 ;’ the ‘ Pedigree of Newton, from the entry made by himself in the College of Arms ;’ ‘ A remarkable and curious conversation between Sir Isaac Newton, and Mr. Conduitt ;’ and ‘ a letter from Dr. Stukeley to Dr. Mead dated Grantham, June 26, 1727.’

We shall make our extracts from the first and last of these articles. That part of a great man’s life, in which the size and features of his mind, if we may use so bold a form of speech, are as decidedly formed and fixed as the bulk and strength of his body, the period from boyhood to maturity, is in general miserably deficient of illustration and anecdote in biographical accounts. We shall therefore confine our selections, chiefly, to circumstances relative to Sir Isaac Newton in this most interesting æra of his life.

“ Sir Isaac used to relate that he was very negligent at school, and very low in it, till the boy above him gave him a kick on the belly, which put him to a great deal of pain. Not content with having thrashed his ad-

versary, Sir Isaac could not rest till he had got before him in the school, and from that time continued rising till he was the head boy. *MS. Conduitt.* p. 159.

The following particulars are given of his studies at college.

‘ He always informed himself before hand of the books his tutor intended to read, and when he came to the lectures, found he knew more of them than his tutor: the first books he read for that purpose were Saunderson’s *Logic*, and Kepler’s *Optics*.

‘ A desire to know whether there was any thing in judicial astrology first put him upon studying mathematics; he discovered the emptiness of that study, as soon as he erected a figure, for which purpose he made use of two or three problems in Euclid, which he turned to by means of an index, and did not then read the rest, looking upon it as a book containing only plain and obvious things. He went at once upon Descartes’s *Geometry*, and made himself master of it, by dint of genius and application, without going through the usual steps, or having the assistance of any other person.

‘ In 1664 he bought a prism, to try some experiments upon Descartes’s doctrine of Colours, and soon found out his own theory, and the erroneousness of Descartes’s hypothesis. About this time he began to have the first hint of his method of fluxions; and in the year 1665, when he retired to his own estate,\* on account of the plague, he first thought of his system of gravity, which he hit upon by observing an apple fall from a tree.

‘ He laid the foundation of all his discoveries before he was twenty-four years old, and communicated most of them in loose tracts and letters to the Royal Society, of which an ample account is given in the *Commercium Epistolicum*.

‘ At the university, he spent the greatest part of his time in his closet, and when he was tired with his severer studies of philosophy, his relief and amusement was going to some other study, as history, chronology, divinity, and chemistry, all which he examined and searched thoroughly, as appears by the many papers he has left on those subjects. After his coming to London, all the time he had to spare from his business, and the civilities of life, in which he was scrupulously exact and complaisant, was employed in the same way; and he was hardly ever alone without a pen in his hand, and a book before him: and in all the studies he undertook, he had a perseverance and patience equal to his sagacity and invention.’ p. 163.

We have often been delighted to contemplate, in Sir Isaac Newton’s character, the admirable association of excellent moral qualities with transcendent powers of intellect.

‘ Notwithstanding the extraordinary honours that were paid him, he had so humble an opinion of himself, that he had no relish of the applause, which was so deservedly paid him; and he was so little vain and desirous of glory from any of his works, that he, as it is well known, would have

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\* At Woolsthorpe, where his mother lived. The apple tree is now remaining and is shewed to strangers.

let others run away with the glory of those inventions, which have done so much honour to human nature, if his friends and countrymen had not been more jealous, than he, of his and their glory. He was exceedingly courteous and affable, even to the lowest, and never despised any man for want of capacity, but always expressed freely his resentment against any immorality or impiety. He not only shewed a great and constant regard to religion in general, as well by an exemplary course of life, as in all his writings; but was also a firm believer of revealed religion, which appears by the many papers he has left on that subject; but his notion of the Christian religion was not founded on a narrow bottom, nor his charity and morality so scanty, as to shew a coldness to those who thought otherwise than he did, in matters indifferent; much less to admit of persecution, of which he always expressed the strongest abhorrence and detestation. He had such a meekness and sweetness of temper, that a melancholy story would often draw tears from him, and he was exceedingly shocked at any act of cruelty to man or beast; mercy to both being the topic he loved to dwell upon. An innate modesty and simplicity shewed itself in all his actions and expressions.

‘He was never married; he was very temperate in his diet, but never observed any regimen. He was blessed with a very happy and vigorous constitution; he was of a middle stature, and plump in his latter years; he had a very lively and piercing eye, a comely and gracious aspect, and a fine head of hair, as white as silver, without any baldness, and when his peruke was off, was a venerable sight. And to his last illness he had the bloom and colour of a young man, and never wore spectacles, nor lost more than one tooth to the day of his death.’ pp. 164, 165.

‘On Saturday morning, the 18th, he read the newspapers, and held a pretty long discourse with Dr. Mead, and had all his senses perfect; but that evening at six, and all Sunday, he was insensible, and died on Monday the 20th of March, between one and two o’clock in the morning. He seemed to have *vestamina vitæ* (except the accidental disorder of the stone) to have carried him to a much longer age. To the last he had all his senses and faculties strong, vigorous, and lively, and he continued writing and studying many hours every day to the time of his last illness.’ p. 166.

The following additional information, concerning his habits and indications of character in early life, is extracted from the letter of Dr. Stukeley to Dr. Mead.

‘Every one that knew Sir Isaac, or have heard of him, recount the pregnancy of his parts when a boy, his strange inventions, and extraordinary inclination for mechanics. That instead of playing among the other boys, when from school, he always busied himself in making knick-knacks and models of wood in many kinds. For which purpose he had got little saws, hatchets, hammers, and all sorts of tools, which he would use with great dexterity. In particular they speak of his making a wooden clock. About this time, a new windmill was set up near Grantham, in the way to Gunnerby, which is now demolished, this country chiefly using water mills. Our lad’s imitating spirit was soon excited, and by frequently prying into the fabric of it, as they were making it, he became master enough to make a very perfect model thereof, and it was said to be as

clean and curious a piece of workmanship, as the original. This sometimes he would set upon the house-top, where he lodged, and clothing it with sail-cloth, the wind would readily turn it ; but what was most extraordinary in its composition was, that he put a mouse into it, which he called the miller, and that the mouse made the mill turn round when he pleased ; and he would joke too upon the miller eating the corn that was put in. Some say he tied a string to the mouse's tail, which was put into a wheel, like that of turnspit dogs, so that pulling the string made the mouse go forward by way of resistance, and this turned the mill. Others suppose there was some corn placed above the wheel, this the mouse endeavouring to get to, made it turn. Moreover Sir Isaac's water clock is much talked of. This he made out of a box he begged of Mr. Clark's (his landlord) wife's brother. As described to me, it resembled pretty much our common clocks and clock-cases, but less ; for it was not above four feet in height, and of a proportionable breadth. There was a dial plate at top, with figures of the hours. The index was turned by a piece of wood, which either fell or rose by water dropping. This stood in the room where he lay, and he took care every morning to supply it with its proper quantity of water ; and the family upon occasion would go to see what was the hour by it. It was left in the house long after he went away to the University.' pp. 176. 177.

Dr. Stukeley tells us that much of his information respecting Sir Isaac, was supplied by Mrs. Vincent, an elderly matron, to whom it is supposed the philosopher had formerly been attached. Mr. Clark, also, informed him that

' The room where Sir Isaac lodged, was his lodging room too when a lad, and that the whole wall was still full of the drawings he had made upon it with charcoal, and so remained till pulled down about sixteen years ago, as I said before. There were birds, beasts, men, ships, and mathematical schemes, and very well designed.

' We must understand all this while, that his mother had left Wolsthorp, and lived with her second husband at North-Witham. But upon his death, after she had three children by him, she returned to her own house, which likewise, it ought to be remembered, was rebuilt by him. She upon this was for saving expences as much as she could, and recalled her son Isaac from school, intending to make him serviceable in managing of the farm and country business at Wolsthorp ; and I doubt not but she thought it would turn more to his own account, than being a scholar. Accordingly we must suppose him attending the tillage, grazing, and the like. And they tell us that he frequently came to Grantham market, with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market town for a family ; but being young, his mother usually sent a trusty old servant along with him, to put him into the way of business. Their inn was at the Saracen's Head in Westgate, where as soon as they had put up their horses, Isaac generally left the man to manage the marketings, and retired instantly to Mr. Clark's garret, where he used to lodge, near where lay a parcel of old books of Mr. Clark's, which he entertained himself with, whilst it was time to go home again ; or else he would stop by the way between home and Grantham, and lye under a hedge studying, whilst the man went to town and did the business,

and called upon him in his return. No doubt the man made remonstrances of this to his mother. Likewise when at home, if his mother ordered him into the fields, to look after the sheep, the corn, or upon any other rural employment, it went on very heavily through his manage. His chief delight was to sit under a tree, with a book in his hands, or to busy himself with his knife in cutting wood for models of somewhat or other that struck his fancy : or he would get to a stream and make mill wheels." pp. 179, 180.

It would be quite superfluous to apologise to our readers for extracting, from a volume which few of them will ever see, such copious details concerning a man who is the glory both of their country and of human nature.

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Art. IV. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation : with a corrected Text, and Notes, critical and explanatory.*

Art. V. *A New Testament ; or the New Covenant, according to Luke, Paul, and John. Published in Conformity to the Plan of the late Rev. Edward Evanson.*

(Continued from p. 39.)

IT appears convenient to arrange our observations on the Improved Version, and the less considerable work before us, under the distinct heads of the *text* which forms their basis,—the *distribution* of the text,—the mode of translating *peculiar expressions*,—the *style*,—the degree of *impartiality* that is manifested,—and the character of the *notes*.

I. On the *Text*. Archbishop Newcome's translation, which is assumed in both the volumes before us, was made from Griesbach's N. T. 1775 ; but, in the 'Improved Version,' the text is conformed to his second and more perfect edition, the result of the laborious exertions of a long life, principally spent in scriptural studies. Whoever would form a fair estimate of this edition of the Greek Testament, it is necessary that he possess a competent proficiency in the critical science, that he diligently study the Prolegomena to each volume, and that he have been for some time in the habit of using the edition, noting the text, and pondering its evidences. To examine at length the character of the whole, would require a volume of no moderate size. Such a work would involve a revival of Griesbach's estimate of the *value* of every authority, whether manuscript, ancient version, or citation ;—an adjustment of each to its proper *recension*, according to the classification derived from Bengelius and Semler ; and an application of the evidence thus ascertained, according to the strict canons of criticism, to about *one hundred thousand* cases. Such a labour, however, is not necessary here. A few *experimenta crucis* will be found quite satisfactory. We hazard nothing in saying, that the venerable professor has atchieved that


honourable and necessary work, which has been for ages wanted, of liberating the sacred text of the N. T. from unauthorized intrusions and alterations; and that he has exhibited it in a state so nearly approaching to its *original* and *native form*, as to exclude all probable expectation of any material improvement from future collations and critical labours.

Our readers, we think, may fairly expect us to point out the *most signal* instances in which this text adopts readings different from those of the received text; and affecting, or supposed to affect, the sense and meaning of important passages.

A small number of those instances possess a *theological* importance, as they bear some relation to the great controversy concerning the person of Christ. This circumstance, through a lamentable defect of judgement and candour on both sides of that question, has led to some unhappy results. (1.) It has induced some injudicious defenders of the truth, by pertinaciously contending for readings demonstrably spurious, to violate the indisputable rules of moral evidence, or to make erroneous assertions as to particular facts of that evidence; and thus to bring dishonour upon the sacred cause which they have so unworthily maintained. (2.) The adversaries, therefore, of the great doctrine of the Redeemer's Deity have boldly drawn the inference, that its assertors have no other foundation for this grand article of their faith than *corruptions* of the scriptural text. We earnestly hope, for the sake both of the truth itself, and of its misguided opposers, that the time is fast approaching when none but sound evidence shall be produced in behalf of a just cause; and when there will be no chance of evils here arising like those which we have again deplored.

Though we can only present a *selection* of the variations of the respective texts and versions, we pledge ourselves to bring forwards *all* that are of any distinguished importance, except in the Apocalypse. We must be permitted to make this exception, because, for a reason intimated in the former part of this article, (pp. 35, 36, of the present volume) the emendations in that sacred book are too numerous and important to admit of selection. We shall likewise endeavour to make our synopsis include specimens of all the various *kinds* of alterations in the readings. In a few instances only, shall we subjoin the *evidence* for the readings preferred; since it could not be fully stated, except by a *system* of abbreviations which would be generally unintelligible, or by extending this part of our review to a tiresome length. We also trust that every competent person, particularly of those who sustain the responsible office of interpreters of the revealed will of God, will ascend to the proper sources, and investigate that evidence for himself.



K. James's Version.	Received Text.	Griesbach's Text.	Improved Version.
Mat. ii. 11. They saw. [ <i>Here R. T. is rejected.</i> ]	'αὐτοῦ, i. e. they found.	'αὐτοῦ.	they saw.
iii. 8. Fruits meet.	καρπὸς ἀξίους.	καρπὸν ἀξιον.	fruit worthy.
iv. 10. Get thee hence, Satan.	ὕπαγε, σατανᾶ.	ὕπαγε ἐπίσω μου, σατανᾶ.	Get thee behind me, Satan.
v. 27. By them of old time.	τοῖς ἀρχαίοις.	<i>Rejected.</i>	
47. The publicans.	οἱ τελῶναι.	οἱ ἰθνηαί.	the gentiles.
vi. 1. Alms.	'εὐλαριστότητι.	δικαιοσύνην.	acts of righteousness.
ix. 13. For thine is the kingdom, and the power, and the glory, for ever. Amen.	ὅτι σου 'ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, 'ὡς τοῖς αἰῶνας. ἀμήν.	<i>Rej.</i>	
18. Openly.	'ἐν τῷ φανερῷ.	 <i>Rej.</i>	
vii. 14. Because.	ὅτι.	εἰ.	How.
ix. 13. To repentance.	'ὡς μετάνοιαν.	<i>Rej.</i>	<i>Retains the words.</i>
x. 23. Flee ye into another.	φύγετε 'ὡς εἰς ἄλλην.	φύγετε 'ὡς εἰς ἄλλαν καὶ ἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φύγετε 'ὡς εἰς ἄλλην.	flee ye into another. and if they persecute you out of this, flee ye into another.
xii. 35. Of the heart.	τῆς καρδίας.	<i>Rej.</i>	
xix. 17. Why callest thou me good? there is none good but one, that is God.	τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς 'ὢ μὴ 'εὐς, ὁ Θεός.	τί με ῥωτᾷς περὶ τοῦ ἀγαθοῦ; ἵς 'ἔστιν ὁ ἀγαθός.	Why askest thou me concerning good? One only is good.
xx. 22. And to be baptized with the baptism that I am baptized with.	καὶ τὸ βάπτισμα ὃ 'εὐγὰ βαπτίζομαι, βαπτισθήναι.	<i>Rej.</i>	
23. [ <i>Clause correspondent to the above.</i> ]		<i>Rej.</i>	
xxv. 13. Wherein the son of man cometh.	'ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	<i>Rej.</i>	
xxvii. 35. That it might be [ <i>&amp;c. to the end of the verse.</i> ]	ἵνα πληρωθῇ κ. τ. λ.	<i>Rej.</i>	
Mark i. 2. In the prophets.	'ἐν τοῖς προφήταις	'ἐν ἑσπέρῃ τῇ προφῆτῃ. [ <i>Add.</i> ] καὶ 'αἱ ἀδελφαί σου.	in the prophet Isaiah. and thy sisters.
iii. 32.	καὶ προστιθέσθαι ἅρτιν τοῖς ἀκούουσιν.	<i>Rej.</i>	
iv. 24. And unto you that hear shall more be given.	ἀνίσταται.	καὶ αὐτοῖς.	defiled [ <i>literally, common.</i> ] against you—
vii. 5. Unwashen.	καὶ ἡμῶν, ὑπερ ἡμῶν.	καὶ ὑμῶν, ὑπερ ὑμῶν.	for you.
ix. 40. Against us,—on our part.	ἰωσήφ καὶ ἡ μητέρα αὐτοῦ.	ἡ μητέρα αὐτοῦ καὶ ἡ μήτηρ.	his father and mother.
Luke ii. 33. Joseph and his mother.			

K. J. Vers.	R. T.	G. T.	Impr. V.
vi. 26. unto you —all—	ὑμῖν—πάντες.	Rej.	
x. 22. Rej.	καὶ σκεψάμενος τοὺς μαθητάς, ἵσχυι. Πάντες ἡμῶν, ὅς ἐν τοῖς αὐρανοῖς.	Rej.	
xi. 2. Our Father which art in heaven	γενεθήτω τὸ θέλημα σου, ὡς ἐν οὐρανῷ καὶ ἐν τῇ γῆ.	Πάντες.	O Father.
Thy will be done, as in heaven so in earth.	ἀλλὰ ἵνα ἡμᾶς ἀπὸ τοῦ πονηροῦ.	Rej.	
4. but deliver us from evil.	οφθαλμοῖς.	Rej.	thine eye.
34. the eye. (former.)	Δύο ἴσονται ἐν τῇ ἀγρῷ ὅς ἕως παραλήφθησιν, καὶ ὁ ἕτερος ἀφαιρήσεται.	οφθαλμός σου.	
xvii. 36. Two men shall be in the field; the one shall be taken and the other left.	αὐτὸς ἴσται.	Rej.	
John i. 27. He it is,	ὁς ἱμπεροῦν μου γίγνεται.	Rej.	
is preferred be- fore me.	ἰδιχορμίων— νοστήσαντι.	Retained, but with the mark of probable spuriousness.	
v. 3, 4. waiting for U. C. dis- ease he had.	ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.	ὁ "Ἄγιος τοῦ Θεοῦ.	the Holy One of God.
vi. 69. that Christ, the Son of the liv- ing God.	Καὶ ἡμεῖς ἐσμεν— μαρτυροῦμεθα.	Retained, but with the mark of probable spuriousness.	
vii. 53.—viii. 11. And every man, U. C. so—sin no more.	τυφλός.	προσάγει.	a beggar.
ix. 8. blind.	ὅς ἂν ὁ τυφλὸς κέκοιται.	Rej.	
xi. 41. where the Jew was laid.	λήψεται.	λαμβάνει, i. e. he taketh.	(following R. T.) he will receive.
xvi. 15. he shall take.	ἔξει.	ἔχει, i. e. ye have.	(following R. T.) ye will have.
33. ye shall have.	ἐκ πατρὸς— αὐτοῦ.	Rej. the words τὸ κατὰ σάρκα ἀναστήσειν τὸν Χρισ- τόν.	of the fruit of his loins he would place successors on his throne.
Acts ii. 30. of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.	τοῦ ἱσχυίου Χρ- στοῦ.	αὐτοῦ.	he.
iii. 11. the lame man which was healed.	προκηρυχθέντος.	προκηρυχθέντος.	before appointed (in Newcome's mar- gin, pre-ordered.)
20. before preach- ed.	ἐπ' ἀληθείας.	ἐπ' ἀλήθειαν, ἐν τῇ πόλει ταύτῃ.	in truth,—in this city.
iv. 27. of a truth.	ὀνόματος αὐτοῦ.	ὀνόματος.	the name of Je- sus.
v. 41. his name.	πίστις.	χάρις.	God's favour.
vi. 8. faith.	ἡ μεγάλη.	ἡ καλούμενη με- γάλη, i. e. that which is called the great.	(follows R. T. but gives the other in margin.)
viii. 10. the great.			

K. J. Vera.	R. T.	G. T.	Imps. Vera.
v. 37. ( <i>the whole verse.</i> )		<i>Rej.</i>	
ix. 5, 6. it is hard—the Lord said unto him.	καλεῖν σε— πρὸς αὐτόν.	ἈΛΛΑ.	But.
x. 23. went.	ἔβηλθι.	ἠνασθῶς ἔβηλθι.	arose and went.
xiii. 6. the isle.	τὴν νῆσον.	ἔβηλθι τὴν νῆσον.	the whole island.
x8. suffered he their manners.	ἰστοροφύροισιν.	ἰστοροφύροισιν, ἰ. e. he nourished them.	( <i>follows R. T.</i> <i>but the better v. in marg.</i> )
33. in the second psalm.	ἢ ἐν τῇ ψαλμῷ τῷ δευτέρῳ.	ἢ ἐν τῇ πρῶτῃ ψαλμῷ.	( <i>follows R. T. but the better v. in marg.</i> )
xv. 18, 19. who doeth all these things. Known unto God are all his works from the beginning of the world.	ἡ αἰὼν ταῦτα πάντα. Γνωστὰ ἅπ' αἰῶνος ἵσται τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.	ἡ αἰὼν ταῦτα πάντα ἅπ' αἰῶνος.	who doeth these things, which were known to him of old.
33. unto the apostles.	πρὸς τοὺς ἀποστόλους.	πρὸς τοὺς ἀποστόλους.	to those who sent them.
xvi. 7. the spirit.	τὸ Πνεῦμα.	τὸ Πνεῦμα Ἰησοῦ.	the Spirit of Jesus.
xviii. 5. was pressed in the spirit.	συνίσχετο τῷ πνεύματι.	συνίσχετο αὐτῷ λόγῳ.	was employed with them in the word.
ix. 4. Sopater.	Σόπατρος.	Σόπατρος Πύρρην.	Sopater the son of Pyrrhus.
28. of God.	Θεοῦ.	τῷ Κυρίῳ.	of the Lord.
xxv. 6. more than ten days.	ἡμέρας πλείους ἢ δέκα.	ἡμέρας ὡς ὀλίγους ἢ ὡς δέκα.	not more than eight or ten days.
Rom. vii. 6. that being dead.	ἀποθνήσκοντες.	ἀποθνήσκοντες.	having died to that.
xi. 6. But if it be— <i>is</i> —no more work.	ἢ ἢ ——— ἵσται ἔργον.	<i>Rej.</i>	
xii. 11. serving the Lord.	τῷ Κυρίῳ δουλοῦσθε.	τῷ κατὰ δ. i. e. availing yourselves of the opportunity.	( <i>follows R. T.</i> )
xiv. 9. died, and rose, and revived.	ἠπύθην, καὶ ἀνέστη, καὶ ἀπέζησιν.	ἠπύθην καὶ ἔζησιν.	died and lived again.
xv. 19. Spirit of God.	Πνεῦματος Θεοῦ.	( <i>The Donology, which in the R. T. is in ch. xvi. 25—27. is introduced at the close of ch. xiv.</i> )	
24. I will come to you; for I trust.	ἔλθωμαί πρὸς ὑμᾶς· ἐλπίζω γὰρ.	Πν. Ἁγίου, Holy Spirit.	( <i>follows R. T. but the other in marg.</i> )
29. blessing of the gospel of Christ.	εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ.	ἐλπίζω.	I trust.
xvi. 5. Achaia.	Ἀχαΐας.	ἰω. Κρ.	blessing of Christ.
16. the churches.	αἱ ἐκκλ. σημεία.	Ἀρίας.	Asis.
I Cor. i. 22. a sign.	ἔλλαττι.	αἱ ἐκκλ. πᾶσαι. σημεία.	all the churches.
23. unto the Greeks.	καὶ ἢ ἐν πνεύματι ὑμῶν, ἕνεκα ἵσται τοῦ Θεοῦ.	ἵσται.	to the gentiles.
vi. 20. and in your spirit, which are God's.	τῷ ἡσυχίῳ καὶ.	<i>Rej.</i>	
vii. 5. to fasting and.		<i>Rej.</i>	

K. J. Vers.	R. T.	G. T.	Impr. Vers.
ix. 20. as under the law.	'ως ἔπὸ νόμον.	'ως ὑπὸ νόμον, μὴ ὡς αὐτοὺς ὑπὸ νόμον.	as under the law, not being myself under the law.
x. 28. for the earth is the Lord's, and the fulness thereof.	τοῦ γὰρ αὐτῆς.	Rej.	
xi. 24. Take, eat.	λάβετε, φάγετε.	Rej.	
2 Cor. xii. 11. a fool in glorying.	ἀφρων καυχώμενος.	"αφρων.	inconsiderate.
Gal. i. 4. for.	ὕπερ.	περὶ.	for.
iii. 1. that ye should not obey the truth.	τῇ ἀληθείᾳ μὴ πειθεσθαι.	Rej.	
Eph. i. 18. understanding.	διανοίας.	καρδίας, heart.	mind.
iii. 9. fellowship by Jesus Christ.	κοινωνία.	διανομία.	dispensation.
v. 9. the spirit.	διὰ Ἰησοῦ Χριστοῦ.	Rej.	
21. God.	Πνεύματος Θεοῦ.	φωτός.	light.
Phil. i. 16. 17.		Χριστοῦ.	Christ.
iii. 16. by the same rule, let us mind the same thing.	καὶ οὖν, τὸ αὐτὸ φρονεῖν.	These two verses transposed. Rej.	
iv. 13. Christ.	Χριστῷ.	Rej.	him.
Col. i. 2. and the Lord Jesus Christ.	καὶ κ. ἰ. Χ.	Rej.	
6. bringeth forth fruit.	ἔστι καρποφ.	ἔστι καρποφ. καὶ αὐξανόμενος.	br. forth fruit, and increaseth.
ii. 2. and of the Father, and of Christ.	καὶ Πατρός καὶ τοῦ Χριστοῦ.	Rej.	
xi. of the sins.	τῶν ἁμαρτιῶν.	Rej.	
iii. 15. God.	Θεοῦ.	Χριστοῦ.	Christ.
16. the Lord.	Κυρίου.	Θεοῦ.	God.
22. God.	Θεοῦ.	Κύριον.	the Lord.
iv. 13. great zeal.	ζῆλον πύλν.	πύλν πόνον.	great concern.
1 Thess. iii. 2. minister of God, and our fellow labourer.	διάκονον τοῦ Θεοῦ, καὶ συνεργόν ἡμῶν.	συνεργόν τοῦ Θεοῦ.	fellow worker together with God.
2 Thess. ii. 2. Christ.	Χριστοῦ.	Κυρίου.	the Lord.
4. as God.	'ως θεόν.	Rej.	
8. the Lord.	ὁ Κύριος.	ὁ Κύριος Ἰησοῦς.	the Lord Jesus.
1 Tim. i. 4. godly edifying.	'οικδομίαν Θεοῦ.	'οικονομίαν Θεοῦ.	the dispensation of God.
17. wise.	σοφῶ.	Rej.	
ii. 7. in Christ.	'εν Χριστῷ.	Rej.	
iii. 3. not greedy of filthy lucre.	μὴ ἀσχεροκέρδῃ.	Rej.	
16. God.	Θεός.	θε.	He who.
iv. 12. in spirit.	'εν πνεύματι.	Rej.	
vi. 19. eternal life.	τῆς αἰωνίου ζωῆς.	τῆς ὄντως ζωῆς.	the true life.
2 Tim. ii. 19. of Christ.	Χριστοῦ.	Κυρίου.	of the Lord.
Phillem. 20. in the Lord (letter.)	'εν Κυρίῳ.	'εν Χριστῷ.	in Christ.
Heb. ii. 7. and didst set him over the works of thy hands.	καὶ κατέστη αὐτὸν ἐπὶ τὰ ἔργα σου.	Rej.	

K. J. V.	R. T.	G. T.	Impr. Vers.
iii. 16. some.	τινίς.	τινίς, who—?	<i>Follows R. T.</i>
ix. 1. <i>Rej. and therefore coincides with the revised text.</i>	σκηνη.	<i>Rej.</i>	
x. 34. of me in my bonds.	δεσμοῖς μου.	δεσμοῖς.	for those who were in bonds.
xii. 20. or thrust through with a dart.	ἢ βολίδι κατατρυ- χυνθήσεται.	<i>Rej.</i>	
xiii. 9. carried about.	περιφέρεισθι.	παραφέρεισθι.	carried aside.
James iii. 12. so can no fountain both yield salt water and fresh.	οὕτως οὐδεμία πηγή ἁλὸς καὶ καὶ γλυκὺ ποιῆσαι ὕδωρ.	οὕτως οὐτ' ἁλὸς καὶ γλυκὺ ποιῆσαι ὕδωρ.	So neither can that <i>spring</i> which is salt, yield sweet water.
iv. 12. lawgiver.	νομοθέτης.	νομοθέτης καὶ κριτὴς.	lawgiver and judge.
i Pet. i. 23. for ever.	ἐν τὸν αἰῶνα.	<i>Rej.</i>	
ii. 2. grow thereby.	ἐν αὐτῇ αὐξηθήσεται.	ἐν αὐτῇ αὐξη- θήσεται ἐν σωτηρίᾳ.	grow thereby to salvation.
iii. 8. courteous.	φιλόφρονες.	σαπιοφρόνες.	humble-minded.
20. once waited.	ἀπαξ ἐξεδίχισα.	ἀπὸ ἐξεδίχισα.	earnestly waited.
iv. 14. of glory.	δόξης.	δόξης καὶ δυνά- μεις.	of glory, and of power.
2 Pet. ii. 2. pernicious ways,	ἁπωλαίαις.	ἁσιλγίαις.	impurities.
18. clean.	ἁγῶν.	ὀλίγων.	nearly.
iii. 3. scoffers.	ἱμπαίπται.	ἐν ἱμπαίγμονῃ ἱμπαίπται.	great scoffers.
i Joh. ii. 23. <i>be that acknowledged the Son, bath the Father also.</i>	<i>Rej.</i>	ὁ ὁμολογῶν τὸν 'Τὸν, καὶ τὸν Πα- τέρα ἔχει.	he that acknow- ledgeth the Son, hath the Father al- so.
iv. 3. that confesseth not that Jesus Christ is come in the flesh.	ὁ μὴ ὁμολογῶν τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἰληλυθό- τα.	ὁ μὴ ὁμολογῶν τὸν Ἰησοῦν.	which confesseth not Jesus.
i Joh. v. 7, 8. in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth.	ἐν τῇ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦ- μα· καὶ οὗτοι οἱ τρῆς ἐν ἑστί. Καὶ τρῆς ἵσιν ὁ μαρτυ- ροῦντες ἐν τῇ γῇ.	<i>Rej.</i>	
13. that believe on the name of the Son of God.	τοῖς πιστεύουσιν ἐν τῷ ὀνόματι τοῦ 'Τιῦ τοῦ Θεοῦ.	<i>Rej.</i>	
and that ye may believe.	καὶ ἵνα πιστεύητε.	οἱ πιστεύοντες.	ye—who be- lieve.
Jude 4. God.	Θεός.	<i>Rej.</i>	
25. wise.	σοφός.	<i>Rej.</i>	
our Saviour.	σωτῆρι ἡμῶν.	σωτῆρι ἡμῶν, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.	our Saviour through Jesus Christ our Lord.
both now and ever.	καὶ νῦν, καὶ ἔτι πάντας τοὺς αἰῶνας.	καὶ νῦν, καὶ ἔτι πάντας τοὺς αἰῶνας.	as before all time, so now, and throughout all ages.

If any of our readers are inexperienced in these researches, they may be surprised at the number of words and clauses *re-jected* as spurious. We assure them, that these rejections are

made upon clear evidence. Indeed Griesbach has generally leaned in this respect to the side of caution. Additions to the original text have arisen principally from three causes.

1. Necessary supplements in the first sentence of Lessons detached from the Gospels, &c. to be read in the public service of the church. The practice of appointing lessons, still happily retained in our national church, was derived from the Jewish synagogues, and is of the most venerable antiquity among Christians. It is easy to conceive how these introductory supplements found their way from the Lectionaries into many copies of the N. T. *Examples*; Matt. viii. 5. Luke x. 22. Acts iii. 11.

2. The transcribers frequently incorporated clauses from parallel passages in other parts of Scripture. *Examples*; Matt. xx. 22. from Mark x. 38, 39.—Luke xi. 2—4, from Matt. vi. 9—13.—xvi. 36, from Matt. xxiv. 40.—Acts ix. 5, 6, from xxvi. 14.—1 Cor. x. 28, from v. 26.—xi. 24, from Matt. xxvi. 26. from which also *φάγεται* has crept into the text of Mark. 1 Tim. i. 4. and Jude 25, from Rom. xiv. 27. Heb. xii. 20, from Exod. xix. 13.—1 Joh. iv. 3, from v. 2.

3. Glosses, or marginal annotations, originally added for the exposition of difficult or elliptical passages, and occasionally for the introduction of a popular notion, or a favourite interpretation, were sometimes assumed into the body of the text, through the ignorance, or the over-doing zeal, of copyists. *Examples*: Matt. xxvii. 35. Mark iv. 24. John v. 3, 4. xi. 41. Acts viii. 37. Rom. xi. 6. 1 Cor. vi. 20. vii. 5. Gal. iii. 1. Phil. iii. 16. Col. ii. 2. 11.

Matt. vi. 13. There can be no reasonable doubt that this doxology was introduced from the Liturgies of the ancient Greek church. It is wanting in the best and most venerable MSS., though the majority as to mere number have it. The Alexandrine and the Ephrem have lost several leaves which include the place. The Coptic, the Vulgate, and three Arabic versions want it; the other ancient versions have it. None of the Latin fathers acknowledge it. Of the Greek, Origen, Cyril of Jerusalem, Gregory Nyssene, and Maximus, have written expositions of the Lord's Prayer, in which they omit this doxology. Cæsarius (A. D. 364.) expressly adduces it as a liturgical formulary. It is less easy to account for the absence of the clauses omitted by Luke: but the instances are numerous, in which the same discourse of our Lord is given more fully in one evangelist, and more concisely in another. The evidence against them does not, however, appear to us quite decisive.

Matt. xix. 17. This is a remarkable alteration, but it stands upon good authority. The common reading might originate in a gloss of some one, who conceived our Lord's answer to relate to the title given him, rather than to the question it-

self. Is it supposable, that He, who "knew what was in man," perceived the mind of this young ruler to be tinctured with Grecian literature, and to be perplexed with the great question of the philosophic sects? Admitting this, the reply is beautifully appropriate. Be it also observed, that our blessed Saviour's words are delicately, but not obscurely, calculated to direct the inquirer to HIMSELF as the ΕΙΣ ΑΓΑΘΟΣ.

Acts ii. 30. This clause is rejected by a powerful body of evidence, of all the three kinds. Newcome has very improperly supplied "successors;" which the I. V. has not corrected, though the sense manifestly requires a singular object. The spurious clause has the air of a gloss, to fill up the ellipsis: but the sense is equally plain, and the impression much stronger, without it.

Acts xiii. 33. Anciently, the psalm now numbered the 1st. was considered as a kind of proem to the whole collection, and the numeration commenced with the following one. Πρώτος is the preferable reading: but it may be better to retain the other in modern translations, since it is a mere mark of reference.

Acts xv. 18, 19. The weight of evidence is against this clause: and, in the copies which have the fuller reading, it appears in so many forms as to shew that the common one was framed out of several glosses.

Eph. iii. 9. The words are wanting in the Alexandrine, Vatican, Ephrem, Beron, and San Germanensis, and Ferrerianus; that is, in all the best MSs. and in several inferior: in every ancient version, except the Slavonic and Gothic, and in almost every commanding list of fathers.

1 Joh. ii. 23. It is curious, that in King James's version this large clause is printed as spurious, or as a mere supplement; though it stands upon the highest ground of evidence.

There are three passages, to the readings of which theological writers have annexed peculiar importance, since they have been often urged in the controversy on the Deity of our Lord Jesus Christ. To these, therefore, in pursuance of our promise, we shall pay a particular attention. It would be affronting our readers, to remind them of the fallacy and extreme danger of that reasoning, which, on any question, would assume *a priori* what ought to be the reading of a scriptural passage, and thus would prescribe to the divine word, instead of implicitly receiving lessons from it. We shall see, in the sequel, whether the adversaries of our Lord's Deity have any reason for triumph, or its friends for alarm.

Acts xx. 28. There are no fewer than six various readings to the third clause of this verse.

1.—τὴν ἐκκλησίαν τοῦ Χριστοῦ,—the church of Christ;—2.—Θεοῦ,—God;—3.—Κυρίου Θεοῦ,—the Lord God;—4.—Θεοῦ καὶ Κυρίου,—the God and Lord;—5.—Κυρίου καὶ Θεοῦ,—the Lord and God;—6.—Κυρίου,—the Lord.

1. Χριστοῦ. No Greek MSS.; but the *ancient* Syriac v. and the Arabic of Erpenius's ed. Origen probably, and a few later and inferior fathers. A Synod (held under popish influence) of the Malabar Christians, in 1599, says, that the Nestorians introduced this reading *instigante diabolo*.

2. Θεοῦ, the common reading. MSS. in 5 ascertained; in 9 conjectured: but if No. 56 of Wetst! and Griesb. be esteemed the representative of four Medicean, we must say 12; and in 1 (No. 66. W. and G.) doubtful from the obliteration of the writing. None of these MSS. are older than the xith century, most of them more modern, and all except one of very inferior value. The united evidence of them all is but of small weight, or more accurately speaking, of none at all, except so far as they agree with more ancient authorities.—*Versions*: the modern text of Vulgate, and the Philoxenian Syriac, but *Lord* in the margin.—*Fathers*: Epiphanius, Ambrose, Cassiodorus, Fulgentius, Bede, and a few others inferior. Griesbach has Theophilus of Antioch, but we apprehend it is a mistake.

3. Κυρίου Θεοῦ. One MS. of the xiith century; and the Arabic v. in the Paris and London Polyglotts, a very faulty version, not probably older than the xiiiith century.

4. Θεοῦ καὶ Κυρίου. One MS. an apograph in the xvith century, by James Faber of Daventer, from one written in 1293.

5. Κυρίου καὶ Θεοῦ. One Uncial MS. (Passionei) assigned by Bianchini to the viiith, and by Montfaucon to the ixth century; and 46 more recent MSS. which form the majority of mere number, but none of them are among the most correct and authoritative. The Slavonic version made in the ixth century. Of the fathers, only Theophylact, and the reading in him very questionable.

6. Κυρίου. MSS. Four Uncial, viz. the Alexandrine, the Cambridge (Bezæ), the Ephrem, and the Laudian 3; which are *all* the most ancient MSS. of the Acts, except the Vatican, an accurate collation of which for the Acts and Epistles is yet a desideratum. Six more recent MSS. but which Griesbach esteems as among the best and most independent. *Versions*: the old Latin, the Coptic of Saïs, the Armenian, the margin of the Philox. Syriac, and probably the Ethiopic. *Fathers*: Irenæus, Const. Apost. Eusebius, Athanasius, Chrysostom, Jerome, Augustine, and several besides.

On seriously weighing all the evidence, every impartial



mind, we conceive, will admit that the last has the fairest claim to acceptance as the genuine reading. If any, from a theological predilection, should feel reluctant to this admission, however supported by proof, we recommend to their serious meditation the following passage of Athanasius: as, also, the whole treatise from which it is taken, the design of which is to guard against a *confusion* of the two natures in the person of Christ. We lament that modern preachers and *hymn-writers* have gone so far in violating this caution. "The scriptures have in no place delivered to us the expression *blood of God*, separate from the human nature (*δὶχα σαρκὸς*), or that God, through the human nature, suffered and rose again; such audacious phrases belong to the *Arians*." Athan. *contra Apollinar.* ii. 14.

The second remarkable text, to which we have alluded, is 1 Tim. iii. 16. where the question is, whether we ought to read *Θεός, ὁς, or ὁ*.

1. *Θεός* is the reading of almost all the Greek MSS. in small letters, i. e. those whose antiquity does not reach higher than the xth century. *Versions*: the Slavonic and the Arabic of the Polyglott. *Fathers*: Chrysostom, Theodoret, John of Damascus, Œcumenius, and Theophylact: one or two others of the Greek fathers have been adduced, but liable to strong doubt.

2. *ὁς* is the reading of the Alexandrine\*, the Ephrem, the Augiensis, and the Bœrnerianus. The Vatican, the Sangermanensis, and the Coislinianus, are mutilated at this place. These are all the existing Uncial MSS. of the Epistles of Paul,

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\* It is well known that it has been a matter of very anxious dispute, whether OC or OC (the contraction in all the most ancient MSS. for *Θεός*) is the *original* reading of the Alexandrine. It is confessed, on all hands, that the two cross strokes which *now* appear in the MS. are the addition of a modern pen. The question is, Were they added without any authority in the MS. itself? Or, with the honest intention of preserving from irrecoverable loss a point and a cross-stroke, which had proceeded from the first hand, but were in a state of evanescence? All the aids of eye-sight, sunshine, and microscopes, have been employed to discover the vestiges of the primeval point and cross-stroke: but no decisive result has been obtained. Some diligent inspectors thought they could perceive the faint remains: others, as diligent and eagle-eyed, protested that they could not discover any such traces: and even the same observer has at one time fancied he saw them, and at another time has been unable to recover the vision. See Wetstein, Berriman, Owen in Bowyer's *Conj.* and particularly Woide's valuable preface with the notes of Spohn. Our own opinion is, that the scale turns in favour of OC. The vellum at this passage is said to be now so much rubbed and worn by repeated examination, that no future inspection can be of much avail towards determining the point at issue.

except the *Passionei*, which has not been sufficiently examined, and whose evidence, therefore, on this point, is not before the public. It is also found in the *Parisinus 14*, and the *Upsaliensis*, both small letter MSS. of the xith or xiith century. *Versions*: the Coptic of Sais reads  $\delta\varsigma$ . Both the Syriac, the Ethiopic, the Armenian, and the Arabic of Erpenius, have the pronominal prefix; so that it is impossible to be determined whether they read  $\delta\varsigma$  *who*, or  $\delta$  *which*. *Fathers*: as far as can be ascertained, the *Greek* fathers (with the exception mentioned above) appear to have read  $\delta\varsigma$  or  $\delta$ . Of the *Latins*, *qui* ( $\delta\varsigma$ ) appears only in Jerome on Is. liii. 11. and the Acts of the II. Council of Constantinople.

3.  $\theta$  is found in only one Greek MS. but that an Uncial one, the Clermont. *Versions*: the old Latin, and the Vulgate. *Fathers*: all the Latins, and some of the Greeks.

On this statement it is to be observed; (1.) That  $\theta\epsilon\delta\varsigma$  is found only in the more recent Manuscripts, the offspring of the latest of the three ancient recensions, the Byzantine: and it is supported by no evidence from the Fathers earlier than the close of the ivth century, nor from the Versions earlier than the ixth. (2.) That the greatest weight of external evidence is in favour of  $\delta\varsigma$ . (3.) That  $\delta$  is the more smooth and easy reading, and agrees with the immediate antecedent  $\mu\upsilon\sigma\tau\eta\gamma\iota\omicron\varsigma$ . It was, therefore, most probably substituted by some, who, not adverting to the remote antecedent, fancied the construction of  $\delta\varsigma$  ungrammatical. (4.) That if  $\theta\epsilon$  were the original reading, it is to the last degree difficult to conceive that it could have degenerated into  $\theta\epsilon$ , and that so important a word as  $\theta\epsilon$  should not have been made prominent by the Fathers of the first three centuries. But, to any one versed in the appearance of Uncial manuscripts, it will appear easy and probable that  $\theta\epsilon$  should have grown out of  $\theta\epsilon$ .

The learned and unbiassed reader must form his own judgement: we confess that ours is in favour of  $\delta\varsigma$ . But we object strongly to the rendering in the Improved Version, "He who was manifested in the flesh was justified by the Spirit," &c. The editors have followed Abp. Newcome in supposing that  $\delta\varsigma$  may be put elliptically for  $\delta\upsilon\tau\omicron\varsigma$   $\delta\varsigma$ . This supposition, we apprehend, is quite unauthorized and erroneous.  $\theta\epsilon$  is frequently put for  $\delta\upsilon\tau\omicron\varsigma$  and  $\epsilon\upsilon\tau\omicron\varsigma$ . It also not unusually supplies the place of the partitive  $\delta\omicron\tau\iota\varsigma$ : but in that case we think it is always followed by a particle, as  $\tau\epsilon$ ,  $\gamma\epsilon$ ,  $\delta\eta$ ,  $\alpha\iota$ ,  $\gamma\alpha\rho$ ; as in the passages adduced in the Archbishop's note for sanctioning this construction, and which consequently are irrelevant. Till some better support is adduced for this assumed ellipsis, we must reject it as false Greek. In the place before us,  $\delta\varsigma$  is undoubtedly a relative;

and its natural and proper antecedent has been pointed out by the learned Professor Cramer, distinguished thus :

—ἥτις ἐστὶν ἐκκλησία ΘΕΟΥ ζῶντος (στυλὸς καὶ ἰδραίωμα τῆς ἀληθείας, καὶ ὁμολογουμένης μέγα, ἐστὶ τὸ τῆς εὐσεβείας μυστήριον) ὃς ἐφανέρωθη κ. τ. λ.

—“Which is the church of the living GOD (the pillar and support of the truth, and confessedly great, is the mystery of godliness) who was manifested,” &c.

The last of these three observable passages is the celebrated 1 John v. 7, 8. Upon this we need not spend many words. It is found in NO Greek MS. ancient or recent, except one to which we shall presently advert ;—in no ancient Version, being interpolated only in the later transcripts of the Vulgate. Not one of the *Greek* Fathers recognizes it, though many of them collect every species and shadow of argument, down to the most allegorical and shockingly ridiculous, in favour of the doctrine of the Trinity,—though they often cite the words immediately contiguous both before and after,—and though, with immense labour and art, they extract from the next words the very sense which this passage has in following times been adduced to furnish. Of the *Latin* Fathers, not one\* has quoted it, till Eucherius of Lyons in the middle of the vth century ; and in his works *there is much reason to believe that it has been interpolated.*

Under these circumstances, we are unspeakably ashamed that any modern divines should have fought *pedibus et unguibus* for the retention of a passage so indisputably spurious. We could adduce half a dozen or half a score passages of ample length, supported by *better* authority than this, but which are rejected in every printed edition and translation.

One Greek MS., we have said, contains the clause. This is the Dublin, or Montfortianus : a very recent MS. glaringly interpolated from the modern copies of the Vulgate, and distributed into the present division of chapters. Hence some of the best critics have assigned it to the xvth or xvith century. But no one appears to have examined it with so much care as Dr. Adam Clarke ;† and to him we are indebted for a very accurate description of it, and a *fac-simile* of

\* It has been attempted to be shewn that Tertullian and Cyprian have cited the last clause of v. 7. Our readers may be satisfied, on this subject, by referring to Griesb. Nov. Test. vol. ii. App. p. 13—15 ; or Porson's Letters to Travis, 240—282 ; or Marsh's Michaelis, vol. iv. 421—424. See also, for a lamentable contrast, Travis's Letters, 3d. ed. 82, 53, 75—128.

† See his ‘*Succession of Sacred Literature.*’

the passage under consideration. He is disposed to give it an antiquity as high as the xivth, or even the xiiiith, century. But, with deference to that learned and respectable author, we will observe, that his arguments do not prove any more than that the Dublin MS. *may* be of that age as the highest supposition, but by no means that it must indubitably be so. Giving it, however, every advantage, it is still modern: and the testimony of a single witness, and that of so exceptionable an internal character, can be of no value in opposition to all other evidence.—It is hardly necessary to state that we estimate as nothing the Berlin or Ravian MS; for its conviction is decisive, as an impudent forgery of the xvith century.

We have thought it right to enter thus minutely into the literary history of these texts, both from that regard to truth which is our first duty to the public, and because we believe that many good men have felt considerable anxiety on account of the exploded readings. Such anxiety is to the last degree unnecessary. Surely those excellent persons will reflect that Truth,—Divine Truth,—can never suffer from honest investigation; and that no injury can be inflicted upon it by its bitterest enemies, comparable to the adduction of unsound arguments by its professed friends.

In the great and general benefits which accrue to Scriptural Truth from these investigations, all the component parts of that truth must respectively participate, and, in an eminent degree, that capital one of the *Deity of Christ*. Its adversaries have, indeed, affected to raise a triumph on the result of the discussions connected with the three texts; but with how much right, let the impartial judge. The first passage is rescued from countenancing the antisciptural sense of possible Deity, the error of those ancient heretics whom Athanasius so zealously refuted. Of the second, though the reading is changed, the sense remains the same. And with regard to the last, they are, in our esteem, the best advocates of the Trinitarian doctrine, who join in exploding such a gross interpolation, and in protesting against its being still permitted to occupy a place in the common copies of the New Testament.

The proofs of our Lord's true and proper Godhead remain *unshaken*; deduced from the prophetic descriptions of the Messiah's person in the Old Testament,—from the ascription to him of the Epithets, the Attributes, the Works, and the Homage, which are peculiar to the Deity,—and from those numerous and important relations which he is affirmed in Scripture to sustain toward his holy and universal church and toward each of its true members. This last head of argument,

X in particular, derives some *accessions* from the purifying fire of just criticism through which the text of the Christian Scriptures has passed. E. g. Acts xvi. 7. "They attempted to go into Bithynia; but the Spirit of Jesus suffered them not." Rom. xv. 29,—“the fulness of the blessing of Christ.” Eph. v. 21. “Submitting yourselves one to another in the fear of Christ.” Col. iii. 15. “Let the peace of Christ preside in your hearts” 2 Thess. ii. 8.—“whom the Lord Jesus will consume with the breath of His mouth.” These texts now form an addition to those numerous ones that attribute to our Blessed Redeemer an exuberance of grace and goodness, a plenitude of authority, and an invincible universality of influence, which, in the judgement of unprejudiced reason, are totally incompatible with the powers of any other than the Infinite Being, the God of all grace.—These texts are translated, as we have quoted them, in the ‘Improved Version.’ The editors have given in their text what they found in the well authenticated original; but in their notes have made some awkward attempts to escape the obvious inferences.

It remains for us to state, that in the ‘Improved Version’ there are three portions, of considerable length, marked as of dubious authenticity: Matt. i. 17.—ii. 23; Luke i. 5.—ii. 32; and 2 Pet. ii. 1.—22. These portions are admitted by Wetstein, Griesbach, and other editors of the Greek Testament, without any scruple or intimation of doubt. They are found in all existing MSS. (mutilations excepted); in all the ancient versions; and plentifully in the citations of the Fathers at least as high as Justin Martyr, with regard to the two first of the passages.

At the same time it must be confessed, that upon the testimonies of Jerome and Epiphanius there is some defect in the external evidence for the portions of Matthew and Luke. There are, also, certain other difficulties from chronology, history, and internal evidences, which we cannot regard as inconsiderable. A bare statement without discussion would be unsatisfactory and useless; and it would be totally impracticable to compress the requisite discussion within moderate limits. It is scarcely necessary to remind our readers, that any evidence, however slight, against the passages in question, would be extremely acceptable to opposers of the doctrine, which, though it might readily dispense with their suffrages, they have on various occasions been called upon to support.

As for the chapter in 2 Peter, we are not convinced, by the reasoning of Bishop Sherlock, that it is a citation from some ancient Jewish writing. Is it supposable that, after the

explicit and cautious declarations on the origin and authority of prophecy in ch. i. 19—21, the apostle should instantly adduce a large citation, *expressly as a divine prophecy*, from any apocryphal work?—Besides; the 20th verse of ch. ii. itself strongly militates against the hypothesis. The difference of style may be accounted for, from the awful sublimity and grandeur of the subject. From v. 19. the writer appears to descend to his more plain and usual manner; and again in various parts of ch. iii. to rise to the same elevation and solemnity. A difference of style, equal or greater, may be observed between the satires and some of the odes of Horace, and in many other instances.

The unforeseen length to which this branch of our discussion has extended, though we have reduced it as much as we could, compels us, notwithstanding extreme reluctance, to defer the remainder till the next number.

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ART. VI. *Anniversary Oration*, delivered March 8, 1808, before the Medical Society of London; on the General Structure and Physiology of Plants compared with those of Animals, and [on] the mutual Convertibility of their organic Elements. Published at the unanimous Request of the Society. By John Mason Good, F. R. S. Senior Secretary to the Medical Society. 8vo. pp. 56. Price 2s. Longman and Co. 1808.

THE author of this tract has been long known to the public as a man of various and extensive acquirements, of refined taste, and of indefatigable industry. He has distinguished himself as an advocate in the cause of philanthropy, as a constitutional politician, as a biographer, as an accurate and elegant translator of a heathen poet\*, as an equally elegant and perspicuous translator of a portion of the Hebrew Scriptures, and as an acute biblical critic. In the dissertation before us, Mr. Good assumes a very different function, which he discharges however with no little ability; and, though he was unexpectedly called to the task, and had but a short time to prepare himself, he has presented the public with such a luminous statement of important facts and inferences, as we know not where else to look for, in any thing like so narrow a compass.

Our ingenious and learned author first examines the general structure of the vegetable system; he then proceeds to point out its resemblance to an animal frame; and he closes with various striking and original observations 'on the mutual convertibility of their organic elements.' We

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\* See Ecl. Rev. Vol. II. pp. 603, 686.

will be a little more particular. He commences with noticing the seed of the plant, which he denominates its egg; he examines the structure and component parts of this vegetable egg, in what manner the root issues from one part of its central organ (its corcle or *heartlet*), and the trunk from another part; then he traces the respective structure of these derived organs, and the means by which in several plants the one may be made interchangeably to assume the functions of the other: he next unfolds, so to speak, the substances of which the trunk consists; elucidates the process of its annual growth and lignification; treats of the number and nature of the different systems of vegetable vessels, and investigates the questions of vegetable circulation, irritability, and contractibility. He thus terminates this branch of his enquiry.

‘In fine, the great mass of the facts and phenomena of vegetable life has so close a resemblance and parallelism to the facts and phenomena of animal life, if we except those which relate to the rational and immortal mind, with which I have no concern at present, as clearly to indicate the application of one common system to both, as far as one common system can be made to apply; and, if I mistake not, to demonstrate one common derivation from one Almighty Cause.’

Mr. Good proceeds, in the second place, to point out a few of the resemblances of vegetables to the economy or habits of animals, selecting those which are either most curious or most important; such, for example, as that plants, like animals, are propagated by sexual connection, the anomalies from the general rule being as various in animals as in vegetables;—that the blood of plants, like that of animals, is compound;—that, as in animal, so in vegetable life, the very same tribe, or even individual, which in some of its organs secretes a wholesome aliment, in other organs secretes a deadly poison;—that some vegetables, as well as some animals, exfoliate their cuticle annually;—that vegetables as well as animals are subject to the classification of locomotive or migratory, and fixed or permanent;—that plants, like animals, have a wonderful power of maintaining their common temperature, whatever be the temperature of the surrounding atmosphere;—that both plants and animals are capable of existing in very great degrees of heat and cold;—and that both plants and animals are susceptible of the division into terrestrial, aquatic, amphibious, and aerial.

Our author lastly enters upon the question of convertibility; and here shews that vegetable matter can only be assimilated to animal, by parting with its excess of carbon, and receiving a supply of its deficiency of azot. The first

of these is affected by the triple co-operation of the stomach, the lungs, and the skin; the second, at the lungs, by the process of respiration, in conjunction with what goes on at the skin, by the process of absorption. Then, to complete the circle, it is shewn that by means of putrefaction, the radical elements of animal matter return to their original affinities; so that, as Mr. Good observes,

‘By simple, binary, or ternary attractions and combinations, the whole of the substance constituting the animal system, when destitute of its vital principle, its rational and immortal spirit, flies off progressively to convey new *phabulum* to the world of vegetables; and nothing is left behind but lime, or the earth of bones, and soil, or the earth of vegetables: the former furnishing plants with a perpetual stimulus by the eagerness with which it imbibes oxygen, and the latter offering them a food ready prepared for their digestive organs.’ pp. 48, 49.

The operation of the chief septics,—air, moisture, and heat, as accessaries to putrefaction, is then pointed out; and after some just remarks, suggested by the production of *adipocire* in the *fosses communes* or common burial caverns in the churchyard of the Innocents at Paris, the oration concludes as follows:

‘But excepting in situations of this kind, in reality, in every situation in which dead animal matter, destitute of its *spiritus intus*, its divine and immortal principle, is exposed to the usual auxiliaries of putrefaction, putrefaction will necessarily ensue, and the balance will be fairly maintained:—the common elements of vital organization will be set at liberty to commence a new career, and the animal will restore to the vegetable the whole which it has antecedently derived from it.

‘In this manner is it then, gentlemen, that nature, or rather that the God of nature is for ever unfolding that simple but beautiful round of action, that *circulus eterni motus*, as Beccher has elegantly expressed it, by which every system is made to contribute to the well-being of every system, every part to the harmony and happiness of the whole: establishing his perfections, confounding infidelity, and overpowering us, whenever we contemplate it as we ought, with the sublimest emotions of gratitude, adoration, and love.’ p. 56.

In every part of this elaborate disquisition, for such it must be termed, we find marks of various reading, of extensive research, of cautious experiment, and of acute reasoning. Many of the facts brought forward are novel and striking. We might make numerous extracts which we are persuaded would be highly entertaining to most of our readers; but we must content ourselves with selecting two or three. Speaking of the secretion of wholesome and poisonous matter by different organs of the same individual, Mr. Good, after enumerating some curious instances, says,

‘And truly extraordinary is it, and highly worthy of notice, that various plants or juices of plants, which are fatally poisonous to some



animals, may not only be eaten with impunity by others, but will afford them a sound and wholesome nutriment. How numerous are the insect tribes that feed and fatten on all the species of *euphorbia*, or noxious spurge! The *dhanea*, or Indian buceros, feeds to excess on the *colubrina* or *nux vomica*; and the land-crab\* on the berries of the *hippomane* or manchineel-tree. The leaves of the *kalmia latifolia* are feasted upon by the deer, and the round-horned elk †, but are mortally poisonous to sheep, to horned cattle, to horses, and to man. The bee extracts honey without injury from its nectary, but the man who partakes of that honey after it is deposited in the hive-cells falls a victim to his repast. Some very singular cases in proof of this assertion occurred at Philadelphia no longer ago than the year 1790, in the autumn and winter of which an extensive mortality was produced amongst those who had partaken of the honey that had been collected in the neighbourhood of Philadelphia, or had feasted on the common American pheasant, or pinnated grouse ‡ as we call it in our own country. The attention of the American government was excited by the general distress, a minute examination into the cause of the mortality ensued, and it was satisfactorily ascertained that the honey had been chiefly extracted from the flowers of the *kalmia latifolia*, and that the pheasants which had proved thus poisonous had fed harmlessly on its leaves. In consequence of which a public proclamation was issued, prohibiting the use of the pheasant, as a food, for that season.' pp. 22—24.

From our author's account of aerial plants, or those which have no root whatever, we select the following :

\* Perhaps the plant most decisive upon this subject is the aerial *epidendrum* §, first, if I mistake not, described by that excellent Portuguese phytologist Loureiro, and denominated *aërial* from its very extraordinary properties. This is a native of Java and the East Indies beyond the Ganges; and, in the latter region, it is no uncommon thing for the inhabitants to pluck it up on account of the elegance of its leaves, the beauty of its flower, and the exquisite odour it diffuses, and to suspend it by a silken cord from the ceilings of their rooms; where, from year to year, it continues to put forth new fragrance, excited alone to new life and action by the stimulus of the surrounding atmosphere.\* pp. 39, 40.

Our last extract will corroborate the half-discredited account of MM. Humboldt and Bonpland, relative to fishes being thrown out alive from a volcano during its explosions :

‘ Air has often been breathed by the human species with impunity at 264°. Tillet mentions its having been respired at 300°; and Morant, one instance, at 325°, and that for the space of five minutes. Sonnerat found fishes existing in a hot spring at the Manillas at 158° || : and M. Humboldt and M. Bonpland, in travelling through the province of Quito in South America, perceived other fishes thrown up alive and apparently in health from the bottom of a volcano, in the course of its explosions, along with water and heated vapour that raised the thermometer to 210°,

\* *Cancer ruridula*.

† *Cervus wapiti* of Barton.

‡ *Tetrao cupido*.

§ *Epidendrum flos aeris*.

|| He graduates by Reaumur's thermometer, and calculates the heat upon this at 69°.

being only two degrees short of the boiling point.\* This last assertion has been discredited by some naturalists in our own country, but I think too hastily; and I am happy to have it in my power, on this occasion, to add in no small degree to the testimony of these enterprising and very observant travellers. The manuscript now in my hands is an autographic note, written by the late lord Bute, himself an excellent zoologist, to his friend the late Reverend William Jones of Nayland in Suffolk, as justly celebrated for his philosophical as for his theological publications, and was communicated to me by Edward Walker, Esquire, of Gestingthorpe, Essex, (who married Mr. Jones's only daughter,) a gentleman who is himself well versed in botanical science. In this note, after deservedly complimenting Mr. Jones on a philosophical work he had just produced, his noble correspondent adds, "Lord Bute cannot help imparting to Mr. Jones a singular observation made by him in June last, at the baths of Abano near the Euganean mountains in the borders of the Paduan state, famous in ancient authors: they are strong sulphur boiling springs, oozing out of a rocky eminence in great numbers, spreading over an acre of the top of a gentle hill. In the midst of these boiling springs, within three feet of five or six of them, rises a tepid one, about blood-warm, the only source used for drinking: but the extraordinary circumstance is, that not only conservas, &c. were found in the *boiling springs*, but numbers of small black beetles that died on being taken out, and plunged into cold waters. How amazingly must the great Author of nature have formed these creatures to bear a constant heat of above 200°!"

'I take it for granted that the animals here referred to were not species of the *scarabeus* or genuine beetle, which is not a water-insect, but of the *dytiscus* or *hydrophil* which are so, and which have so near a resemblance to the *scarabeus*, as to be denominated water-beetles by many zoologists. And upon this explanation suffer me to observe, that it is impossible for any collusion to have taken place between these different witnesses, unconnected in every respect as they must have been with each other, living at different periods, and travelling to different quarters of the globe; and that hence, in the opinion of every man of candour, the testimony of the one cannot fail in a very considerable degree to establish the testimony of the other.' pp.31—33.

There are, indeed; numerous facts, all of which tend to confirm the statement of these intrepid travellers. Dogs have existed without apparent inconvenience in a temperature of 236° measured by Fahrenheit's thermometer, a heat exceeding that of boiling water by 24°; a species of *tænia* has been found alive in a boiled carp: the oven girls in some parts of Germany have sustained a heat of 257° for a quarter of an hour; one girl supported it ten minutes when augmented to 288° without inconvenience, and another breathed in air heated to 325° for five minutes†: the incombustible man, de-

\* Recueil d'Observations de Zoologie et de Anatomie comparée.

† Hist. Acad. Scienc. 1764.

scribed by Dr. Sementini of Naples, would receive boiling oil into his mouth, and bathe his fingers in fused lead, without injury\*: and to come nearer home, Sir Joseph Banks bore a heated room at  $211^{\circ}$ , while Sir Charles Blagden has himself given an account† of his sustaining the heat of  $260^{\circ}$  in the surrounding factitious atmosphere. Now, if such degrees of heat could be borne, without great inconvenience, by animals formed to exist in a much lower temperature, it surely will require no great stretch of credulity to believe, that animals *may* have been formed with an organization suited to these elevated states of temperature.

But it is time to terminate these observations, which we have been induced to extend much farther than we first designed, by the interest we feel in the curious subjects of Mr. Good's investigation, and the pleasure his essay has afforded us. Though small in size, it is a repository of important facts, many of them little known; to which, the student of medicine, or of natural history, and all indeed who can derive pleasure and benefit from an enlightened survey of nature, will feel indebted to us for directing their attention.

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Art.VII. *Introduction to an Analytical Dictionary of the English Language.*

By David Booth. 8vo. pp. 168. Price 5s. Johnson, Verner and Hood. 1806.

**T**HE unusual, and unavoidable delay, which has befallen our notice of this work, will not be imputed, by any of our constant readers, to a distaste for the subject of which it treats. So much is yet wanted, and that so urgently, in order to place the study of our vernacular tongue on a level with that which has been devoted to most other European languages, that we regard with pleasure every fresh mark of attention to so important an object; although we have too frequently to regret the inadequacy of qualification, that is betrayed by philological adventurers in this arduous investigation.

No student, who has been accustomed to avail himself of the invaluable labours of Stephanus or Scapula, can be insensible of the advantages to be derived from an *analytical dictionary* of the language that he wishes to explore. Such a work, executed by a person well acquainted with the sources of the language under consideration, and duly attentive to its essential characteristics, must greatly facilitate the attainment of that *precision*, which is indispensable to perspicuity, and conducive to every other excellence of com-

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\* Phil. Mag. Vol. xxxij.

† Phil. Trans. Vols. lxxv, and lxxviii.

position. Comprehensive information, accurate discrimination, and indefatigable exertion, are requisites for the undertaking, of far greater importance than inventive genius, or vivacity of imagination. Fact, not theory,—is the rule to be observed. Where information is defective, it is ill supplied by conjecture. The present state of a language may be sufficiently illustrated for every useful purpose, in cases, where remote antiquity and complicated transfusions have rendered it impossible to ascertain its original form.

Previously to the appearance of the '*Introduction*' now before us, Mr. Booth published a *Prospectus* of an analytical dictionary of the English language, which we have not seen. The present work, he intimates, by his motto, to be intended as a sketch, presented to the literary world, with the view of obtaining their sentiments on the subject. So prudent and so modest a design, demands our regard, and ensures our candour; but it cannot properly supersede our censure for the author's negligence, or our regret for his defects and disqualifications.

Mr. B. begins, by stating it to be '*exceedingly probable*, that the art of communicating ideas, by articulated sounds, has existed among mankind, in their earliest stages of society.' We cannot but regard this *debut*, as singularly unfortunate. It betrays, that the writer either had never read the first chapter of Genesis, or had never considered the solidity of the evidence on which its *authenticity* is grounded. If the Greeks, who conjectured that their progenitors went on four legs for some ages before they discovered the art of walking on two, may be excused, from their ignorance of early history; the same apology cannot be pleaded, for the *uncertainty* of an English writer, in the nineteenth century of the Christian æra, whether our first parents did, or did not, 'communicate their ideas by articulate sounds!'

If our author appears on this point to be unreasonably dubious, it is not to be inferred, that he is in general a Pyrrhonist. On the contrary, he does not hesitate to found his system on principles, which we conceive to admit of considerable doubt. 'The individual impulses of the mind,' says he, p. 11. 'will be marked by monosyllabic sounds.'

'Resting therefore upon this theory, all words of one syllable are to be considered as primitives, unless, from a complexity of signification and probable etymology, any of them shall appear to have been originally polysyllables corrupted by time. On the other hand, every word of more than one syllable will be considered as a compound, formed by the conjunction of two or more simple words.' p. 12.

He acknowledges this to be *hypothesis*; 'but,' he adds, 'we find it confirmed by an analysis of the languages with

which we are acquainted.' We presume, that Mr. B. does *not* include the Chinese, or the Esquimaux language, in the number; the former of which consists wholly of *monosyllables*, and the latter abounds with more than *hendecasyllabic* terms.

In particular instances, as well as in general principles, we find the author exceeding his proper mark, by wandering out of his road.

'*The* designates a *thing* or *action* in general, as separately marked by *he*, *she*, or *it*, while the pronouns perform the same office in most other languages. *It* and *the*, when gender is not attended to, are synonymous. Each is expressive of being in general, and when used verbally, signifies to *bring forth*, or to *add* to what we already see. *The*, *it*, and, *add*, *at*, *to*, and *do*, are kindred words. They mark that an addition is made to some collected mass of existence.' p. 45.

Again,

'Time, or the measure of the duration of existence, was originally, in most nations, calculated by the flux and reflux of the ocean. This, which with us is termed the *tide*, was formerly synonymous with *time*. The Saxon word *tide* signified *time* only, and several of our compounds expressive of stated periods, have the affix *tide*: such as *Whitsuntide*, *Martinmastide*, *Noontide*, &c. From the same cause the Romans expressed by the word *Tempestas*, either *time*, a sea-storm, or destruction. The regular recurrence and similarity of the *tides*, may have suggested the idea of using the word as indicative of *multitude of the same kind*, and a word denoting these changes of the sea may have originated the plural terminations. The particle *ce*, anciently spelt *es*, forms a termination in several words, and has this signification of *time*: Thus *once*, *twice*, and *thrice*, are equivalent to *one-time*, *two times*, and *three times*; and, when these numerals are extended, we use the word *times*, as, *four times*, *five times*, &c. The Germans express *once*, *twice*, &c. by *einmal*, *zweimal*, &c. the word *mal* in their language having the power of the French *fois* and our *urn*, or *time*, applied to the repetition of an event. The varied spelling of *ce* and *es* is of no moment, for as we formerly had *ones*, *twies*, and *thries*, marking the addition of *es* to *one*, *twis*, and *thrie*, so we now have some of our plurals, as *dice*, *mice*, and *fence*, ending in *ce*. It is, therefore, not improbable that *ce*, or *es*, is synonymous with *time*, in its numeral signification; and, as added to *one*, *two*, or *three*, it expresses *how many* of these things, or actions, are exhibited, so, if employed in simple connection with the name of a thing, it may denote a number of such things, leaving the extent indefinite.' pp. 25, 26.

Mr. B. seems unfortunately to have forgotten, that those seas, with which the Greeks and Romans were chiefly acquainted, are not subject to *tides*; and that *ce*, added to the numeral *one*, cannot have a plural signification.

Errors like these, together with the desultory and *unanalytical* succession of Mr. B.'s observations, may be ascribed to his servile adoption or imitation of Mr. Horne Tooke's ingenious vagaries. He remarks, that

'It was reserved for a Linnæus, a Lavoisier, and a Tooke, to build anew the temple of Science, and to replace the Gothic arches and gloomy vaults, by the elegant and cheerful structures of modern taste. It is some time, however, before the rising fane can attract the worship of the crowd. The spirit of prejudice, like the ghosts of the departed, loves to linger near to mouldering walls, under the covert of the night.' pp. 14, 15.

The exact reverse of these rhetorical illustrations, would have given a more just idea of Mr. Tooke's philology. It replaces the structures of modern taste, by Gothic arches,\* and gloomy vaults, and lingers near mouldering walls, under the covert of the night, as affording the more favourable scope to plausible illusion.

With all this, Mr. B.'s subject had no proper concern. An analytical dictionary should distribute compound words under those simple terms which are certainly and clearly radical. Its alphabetic arrangement should not depend on remote, dubious, or obscure relations of one word to another. Where doubt may reasonably obtrude, it is preferable to admit two radical themes for different words, rather than, by forcing such as are of remote significations, and discordant forms, to enlist under the same banner, to create a difficulty in the use, and an impediment to the advantage, of a popular work.

It is time to examine that part of our author's Introduction, which properly relates to his proposed Dictionary. The whole of this is so much entangled with irrelative matter, and its natural divisions are so much interspersed one with another, that, in order to form any idea of the author's purpose, we found it necessary to collect into one view the marginal heads of his paragraphs; which are the only indications he has chosen to give, of any aim at methodical arrangement. From this process, it appears to us, that he intended first to treat in general of the several parts into which speech is commonly distributed, as they are affected by inflection; and then to detail the principal terminations and prepositions by which they are inflected, or varied in signification: but if this was his design, he has not followed the same order in the latter, as in the former division; and he so frequently flies off at a tangent from his subject, that we can only hazard a conjecture, instead of offering a decisive opinion of his plan. In this respect he has successfully imitated Mr. Tooke, but probably without the aim, which we

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\* We use the term *Gothic*, in the popular sense, for what would more properly be called the *Norman* arch. Otherwise the allusion would ill apply to the comparative *antiquity* of Mr. Horne Tooke's researches.

could not but impute to that gentleman, of baffling the detection of his fallacies.

Our language, though it does not admit either of the inflection, or the composition of words, so easily, or to so great an extent, as most others, embraces no small diversity of prefixes or affixes, (especially the former) in consequence of the various accessions which it has derived from foreign sources. Our Saxon and Norman conquerors have stamped our common terms respectively with prepositions and terminations of the German and the French languages; and our modern literati have greatly augmented the store of those which we had previously received through the medium of the latter, from the Latin and the Greek. Thus multitudes of our terms begin with the *be*, the *for*, the *mis*, &c. of the German, the *de* and *dis*, the *e* and *ex*, the *in* and *en*, the *co*, *con*, and *sym*, the *anti* and *trans*, &c. of the French, Latin, and Greek languages; while, to the same sources our various terminations of the plural number, and genitive case, of our *nouns*; the several persons, the imperfect tense, and the participles of our *verbs*; and the modes in which our *adjectives*, *adverbs*, and *abstract substantives* are formed from these roots, are easily to be traced.

Mr. B. in assigning these to their various originals, has observed no systematic distribution of their several classes; and in some cases, in which he refers to *modern* tongues, he commits egregious errors. For instance, he tells us, p. 75. that "present participles are formed by the addition of *ing* in English, and *ung* in German;" whereas *ung* is a common termination of German abstract nouns, but never of *participles*. The author's gross ignorance of German is equally evident in many other cases. He informs us, (p. 63.) respecting the sounds of the French language, that "*dans* in; *tant*, so much; and *champ*, a field, are pronounced as we should *dang*, *tang*, and *shang*:" but he admits that "in *some districts*, the sound is so peculiarly nasal, that it is treated as a vowel." We can assure him, that it is so all the world over, where the French language is properly spoken; and that no Frenchman would find out what he meant by the English sounds of *dang*, *tang*, and *shang*. We would therefore earnestly advise Mr. B. either to apply himself afresh to the study of modern tongues, or else to omit all mention of them in his projected work. We would also recommend to him, not to trust to Mr. Tooke as a guide in the Saxon language; but to see his own way clear, so far as he appeals to it. On the ancient *British* dialects, which enter more into the *substance*, than into the *inflections* of our speech, we find nothing; unless, (in p. 57.) our author means

the *Gaelic*, by the *Celtic*. If so, we can assure him, that the former belongs to a language radically distinct from the German,\* which last *indeed* comprises the purest remains of the genuine Celtic.

From what has preceded, we cannot but conclude, that, in order to secure his intended work from palpable errors, Mr. B. must restrict it within narrower limits than we should wish to assign to an analytical dictionary of our language. He must content himself with what is simple and obvious to a mere English reader, or depend only on his acquaintance with the Latin and the Greek. Yet, as such a work is greatly needed, and if executed, however imperfectly, with due modesty and caution, may be of considerable utility; especially as there must be a commencement of it, before it can approach to perfection; and as Mr. B.'s exertions may stimulate more able hands to proceed with the undertaking: we would not discourage him from perseverance in his attempt. In the present sketch, there is much that may afford information to the bulk of our countrymen; and even that may excite them to examine, for themselves, into the structure of our very heterogeneous, but comprehensive language. Mr. Booth, (like the god of his idolatry, Mr. Tooke,) exhibits a degree of acuteness and ingenuity, that entertains, where it does not instruct; and his work will certainly be less likely to impose on its readers, than the prototype which he has chosen to follow.

As a favourable specimen, we insert a paragraph, with the marginal title, 'Of Emphasis as the mark of cases;' and subjoin, as the best apology for defects which our duty has compelled us to notice, that with which the author closes his present performance.

'It may be further observed of genitives, that they have, from the shifted station of our prospect, a two fold signification. In either point of view, one noun is understood to *belong* to another; but, in the *one* case, we consider a noun as the *property* of its genitive, while in the *other*, we consider a noun as having a *right to*, or *power over*, that with which it is so connected. In *this* we attend more particularly to the *propriety*, and in *that* to the *state of subjection*. These different modes of expression have often no distinguishing mark excepting that of *Emphasis*; which points out the word on which we wish the meaning of the sentence principally to depend, by a more forcible tone of pronunciation. When we say, "This is Alexander's house," we mean that the house is a *part of the property*, or *one of the things belonging* to Alexander; but when we say, "This is *Alexander's* house," we state that the house belongs to *Alexander*, and *not* to another.' p. 39.

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\* "The Celtic *er*, signifying man," says Mr. B. "originated the German pronoun *er*, *he*."



'At the conclusion of our introductory labours, we may be allowed to anticipate, and to apologize for, some of the faults of which they will be accused. Didactic works are, in general, either too laconic for the ignorant, or too garrulous for the learned; and it is, probably, impossible to satisfy both classes in the same production. The sin that most easily besets a writer is prolixity, but here it was, in many places, unavoidable. In treating of subjects hitherto but little attended to, it was necessary to dwell on the proofs of what might otherwise be rejected as fanciful; and yet, after all, much illustration has been suppressed, lest the more instructed reader should yawn over a twice-told tale. It were, perhaps, better for an author who hopes for the approbation of the public, to limit his excursions into unfrequented ground; but etymology is one of the trackless wilds of nature; while we stray we are allured by the charms of novelty; we wander from shrub to shrub, and from tree to tree, till we can no longer recover the beaten path which surrounds, without entering, the forest.' pp. 157, 158.

An alphabetical index of prepositions and terminations is very properly annexed.

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Art. VIII. Barrow's *Sermon on the Expediency of translating our Scriptures into several of the Oriental Languages*; preached, by special Appointment, before the University of Oxford, &c. &c.

Art. IX. Nares's *Sermon on the Duty and Expediency of translating the Scriptures into the current Languages of the East*; preached, by special Appointment, before the University of Oxford, &c. &c.

(Concluded from p. 150.)

IF one or two leaves were cut out of Dr. Barrow's sermon, we should account it, on the whole, a sober, sensible performance. It is written in a perspicuous unornamented style; and addresses itself to the understanding of the very learned auditory, without any attempt to awaken their imagination. Rather too much labour is perhaps employed in proving the general duty of Christians to endeavour to diffuse the knowledge of their religion; and there may be some small matter of complaint, that the greater part of the discussion turns fully as much on general topics, as could be warranted by the particularity of the subject and the contracted limits of a single discourse. The Doctor wishes the English version to supersede the originals as the authoritative standard for the oriental translators\*, notwithstanding that these translators are to be exclusively Europeans. He does not even signify that any exception should be made in favour of the translation of the New Testament into the Sanscrit, though he must know there is a wonderful resemblance of structure between that language and the Greek. With regard to the Hebrew, he says that our scholars in the east have probably not studied it critically. It is not for us to decide how far this is the fact; but we may

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\*. The adoption of it as the original' is literally his expression.

well presume they will think it an indispensable prerequisite for translating the Old Testament, to acquire so much knowledge of the original language, and of the collations and criticisms supplied by several distinguished scholars, as to be able, in their own minds, to rest the authority of their version into the eastern languages on the true original, and on their own comprehension of the most material criticisms of the best Hebraists. Several very obvious considerations would occur to forbid their taking the English version in substitution for the original. 1. Even on the absurd supposition that these translators could believe that the English version does, in every sentence in the whole Bible, as truly express the sense of the original as it is possible for the English language to express it, yet they would be aware that in a thousand instances the peculiar idioms and figurative expressions of the original (especially an oriental original,) are, of necessity dropped in the English version. Now every scholar, of the most middling acquirements, is sensible how much the precise cast and colour of the sense depends on these peculiar phrases and figures. The meaning may in substance be faithfully given in the translation; but a certain nice characteristic modification, which gave it a definite and peculiar bearing, a significance, force, or beauty, is lost, through the impossibility of literally translating the original idioms, or finding any exactly parallel to them. How many times this has been urged as an argument, in this country, for studying both the sacred writings and the classics in their originals, notwithstanding the acknowledged excellence of our translations! The observation always is, that you are much more absolutely in possession of your author, that you have a far more vivid and discriminate impression of his thought, than you could by means of the best possible translation. There is the same difference, as there would be between seeing the natives of a distant country settled among ourselves and adopting our own dress and customs, and seeing them in their proper climate, with all their appropriate habiliments and manners. But if such knowledge of the original be so desirable for a mere reader, how much more for the translators to be appointed for the proposed undertaking. In the long process of translating the whole bible into any one of the oriental languages, let it but be considered what a prodigious number of instances will occur, in which the translator will have to choose his form of words among a variety of modes of expression, one more dignified and one more common, one more plain and one more figurative, one more moderate and one more vehement, one more specific and one more general, in either one of which the idea as it stands in English, divested of the striking par-

ticularity which it perhaps bears in the original, might be almost indifferently rendered. Now, in a vast number of these instances, it is obvious that his knowing the precise manner in which the idea is presented in the original would instantly determine his choice, when the language of the English version would have given him no assistance for deciding it; and it is fair to presume that, in a great majority of these instances, the selection so determined will be much better than the one which would else have been adopted nearly by chance. These instances will be so numerous, that there can be no manner of doubt that the bible, as translated directly from the Hebrew and Greek into one of the eastern languages, would appear considerably different from what it would as translated by the very same men on Dr. B.'s plan of taking the English 'as the original.' And not only would there be this prominent difference of idioms and figures, but the far greater confidence, which is felt by a translator from an original, will impart to the general course of the composition a certain vigour and firmness, which can never be given by a translator who is reminded that the ground and authority on which he is proceeding is only itself a version.—We are ashamed to be obliged to dwell on such very trite considerations.

Thus far the case is stated, on the supposition that the translators in the east could be made so superstitious as even to take the English version positively for a work of divine authority, which renders every part and passage of the sacred scriptures as strongly and accurately as it is possible for them to be rendered in English; but, *secondly*, they know too well that this is not the fact. They know that a vast number of important criticisms, tending to a more correct interpretation, have been accumulated by a series of indefatigable scholars; and that the result of the collations has confessedly proved the necessity of modifying, in a considerable number of instances, the original text, by changes which, though in general not very important perhaps in themselves, might often become extremely material at the distance and divergency of a *version of a version*. They cannot avoid perceiving, besides, that a considerable number of passages in our translation have a perplexity and obscurity of expression, which they will not and should not be disposed to impute to the original; and they will only have to look into Lowth's Isaiah, (though they will feel certain that so general an alteration of language is far from necessary or desirable,) to see how much more perspicuously many passages might be rendered. Taking therefore the present version as their invariable authority, the translators would be quite certain that they were transfusing the divine revelation into the languages of Asia, under the

disadvantage of a multitude of defective and inaccurate expressions, which the actual state of biblical criticism has furnished the means of preventing; and yet our learned preacher will insist that these unfortunate workmen shall take the present authorized version 'as the original,' and be content with the consolation of being told, that at some future time measures may perhaps be taken to rectify the errors which they are now enjoined to commit, after those errors shall have gone into millions of copies, and the hands of tens of millions of Asiatic readers.

'Whenever,' he says, 'from the disquisitions and discoveries of various commentators, and especially from the collations of our own distinguished biblical scholars, a standard Hebrew text shall be settled to the general satisfaction of the learned, our own version of the Scriptures may then be rendered more accurately; the few errors, that are still found in it, may be corrected; as well for our own advantage and improvement, as for the use and instruction of those, who may at any time become converts to our creed.'

The Hebrew Scriptures only are here referred to; but an equal interdict is to be put, as far as appears, on the use of the original of the New Testament. Another important objection to the plan, arises from the consideration of the low repute in which a translation from a translation is held, and ever will be held, in all parts of the world. Who, among ourselves, has not described such works in the usual phrase, 'the shadow of a shade'? Who has not heard and repeated how little regard is due to works, which bring the Icelandic compositions into our language only through the medium of the Latin, and those of Arabia or Persia through that of the French? And what is to prevent the more intelligent and learned part of the readers in the East from entertaining a similar sentiment in the case in question? Indeed, they will not only know how very much modified and deteriorated the professed sacred books are likely to have become, under this double transmission; but they will be apt to surmise something more and something worse. It may happen that some few of them will ask, significantly, Why this scrupulous adherence to the English version, as a standard? Whence is it, that in the use of your sacred book, and exactly that alone of the numberless volumes of your literature, you set up or acknowledge a higher authority in your version than in the original? Is there, in that version, some important difference from the original, of which difference you are kindly resolved, as good Christians, that we, the people of Asia, shall enjoy the benefit? What are the translators to say in reply? It ought not to be possible for them to answer with truth that they really do not themselves understand the original; for it is easy to conceive what a mis-

chievous effect this would have on the minds of inquisitive heathens, who are inclined to reject, doubt, or cavil, and cannot be aware of the full evidence which, in this country, a person not able to read the originals has, notwithstanding, of the *general* faithfulness of the translation. And what will be the impression on the minds of those same heathen inquirers and opposers, if the translators shall fairly assign the reason which our learned preachers have more than intimated as requiring a strict adherence to the English standard; namely, that there is in England a legal religious establishment, from any tenet or appointment of which it is essential that no expression even in the oriental bibles should be suffered to dissent?

While Dr. Barrow advises that selected portions of Scripture be circulated among the heathens of the East before the whole is given to them, he very judiciously condemns any plan that should propose to give out the bible in a long succession of small parcels, at considerable intervals, regulated by a spiritual policy of adapting the various parts of the sacred book to the occasions and the attainments of the people. He observes,

‘It was thus that the pretended Prophet of Arabia introduced his Koran to his followers and converts; and such a system is in its own nature liable to the suspicion of forgery and fraud. It may reasonably excite apprehension in the natives of the East, that we shall continue to produce what we shall represent as inspired writings, as long as they appear willing to receive them; as long as we have any interest to be served by their credulity; or any political influence to be procured by the submission of their minds.’ p. 12.

The Doctor recommends the extension of a branch of our established church to India; and the institution of schools, which should ‘receive without distinction the offspring of our subjects, our allies, and our enemies, as many as should be found willing to be taught’; and in which, ‘should it appear necessary or beneficial, the inducement of gratuitous education must be offered equally to the sons of the rich and the poor.’ Adverting to the very great expence of such extensive establishments as he proposes, he specifies several sources of supply; but also observes, that ‘perhaps the expedients themselves may be so managed as to produce a considerable proportion of their own support.’ This should not have been said without some explanation how it is possible; especially when the Doctor was going to decide, a few lines lower, that unless we have the means of maintaining a system involving very great expence, we had better attempt nothing at all.

‘If, however,’ says he, ‘all these resources, and all others that can be devised, are believed to be inadequate to the object in view; if it be not in our power to pursue such measures as are deemed the most likely to ensure success, it will be prudent to desist immediately from the attempt. Our

scriptures themselves have condemned the folly of him who *should begin to build without counting the cost, and not be able to finish.*" p. 24:

We are always sorry when we see benevolence receiving laws from pride. The sentence we have quoted seems to say, that England, being a very great and famous nation, must form all her schemes on a very great scale, corresponding to her national magnificence, the display and the honour of which are always to be the leading consideration; and therefore, if she has not the means for supporting a vast system of operations for Christianizing India, she should, in the spirit of national dignity, disdain to do good in a smaller way that would confess the deficiency of her power. When will mankind, at least the professedly Christian part of mankind, attain the *true* dignity of being so intent on a benevolent object for its own sake, as to forget to be always considering and calculating about the honour of the agent that is to accomplish it? If we were fortunate enough to be, for a little while, divested of our personal and national self-importance; and actuated to do good by pure Christian benevolence, and zeal for the service of the Almighty, instead of continually dwelling on gaudy images of splendid undertakings and great establishments, as the means of gaining *eclat* to schemes of philanthropy and piety when we adopt them,—we should be earnest to accomplish the beneficent purpose in any smaller measure, and by any humbler means, which *might* be within our power, though we could not afford to employ such a magnificent apparatus. In the affair before us, there is nothing analogous to our Lord's illustrative case of the man that began to build and could not finish; nor to that partial and unsound adoption of Christianity, against which he introduced this figure as a warning. They were cases in which, unless a *whole* were attained, a part must be necessarily useless: there was no use in laying the foundation of a tower, if the superstructure were not reared. But in prosecuting schemes for enlightening and converting human beings, every single mean, and every single success, has its own independent value. If but ten faithful missionaries, or but five, can be sent into a country, shall we refuse to do it because we cannot send five hundred? The five or ten will explain the evidence and doctrines of the true religion to a small number of heathens, as clearly, and with as much effect, as the five hundred could to a proportionable number. Unless therefore we place the value of our scheme, not so much in the benefits imparted to individual human beings converted to Christianity, as in the splendour and self-gratulation that may arise to us from the magnitude of the aggregate of such conversions as effected by our means,—we have the same reason exactly for sending

the five, or ten, that we have for wishing we could send five hundred. On what principle can we pretend to wish, for the Indian children, the sound instruction of a thousand schools,—but that each one school, taken separately from all the rest, would be beneficial to its pupils? But, for this reason, one school, if only one could be instituted, would as much deserve to be instituted as if there were about to be 999 more. The same may be said of the smaller practicable extent of means and agency, as contrasted with the greater desirable one, in all the other departments and expedients of the scheme.

While the Doctor was admitting that the whole national resources of England and India might prove inadequate to put in force the best expedients for instructing the people of the latter in Christianity, and was prescribing a sudden and entire abandonment of the design in the event of their so proving; it is probable he really might not know how far the possibility of bringing into extensive action one of the greatest of these expedients,—that which specifically formed the appointed subject of his sermon—had already been carried beyond this state of uncertainty and dubious experiment, without any of those aids from the chief national authority which he seems to assume as indispensable to the support of the design from first to last.\*

The learned preacher points out certain things, in the situation and character of the several classes of the Hindoos respectively, which he thinks may contribute in some degree to incline them to a favourable reception of Christianity; anticipates considerable facilitation from points of apparent analogy between the true religion and the Indian mythology; and incidentally intimates somewhat of the nature of his own theology in this sentence; ‘Christianity will teach them that at all times and in all places men are essentially equal to each other; and equally intitled, if they endeavour to deserve them, to the favour and blessings of the great Creator, Governor, and Judge of the world.’ p. 17.

It is reluctantly, and from the constraint of duty, that we notice the following passages.

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\*. This may be a proper place to correct an error in our last number, in which we find we somewhat exaggerated the pecuniary supplies obtained by the missionary translators in the East, even in the very act of stating that those supplies for the vast and expensive undertaking were solely derived from the liberality of the religious public, and their own labours, of which they devote all the fruits. We mentioned their having received a very liberal donation from the British and Foreign Bible Society; we now understand, that some private unauthorized interference has prevented their receiving any advantage hitherto from the generous vote to which we alluded.

—‘I would have the doctrines to be taught perfectly uniform and consistent, at all times and in all places the same . . . . Missionaries of various interests and parties, ignorantly or wilfully differing in their comments, their opinions, and their designs, should not be suffered to appear amongst those whom we wish to convert. If indeed we permit the ministers of various sects and denominations, Lutherans and Calvinists, Arminians and Baptists, to inculcate their respective tenets without restraint, the unlettered Indian will not be able to determine, what that Christianity is, which we would persuade him to embrace ; and the more learned, convinced that the doctrines of all our teachers cannot be equally true, may be led to conclude that all are equally false. If one preacher be of Paul, and another of Apollos, no convert may be of Christ. The missionaries from Rome and from other Churches appear to have had very little success ; at least to have made very few sincere and steady converts. Without inquiring minutely or invidiously into the causes of these failures, I would recommend one uniform and general attempt, to the exclusion of all others, where we have the power to exclude them, to be made by the ministers of the national church, under the authority and regulations of an act of the legislature.’ p. 13.

‘Let it be our business . . . to furnish them with what we have so long enjoyed, and what will be not only of inestimable value, but of primary necessity in their church, with a universal rule of conduct, and a fixed standard of truth, to which appeals in doubt and controversy may always be made ; with a criterion by which in all times to come the errors of ignorance may be corrected, and the extravagances of enthusiasm restrained ; by which the pretensions of the hypocrite may be tried and proved ; and by which peace and uniformity may be preserved in faith and worship, principle and practice.’ p. 14.

We have already had occasion to refer to Mr. Fuller’s pointed and conclusive observations on what we have here extracted ; and we shall willingly excuse ourselves from saying more than a very few words. In making one or two obvious remarks, we may surely put it to the candour of our readers what opinion impartial critics must inevitably entertain of the principles held forth in these extracts. Apply the familiar rule of judging by reversing the case, as far as in the present instance the case admits of being reversed. Suppose a company of disinterested, pious, and indefatigable men, connected with the establishment, had been exerting themselves to the very utmost of their faculties for a course of years, in India, to make the natives acquainted with the divine Revelation, and what are regarded by the general agreement of Christians as its grand doctrines ; occupying but an exceedingly diminutive portion of their own time, or that of those they wished to enlighten, about any of the little distinctive points of their profession as members of the English establishment ; and never uttering a word of disrespect toward the zealous labourers of other Christian denominations. Suppose next, that some of the denominations separating from the establishment had be-



gun to regard it as their duty to make an effort for the religious illumination of Hindoos; and that, in the first public representation on this subject, they had complained of it as a serious, an intolerable grievance, that a number of missionaries of the established church were already making themselves busy in India, that the labours of these men would mischievously interfere with those of the sectarian missions, and that it was very much to be lamented that the sectaries had not the power to 'exclude' these obnoxious missionaries. Every reader, even before the sentence is finished, has a lively conception of the universal indignation that would have burst forth at the exhibition of such a spirit.

Now, we wish the reason to be shewn why an equally indignant sentiment should not be expressed, when such principles are avowed by Dr. Barrow, and other persons on the same side. He and they will alledge, that they are of the authorized national church, the church established by law; and that *that* gives them a right to insist on the exclusion of these separatist missionaries, as a preliminary to their undertaking. And *why*, we would ask, are you of that national church? The answer must necessarily be, Because our judgements approve of it, both in doctrines and constitution. And why, we would again ask, are those separatist missionaries, and the class of Christians who have contributed the most to aid their exertions, *not* of that national church, united to which, they might have enjoyed so much more privilege, and incurred so much less obloquy? The answer would be, plainly, that their judgements approve a different mode of worship and Christian ordinances. We would then ask the Doctor, and those who concur in his propositions for 'exclusion,' whether they have some infallible authority, some direct testimony from heaven, in evidence of the absolute rectitude of the ecclesiastical institution to which they adhere, and, therefore, of the error of all who may have adopted any different one. If they admit that they have not, and that their preference of one particular form of institution to those that differ from it is simply a matter of opinion, in which they have been determined by the free exercise of their understanding; we may then confidently demand, by what right they can assume to exclude from a field of benevolent Christian exertion, and from that part of the field too which their own toils may have in a measure cultivated, such virtuous and intelligent men, as have been led, by the very same free exercise of understanding, to approve a differently modified administration of religion. If the opposite convictions and preferences of two classes of mankind are purely and equally those of opinion, no infallible authority intervening to

decide between them, then there can be in either class no right to prohibit the other to teach its doctrines, except *power* constitute such a right: in Dr. Barrow's view it probably did constitute the essence of that right, when he proposed the 'exclusion of all others, where we have the power to exclude them.'

When we ask for the infallible authority, which at the least ought to be at hand, with the most luminous manifestations, when men are assuming to impose silence on their fellow mortals, we do not mean to admit that even an extraordinary testimony from heaven, to the absolute purity of the forms of faith and worship adopted by a class of men, would give those men a right authoritatively to interdict, and forcibly to restrain other men, from teaching doctrines and observances differing from this infallible standard.

Dismissing all abstract questions of the rights of conscience, we may be permitted to say a word on the benevolence and justice of the Doctor's requisition, as affecting the missionaries at present in India; we particularly refer to those of the Baptist denomination, as the most numerous, and as having been rendered, by various circumstances, the most conspicuous. These men have parted from their friends in England; have made a voyage which itself absorbs what men, anxious to be doing good, regard as no inconsiderable portion of a life; have become seasoned to the climate, which must always be fatal to a considerable portion of the northern Europeans going to reside there; have acquired a perfect command of the most extensively prevailing vernacular language of Hindoostan, a large acquaintance with those less extensively in use, and a deep knowledge of the learned language of that country; they are become familiarised, probably beyond all other men in the world, with the business of translation, have furnished themselves with the apparatus of printing, and have poured out multitudes of bibles, and portions of bibles, in many languages; they have, during the same space of time, addressed innumerable discourses to the inhabitants in explanation and enforcement of the Christian religion, have become intimately acquainted with the manner of thinking among these people, and accustomed to meet their objections with dexterity and their abuse with self-command: all this they have done, not only without the prospect of any temporal reward whatever, but with the certainty of realising none. In the doctrines they have taught, they have coincided substantially with many of the most venerable and illustrious men the church of England ever had to boast, and with the opinions, which beyond all question its founders meant to express in its articles. All this is a trifle with Dr. Barrow; as if such men, and such proceedings, were but an

obstruction and a nuisance, in the way of any undertaking for introducing the bible and Christianity among the heathen, he comes down with a sweeping proposition, for the exertion of our power to exclude them.' And this he does too, without having in readiness, or in preparation, any men or means to succeed them. Men, of more regular order, are to be somewhere, sometime obtained, to be sent to undergo some years seasoning to the climate, are to begin to try their tongues in articulating the particles of the Bengal language, to toil for some years in acquiring the power of conversing freely with the natives, and are then to look forward, as to a very remote attainment, to the ultimate mastery of the many other vernacular dialects, and the Sanscrit; all this while they are to be regarded, and to regard themselves, as the proper persons to displace men who can converse fluently with the natives of various countries of Asia, and some of whom can read the Puranas with almost the facility of the most learned Brahmins. If these men have a due portion of modesty, what will they think of their situation? What can they think of English justice, or English sense, when they see such predecessors silenced and 'excluded;' and the system which they have brought into operation, with such incalculable and generous labour, unceremoniously broken up? With what kind of consciousness and reflections are they to look at the printing presses, (purchased for them, perhaps, from the missionaries, who are no longer allowed to use them) lying useless like lumber in their possession, till that future period when their attainments may qualify them to begin making some use of such an implement? It is amazing to hear a sensible learned Christian preacher urging a measure, that involves more circumstances of injustice and absurdity, than the whole space of time occupied by his discourse would have sufficed to enumerate.

In some of these paragraphs, we are aware of having been led into repetitions we could have wished to avoid; but we trust to be forgiven for wishing to expose, in a broad and prominent manner, that injustice and contempt toward the claims of extraordinary excellence, which Dr. B. can recommend with the most entire self-complacency. We are, at the same time, happy to assure ourselves, that there can be but few persons in his sacred profession of a similar spirit; and that the members of the establishment, in general, would join in a much more animated reprobation of such illiberality, than we have allowed ourselves to express.

As to 'perfect uniformity,' it is exceedingly strange at this time of day, so long since the period when the emperor Charles made the observation on his watches, to hear such

a thing spoken of as a possibility. There can be but one man in England uninformed, that no formulary of faith ever did or ever can secure uniformity of opinion; that no existing creed is found capable of precluding numberless questions and controversies among those who are willing, on the whole, to subscribe to it. No creed, consisting of a moderately long series of articles, could probably be so framed, as not to require at least a thousand new articles, to fix the definitive sense of the primary ones, and guard it with every nice discrimination, if it is really required that all the subscribers shall receive precisely the same idea from every term and clause of every article. But what can it be less than this, that our preacher is requiring among the Christian teachers employed in India? If it be only a *substantial* conformity of faith to the articles of the church of England, as explained by a very great proportion of its most learned divines, that he demands in the Indian missionaries, that degree of conformity and uniformity, as we have said, exists already.

We will only add one observation:—that perfect uniformity of doctrine, which the preacher requires in the Christian teachers in India, in order to give the natives an impression of the certainty of our religion, would produce the directly opposite effect: it must appear to them the result of collusion. They are not, we suppose, to be taught, that all these teachers are inspired from heaven, and directed by an uniform infallible intelligence in all their thoughts and words on the subject of religion. They are to be taught, that these men have certain inspired books in their hands, but that all the interpretations of them, are purely the work of these fallible, though honest, and thoughtful men. They will soon perceive that the inspired authorities, though in many parts of most perfectly decided meaning, and easy comprehension, do yet, in other parts, afford much matter for the exercise, and not a little for the difficulty and doubtfulness of understanding. Their common sense will tell them, that their teachers must read these documents, and deliberate, and balance, and reason on them, with the same diversity, and in some points perplexity, of opinion, as they do themselves. Now this being the case, if the missionaries are all found to agree exactly in the opinions they hold forth, throughout the wide extent of Christian doctrine, the intelligent natives will feel certain that this cannot be an honest agreement. They will know that so many distinct minds, each thinking, with honest simplicity and independence, on the very multifarious doctrinal contents of an ample volume, never could come, in so many points, to the same conclusion; and therefore they will be soon convinced the whole is a concerted system to impose upon them.

We are sorry to find our limits now absolutely forbid any observation on Mr. Nares's Sermon. It contains much good sense, with proofs of extensive learning; and is distinguished by meritorious candour of spirit, and simplicity of style. With much ingenuity and plausibility, the preacher represents the happy introduction which the Christian doctrines will find, to the acceptance of the Hindoos, through their own theological dogmas. We must say, that experience, if no other cause, would make us exceedingly sceptical on this point: we cannot remember to have read of any Hindoo convert who professed any obligations to his heathen creed for inclining him to the admission of Christianity, except, indeed, by means of the contrast of evil with good. There is incomparably so much more that is utterly hostile to the true religion, than concordant with it, or analogous to it, in the Indian system, that we can see no slope for sliding smoothly from the one to the other.

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Art. X. *The Warrior's Return, and other Poems.* By Mrs. Opie. 8vo. pp. 186. Price 6s. bds. Longman and Co. 1808.

IT is a well known fact, that pleasure in memory, as well as in hope, is sometimes sweeter than in enjoyment. This may be the case with us at present; and our fond recollection and preference of Mrs. Opie's earlier poems, may be a mistaken estimate of our former feelings and of her maturer works. Be it so; we *hope* the book before us is even superior to its forerunner,—and we shall be happy to think so seven years hence; at present we are not persuaded that it is equal.

The principal merits of Mrs. Opie's poetry are elegance and tenderness; its principal faults, feebleness and insipidity; merits and faults so congenial, that we rarely find the former, without an alloy of the latter. The converse of the proposition, however, is not true; every feeble and insipid writer is not consequently, at any time, elegant and tender.

The contents of this volume are exceedingly miscellaneous. It opens with two of the most horrible tales that we ever read; which seem to have been written with the true German intention, and for no other purpose, — to cauterize and harden the feelings, by making them familiar with scenes and occurrences the most shocking and repulsive to humanity. Had these been written in the German tongue as well as in the German taste, and two stories, English in substance and English in style, substituted for them, every reader of unsophisticated sentiment, would have been pleased with the exchange. We do not blame Mrs. Opie so much for having told the tales ill, as for not having told better sto-

ries as well. The first is the legend of a warrior, who returns from the Holy Land, and finds, in his first interview with his wife, that his son has followed him thither; and after further mutual inquiries and explanations, discovers also that he has killed that son in combat. Unfortunately for the interest of the piece, this discovery is made much sooner by the readers, than by the parties; and the catastrophe, which should have broken like a flash of lightning upon both in the same moment, and at the very last line, is anticipated about the middle of the poem, and we hurry over the latter part with impatience, in the vain hope that our anticipation may be a mistaken one, that the gallant son may have survived, and that he will appear in the crisis of their alarm to rescue his parents from despair and madness. We therefore felt all the bitterness of disappointment, because our expectation was fulfilled. Mrs. Opie is not very successful, because she is very negligent, in the management of the measure which she has adopted in this poem. It ought to be anapæstic; but it is often very weak, and generally very uneasy, from the number of monosyllables which cripple the lines, and make the disjointed syllables fall like pebbles on a stone pavement, instead of rippling like a rivulet, as the true melody of the metre requires.

With the second story, bearing the romantic title of 'Julia, or the Convent of St. Claire,' we are even less satisfied. It is indolently written in stanzas of four eight-syllable lines, the first and third having blank terminations, the second and fourth only rhyming: a score of which, (as far as the mere mechanism of the verse goes) might be made by any of the poets of the Westmoreland lakes, *stans pede in uno*. We were vexed at this slovenliness in Mrs. Opie, because it is unworthy of her, and of her sex; ladies' verses, like their persons, should not only be attended with the Loves, but attired by the Graces. The story itself is, however, more exceptionable than the form in which it is related: it is one of the most wanton and wicked suicides ever committed in verse. A young lady kills herself, because a cruel and unnatural father has doomed her to take the veil, that he may enrich her brother with her portion; and she kills herself in the very moment when her lover arrives at the door of her cell, to inform her that her brother is dead, her father has relented, and she is the sole heir of her family!—had she waited only one stanza longer, all would have been well, and the story would have ended, as all good stories ought, in a wedding. We mention this melancholy event as a warning to all young ladies, both in prose and rhyme, who are within a syllable of despatching themselves; and we affect-

tionately advise them in all such cases, to suspend the fatal stroke for a comma or two, or even a semicolon, longer than is necessary to do their business; as it is impossible to tell who may arrive in the very next line, or what miracle may be wrought to deliver them should the author happen to turn over a new leaf in their favour.

Among the numerous little pieces that form the bulk of this volume, we prefer those in which the name of *Henry* occurs. It is of no consequence to us who Henry was, or who he is; the name is inspiration to Mrs. Opie's muse, and love is the theme on which she sings the sweetest and the best; no other can raise her harp above the middle pitch, but this brings tones from it that would vibrate through the heart of Apathy. We know not whether the *Henry* of the following 'Ballad, founded on fact,' be the general hero of Mrs. Opie's song, or some other interesting swain. The tale itself is very simple, and would have been very striking, if the sixth stanza, in which the issue is most improperly forestalled, had been omitted.

'Round youthful Henry's restless bed  
His weeping friends and parents pressed;  
But *she* [her] who raised his languid head  
He loved far more than all the rest.

Fond mutual love their bosoms fired;  
And nearly dawned their bridal day,  
When every hope at once expired,  
For Henry on his death-bed lay.

The fatal truth the sufferer read  
In weeping Lucy's downcast eye:  
"And must I, must I, then," he said,  
"Ere thou art mine, my Lucy, die!"

"No...deign to grant my last, last prayer;  
"Twould soothe thy lover's parting breath,  
Wouldst thou with me to church repair,  
Ere yet I feel the stroke of death.

"For trust me, love, I shall my life  
With something like to joy resign,  
If I but once may call thee wife,  
And, dying, claim and hail thee mine."

He ceased, and Lucy checked the thought  
That he might at the altar die,...  
The prayer with such true love was fraught,  
How could she such a prayer deny?

They reached the church...her cheek was wan  
With chilling fears of coming woe...  
But triumph, when the rites began,  
Lent Henry's cheek a flattering glow.

The nuptial knot was scarcely tied,  
 When Henry's eye strange lustre fired;  
 "She's mine! she's mine!" he faltering cried,  
 And in that throb of joy expired." pp. 83, 4, 5.

The four copies of verses called "Secret Love" are reprinted, without acknowledgement, from Mrs. Opie's own tale of 'The Orphan.' They are exquisitely delicate and touching; and possess an inexpressible charm of tenderness, which all who read must feel. The concluding couplet of the third of these beautiful *bagatelles* resembles, (probably without plagiarism) a couplet in one of Dr. Young's *Satires*.

'My look the type of *Ætna's* snows,  
 My heart of *Ætna's* secret fires.' p. 156.

'Zara's like *Ætna*, crown'd with lasting snows;  
 Without she freezes, but within she glows.'

Young's *Universal Passion*.

In the following ingenious simile, Mrs. Opie seems to have imitated a very exquisite one of her own.

'And oft we see gay ivy's wreath  
 The tree with brilliant bloom o'erspread,  
 When, part its leaves, and gaze beneath,  
 We find the hidden tree is dead.' p. 144.

In her former volume we find, page 38,

'A face of smiles, a heart of tears!  
 So in the churchyard (realm of death,)  
 The turf increasing verdure wears,  
 While all is pale and dead beneath.'

Mrs. Opie is frequently careless and prosaic both in her diction and in her verse; as for instance in the following lines.

'Till cold Reality her hand appites.' p. 90.

'A shield to guard thee against Fancy's power.' p. 91.

Sometimes she admits inadmissible rhymes, as

'How blest were I to watch each charm,  
 That decks thy vale in storms or calm.' p. 61.

Occasionally she is obscure and incongruous in metaphor.

'And thee, Sublimity! I hail,  
 Throned 'on the gloom of Borrowdale.' p. 60.

We have freely found fault with this favourite of the public; because she is a favourite of ours also,—because she has more occasion for one friend to tell her of the blemishes, than for a thousand to tell her of the beauties of her poetry,—and because we are persuaded that she seldom writes as well as she can, though her undistinguishing admirers may think that she writes well enough.



Art. XI. *The Trial of Lieutenant-Colonel Mackelcan, of the Royal Corps of Engineers, by a General Court-Martial, &c. on Five Charges, preferred against him by Sir Thomas Trigge, K. B. Lieutenant-General of the Ordnance. With a Preface, and explanatory Notes. By Adam Oldham, Solicitor. 8vo. pp. 176. Price 3s. 6d. Butterworth, Hatchard, Burditt. 1808.*

THE proceedings of courts-martial are certainly not amenable to literary tribunals, as subjects of *criticism*; but, on inspecting the pamphlet now before us, it appears to have an undeniable claim upon our attention, as avowed friends of virtue and of our country. The topic of military inquiry, also, at the present crisis, becomes a matter of no small interest and importance, to the public at large. While our national independence so powerfully rests on the fidelity and zeal of our brave countrymen in arms, we cannot but feel much satisfaction in observing the complete justification, and the distinguished honour, which have accrued to the character of Colonel Mackelcan, from the ordeal to which he has been subjected.

The essence of military merit is not dependent on circumstances that make it publicly known; especially in those departments of our army, wherein every officer rises by seniority. Col. M. must, by his present rank in the corps of Engineers, have spent many years in the service of his country; but his lot does not appear to have been cast in spheres of conspicuous exertion and brilliant exploit. Had it not been for a string of unfounded charges, which he has been compelled to refute, the public might scarcely have heard of one, whom General Morse, the commander of his corps, testifies to be 'an officer of the best ability in his profession, an honourable and upright man, and one of the most zealous officers he ever knew;' and whom Major-General Twiss 'has always considered, in point of integrity and ability, as a very meritorious officer; having been a witness to some instances of his zeal, which he scarcely ever saw exceeded.' (pp. 127, 128.) Sir Thomas Trigge, on whom devolved the ungracious task of prosecuting *such* an officer, acknowledges, from his acquaintance with these gentlemen, that 'a character could not come from a better source;' yet he seems to have been desirous of invalidating their testimony, by adding, 'that these officers do not appear to have had much opportunity of observing Col. M's. conduct.' (p. 165.) Strange, that they should not be adequate judges of one who must have served in the same corps with them, probably for thirty years!—and stranger still, that persons of so high responsibility should commit their own character, by a testimony, for which they had not indisput-

able ground!! If any thing can render the prosecutor's remark yet more wonderful, it is, that every officer who had served under Col. M. and who had opportunity to bear witness on this occasion, concurred in giving to his whole conduct the most ample and zealous applause!!!

From the contents of this pamphlet, as printed from the Judge Advocate's minutes of proceedings, it appears that Col. Mackelcan had, for ten years, been commanding engineer of the Norman islands; that improprieties, in some branch or other of the ordnance department in that station, excited the attention of the Board; that some clerks of the ordnance were sent over, as commissioners, to investigate the fact; that these persons, (who were probably very little versed in *military* transactions) were so grossly imposed upon by people of mean stations and very questionable characters, as to bring various criminal charges against Col. Mackelcan, because he had, in certain instances, when the exigencies of the service and the public imperiously demanded it, fulfilled the spirit of his duty incompatibly with the letter of those general instructions which are given by the Board to their officers. In consequence of this, without having been faced by a single witness, he was superseded in his command, and kept in suspense for many months, respecting the nature of the charges to be advanced against him; as well as in ignorance of the witnesses that were to be brought forward, till called upon to make his defence. This he has performed, notwithstanding, in a clear and impressive manner.

The members of the court-martial, including four general, and eleven field officers, (mostly of the Royal Artillery) close their sentence in this remarkable manner:—

‘And upon full consideration of the whole matter, are of opinion, that Lieutenant-colonel Mackelcan has been guilty, in some instances, of disobedience of orders and irregularity of conduct; but it appearing that he has not on any occasion been actuated by motives of personal interest, but on the contrary by an ardent zeal for the public good, they only adjudge Lieutenant-colonel Mackelcan to be reprimanded.’

An officer, who has ‘been actuated on every occasion, not by motives of personal interest, but, on the contrary, by an ardent zeal for the public good,’ in trifling departures from regulations which obviously cannot be adapted to every exigency of the service, would probably appear to most persons of such humble intellects and retired habits as ourselves, (instead of deserving even a simple *reprimand*, which was itself the slightest censure that could be given,) to have merited the approbation, and the thanks, both of his sovereign and his country. It is not easy to account for the apparent incongruity of the court-martial's decision, unless it be re-

garded as a compromise, (such as is well known to be sometimes made by juries in civil courts) without which it might have been impossible to arrive at any conclusion.

The last, but not the least, matter of surprise, which has occurred to us in perusing this pamphlet, arises from a letter which is stated to have been addressed on the occasion to the commanding officer of the troops in Guernsey, by his royal highness the Commander in chief. It closes in the following terms, the severity of which can only have arisen, we presume, from his 'ardent zeal for the public good.'

'I have it farther in command to desire you will convey to Lieutenant Colonel Mackelcan his majesty's great regret, that an officer of such long service and high character, should have exposed himself to this deserved censure; and also to communicate to him, that nothing but a consideration of his services and character could have induced his majesty to confirm the lenient sentence of the court, upon the various charges of which Lieutenant Colonel Mackelcan has been found guilty.' p. 168.

We cannot wish *better* to the Board of Ordnance, in the approaching public investigation of *their* proceedings; or to any individual, from the highest to the lowest, whose conduct may, at any time, be subjected to military inquiry, than, that they may appear to have been *actuated, on every occasion, not by motives of personal interest, but (on the contrary) by an ardent zeal for the public good.* It is not for us to judge what reparation the Board of Ordnance will make Col. M. for the serious injury that he has received from false accusation. His character, indeed, is not only secured, but emblazoned; and his brevet promotion, we perceive, is accorded from the date of its suspension; but we doubt not that he and the public must have been subjected to expences, a hundred-fold greater than the damage which the latter was even pretended to have suffered from the irregularities laid to his charge. It becomes us to remark, that they were actually *savings* of the public money, and were evidently designed for no other purpose.

The motives for publishing this trial, are clearly and forcibly stated, in a sensible preface. That it should 'excite much interest in the corps of Engineers, and much anxiety for the safety and honour of the party accused,' may be easily conceived, after the statement which we have given. At this juncture, however, when every Englishman must feel concerned in the security of upright, zealous, and able officers from obloquy and privation; and when the public attention is strongly bent to the military administration of our affairs, the pamphlet may very properly awaken a strong interest, far beyond the limits of those departments which are under the controul of the Board of Ordnance, or even those of the army in general.

Art. XII. *The Family Picture, or Domestic Education*; a Poetic Epistle from a Country Gentleman to his College Friend the Bishop of  
 \*\*\*\*\* 12mo. pp. 70. price 2s. Cradock and Joy. Walker. 1808.

AMONG the few writers of poetry whom we could wish to write more, is the anonymous author of 'The Family Picture.' Both his principles and his talents have very respectable claims to our esteem. His opinions on Education in general, on the moral inefficacy or danger of all systems from which religious instruction is excluded, on the evils of public seminaries, on the desirableness of private tuition, especially for females, on the dissipations of the age, and on domestic duties, appear to us substantially correct; and it is not of importance to specify the few instances in which we think his remarks exceptionable. The poem exhibits several pleasing scenes, spirited sketches of character, and striking sentiments, generally in simple forcible language, but occasionally with considerable elegance: there is much point and humour in some of the satirical reflections, not unmingled with strokes of genuine pathos; and the versification is distinguished by a remarkable energy, freedom, and variety. On the other hand, we have to complain, that the performance, taken altogether, is very imperfect and superficial, that the verse is often rendered intolerably rugged and intricate by harsh ellipses and awkward inversions: and it is no unreasonable fastidiousness to observe still more resentfully, that phrases, and whole passages, are introduced, with whatever good design, so much in the manner of the classical satirists, that no lady would choose to give them utterance.

In a passage which strongly reprobates the representation of licentious Latin plays by the youths of our public schools, and exposes the baneful influence of uncorrected classical studies, we observe the following just remark:

Dipt thus in Aganippe's dye all o'er  
 We rise rank Pagans to the very core.  
 Nor wonder, if we deem ourselves debas'd  
 By Christian meekness; or with sick distaste  
 Turn from the texts, that shew, in simple strain,  
 Poor erring man, how vicious and how vain! pp. 11. 12.

The author's references to his family have all the distinctness and tenderness of truth; the following is an interesting specimen.

But yester morn, eccentric as I rov'd,  
 I sketch'd a little groupe of forms below'd;  
 Tho' (not like academic picture fair)  
 Parental fear infus'd its colouring there.  
 With early steps, thro' forest foliage dark  
 I stole, ere carol'd at "heaven-gate" the lark.  
 All was one quiet gloom. Slept every breeze:  
 The cold moon sunk behind the silent trees:  
 And on their trunks as mists hung gleaming grey,  
 And faint stars twinkled in the dawn of day,  
 Slow on my sallow path leaf, after leaf,  
 In stillness fell. A momentary grief  
 Awak'd the starting tear. And "O!" I cried,  
 "Thus shall I fall, and thus all human pride!"

" Yet imag'd in my face I re-appear,  
 " Each a fresh leaf, to spread and flourish here :  
 " And on each product of a fruitful spring,  
 " Hopes and chill fears their rays and shadows fling ;  
 " Shew *Edward* in brown vigour stout and staunch,  
 " Thro' storms adhering to his oaken branch,  
 " Unwithering, tho' around the verdure fade,  
 " And the last-leaf of all the summer-shade ;  
 " Shrink from my puny *William's* aspin hue,  
 " And with his aspin tremour tremble too ;  
 " Paint in the pleasant ease of artless *Jane*  
 " The graceful leaf that flows along the plane ;  
 " In *Anne's* retiring bloom, her virgin prime,  
 " Its coy sweets shut from day, the fragrant lime ;  
 " In *Kate*, the succulent green sycamore,  
 " And its rich sun-tints, varied every hour—  
 " Yet all—how dance in air our quivering joys—  
 " A breath enlivens, and a breath destroys !" pp. 62.—64.

We scarcely expect that our brief notice of this little poem will procure for it so much of the public favour as several excellent passages in it deserve ; but we hope it may incite the author to undertake and carefully complete some other performance, more worthy of his abilities, and better intitled to lasting fame.

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Art. XIII. *Elements of the Latin Tongue* ; with all the Rules in English. By the Rev. Robert Armstrong. 2d. ed. 12mo. pp. 116. 2s. 6d. Mawman.

IF it were possible, in this land of freedom, to effect an uniformity of school books, and especially of those used in learning Latin and Greek, the advantages, both to masters and scholars, would be great. Almost three hundred years ago, such an uniformity was commanded, by royal proclamation. In the course of the last century, however, innovations have been introduced to a wide extent : but we fear that none of the *New* and *Easy* Methods have succeeded half so well, in laying the foundation of sound classical learning, as the old and established one.

It is to the praise of the volume before us, that it deviates as little as possible from the old method. It is, in fact, a republication of the Eton Accidence, almost verbatim : with the addition of a synoptic table of the Declensions, and a fuller account of the Impersonal and Defective Verbs. Mr. Armstrong is blamable for having added nothing to the very meagre account, which he has copied, of the Adverbs and Conjunctions. An arranged list of each, he might easily have borrowed from Vossius or the *Institutiones* of Ruddiman ; and such lists would be exceedingly serviceable to learners. The Syntax and Prosody are, as the title promises, in English ; and both are comprehensive, perspicuous, and well arranged. The latter appears to great advantage, on comparison with the very poor and defective *Prosodia* of the Eton, or its prototype Lilly's, Grammar. When the compiler was in so good a course of real improvement, we wonder that he should neglect to give a section on the quantity of the penult of Patronymica, of Diminutives in *ulus* and *ulus*, of

Adjectives in *alis*, *ilis*, *inui*, &c. Several numerous classes of syllables might be comprehended under a few short rules, which, in the common schools, boys account for by the allegation of 'authority,' a solution too often the resource of ignorance. We have noticed a few oversights; such as, that *j* is called a double consonant, and is said, without any explanation or limitation, to lengthen a preceding vowel. We also disapprove of the absence of the Latin versified rules. They might be printed in a few pages at the end, and their use, of course, left to the option of masters.

Art. XIV. *Observations on the Influence of Soil and Climate upon Wool*; from which is deduced, a certain and easy Method of improving the Quality of English Clothing Wools, and preserving the Health of Sheep; with Hints for the Management of Sheep after Shearing; an Inquiry into the Structure, Growth, and Formation of Wool and Hair; and Remarks on the Means by which the Spanish Breed of Sheep may be made to preserve the best Qualities of its Fleece unchanged by different Climates. By Robert Bakewell. With occasional Notes and Remarks, by the Right Hon. Lord Somerville. 8vo. pp. 157. Price 5s. 6d. bds. Harding. 1808.

THE method which Mr. Bakewell proposes, for improving the quality of English clothing wool, is the application of an unguent to the skin of the sheep. His facts, relating to this practice, appear to be fairly stated, and his deductions rational and plausible. In the northern countries, and in Scotland, a custom has immemorially prevailed of using what they call sheep salve, being a mixture of butter and tar, in the proportion of one gallon of tar to twenty pounds of butter, as a preservative against the inclemency of winter in those bleak and exposed situations. The whole of the Carolina, and Virginia thin tar, (which is far more liquid than the tar from the more northerly of the United States,) imported at Liverpool and Glasgow, is sold for this use. Whether during the present suspension of our intercourse with America any substitute for this ingredient has been adopted, we know not. The practice, however, having been found, in the Northumberland and Cumberland wools that have fallen under Mr. Bakewell's inspection, to soften the staple and render it silky, he recommends it to general adoption.

'It were to be desired,' he says, 'that a cheap substitute for tar could be found, because if used in a considerable quantity it communicates a dark tinge to the fleece, which renders it unsuitable for the brightest dyes, and for those goods which are finished white, as blankets and stoved cloths; on which account, I would recommend a quantity of bees-wax to be melted with butter, hogs-lard, or olive-oil, and if any tar be used, that it should not be in a greater proportion than one quart, to ten pounds of the mixture.'

Bees-wax, butter, hogs-lard, and olive-oil are unfortunately all expensive articles; if to be purchased, particularly the last; and on this subject, we will take the opportunity to express our regret that the production of vegetable oils continues to be so much neglected in this country. Though the olive is not suited to our climate, let us profit by the example of our continental neighbours. In Germany and in France, an excellent, wholesome, and palatable oil is drawn from the seeds of the common garden

poppy, which is cultivated in large quantities for that purpose. In Holland and in several parts of Germany, the extensive fields of rape and colseed surpass the luxuriance of wheat, in their rich yellow tint, and equal it in the profit derived from the oils which they produce; they are likewise an excellent alternative and preparative for white crops. These oils would unite, equally well as butter or lard, with tar or bees-wax. Lord Somerville suggests the use of yellow ochre. It is a greasy clay, its colour is that of the wool itself; it has for a long time been used in Spain in its natural state, with a view perhaps to produce this effect, the rendering the wool silky.

The influence of soil upon wool, Mr. Bakewell considers as not being exerted internally, by means of the food, but externally, by means of the action of the soil upon the fleece, either by insinuating its particles into the fibres, or chemically uniting with its surface. To this theory we confess ourselves, with Lord Somerville, not disposed implicitly to subscribe; and it would require a more extended observation and record of facts, than are detailed by Mr. Bakewell, to establish it, although he labours with considerable ingenuity for that purpose. Though Mr. B. however falls rather short in this, and in some other theoretic parts of his publication, he has deserved well of the community for the practical inferences, and experience of facts, which he has detailed on this important subject. He is a great advocate for sheltering sheep in winter and at night; a practice that cannot be too much urged. Upon the whole, we heartily recommend this little book to the growers of wool and farmers throughout the kingdom. Its appendices and postscripts give it rather a desultory appearance; some of the sentences are tortuous and obscure, and Mr. B. falls into the vulgar impropriety of confounding the verbs *lay* and *lie*. But in works of this kind such faults are very pardonable.

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Art. XV. *The Mysterious Language of St. Paul, in his Description of the Man of Sin, proved from the Gospel History to relate not to the Church of Rome, but to the Times in which it was written*; with some Remarks on Sir H. M. Wellwood's Sermons on Matt. xxiv. 14. By N. Nisbett, M.A. Rector of Tunstall. pp. 88. Price 2s. 6d. Rivingtons. 1808.

MR. N. is one of the dabblers in prophecy, and conceives that from time to time he is making new discoveries in that department of theological science. His design, in this prolix and bulky pamphlet, is, to acquaint the world, that the Apostle Paul, in his prediction of the Man of Sin, 2 Thess. ii. had the same object in view as our Lord and Saviour had in the twenty-fourth chapter of the Gospel by St. Matthew; namely, the destruction of Jerusalem by the Romans.

It has generally been supposed, that it was the design of St. Paul to foretel the corruptions of the Church of Rome, and the destructive system of superstition, idolatry, and idol-worship, which for ages buried the truth under heaps of abominations, and spread error, wickedness, and misery, over the greatest part of Christendom. This interpretation, which has been pretty general among Protestant divines, Mr. N. rejects; conceiving that he has satisfactorily proved that the prophecy of the man of sin has no reference to the church of Rome, but is designed to predict the entire overthrow of the Jewish polity. His chief argument rests on

the similarity of the language used by our Lord and his apostle; and he imagines it to be conclusive. But what is more natural, than that, as there may be a resemblance between two of Christ's enemies, in their spirit, their character, and in the events of their final ruin, so there should be a resemblance in the language made use of to describe them? His other reasons have little weight.

In a note at the close, he argues strenuously against Sir Henry Moncrieff Wellwood's exposition of some verses in Matt. xxiv; and insists that the application of any part of that prediction to the day of judgement, is 'an hypothesis most injurious to the cause of Christianity;—and if infidelity increases, it can be no matter of surprise, when such methods of interpreting Scripture are resorted to.' We intreat Mr. N. to lay aside his gloomy despondency, and take courage. The progress or decay of Christianity does not depend on the interpretation of a single prediction; and we beg leave to console him with the assurance that the religion of Jesus is losing no ground. Wherever that religion is purely and faithfully preached, and this is the case in a greater number of places than it ever was before, it is constantly crowned with success, and is every year extending its conquests.

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Art. XVI. *National Life Annuities*: comprizing all the Tables, and every necessary Information, contained in the Act of Parliament for granting the same, both on Single and Joint Lives, with Benefit of Survivorship; also, Additional Tables, annexed to the former throughout; calculated to shew what Annuity can be purchased for One Hundred Pounds Sterling, at the same Rates upon the same Lives. By E. F. T. Fortune, Stockbroker. 8vo. pp. 96. Price 3s. 6d. Boosey. 1809.

THE copious title, given to this pamphlet, leaves us but little to say relative to its contents. The tables, which are in number nine, and shew the yearly amount of life annuities granted on one or two lives and the survivorship, at different prices of the three per cent. consols, are preceded by an abstract of the Act of Parliament for granting Life Annuities, passed last year. The correctness of the tables included in the Act of Parliament is a point not referable to our tribunal: but assuming their truth as the basis of the computations by which Mr. Fortune formed his additional tables shewing what annuity may be purchased at different ages for 100 pounds sterling, we think it right to say, that, from the examination of several particulars taken promiscuously, we believe them to be very accurate. The pamphlet is neatly printed, and seems extremely free from press errors.

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Art. XVII. *Narrative of the Siege of Zaragoza*. By Charles Richard Vaughan, B. M. Fellow of All Souls College, Oxford, and one of Dr. Radcliffe's Travelling Fellows from that University. Third Edition with Corrections and Additions. 8vo. pp. 33. Price 1s. Ridgway. 1809.

HOW different would have been the complexion and destiny of the Spanish affairs, had it been possible for the mass of that unfortunate people to have been animated by the same spirit, and guided by the same skill, as are described in this valuable pamphlet! There can be no doubt, we presume, either of its genuineness or its authenticity.



The account it gives of the memorable defence of Saragoſſa is exceedingly striking; the inhabitants of that city appear to have displayed an enthusiastic bravery, and a dauntless, indefatigable fortitude, surpassed by nothing in all history. The streets, blocked up with batteries, and heaped with dead, on both sides, were the scene of perhaps the most sanguinary and obstinate conflict that was ever carried on within the walls of any city on earth. The distinctions of age, sex, and rank, the concern for property, the love of life, every thing was lost sight of, in this astonishing blaze of heroism.

‘Augustina Zaragoſſa, about 22 years of age, a handsome woman, of the lower class of the people, whilst performing her duty of carrying refreshments to the gates, arrived at the battery of the Portillo, at the very moment when the French fire had absolutely destroyed every person that was stationed in it. The citizens, and soldiers, for the moment hesitated to re-man the guns; Augustina rushed forward over the wounded, and slain, snatched a match from the hand of a dead artilleryman, and fired off a 26 pounder; then jumping upon the gun, made a solemn vow never to quit it alive during the siege, and having stimulated her fellow-citizens by this daring intrepidity to fresh exertions, they instantly rushed into the battery, and again opened a tremendous fire upon the enemy. When the writer of these pages saw this heroine at Zaragoſſa, she had a small shield of honour embroidered upon the sleeve of her gown, with “Zaragoſſa,” inscribed upon it, and was receiving a pension from government and the daily pay of an artilleryman.’ p. 16.

At one time, when the French were in possession of half the town, the following laconic note was sent by the commanding officer, requiring the inhabitants to surrender; *Quartel General—Santa Engracia—La Capitulacion.*” It was answered in the same style, with a declaration of “war even to the knife,” a weapon much in use among the Arragonese;” *Quartel General—Zaragoſſa—Guerra al Cuchillo—Palafox.*” After a series of most dreadful assaults and struggles, carried on, with some intermissions, for two months, the French retired, on receiving intelligence of a considerable body of troops being on the way to reinforce the inhabitants. The writer concludes with assuring us, that ‘though he saw in Zaragoſſa many a parent who had lost his children, and many a man reduced from competence to poverty, he literally did not meet with one human being who uttered the slightest complaint; every feeling seemed to be swallowed up in the memory of what they had recently done, and in a just hatred of the French.’

It is a melancholy reflection, that the brave citizens and their gallant chief are probably at this very moment undergoing another siege, and enduring new sufferings, with no hope but that of acquiring fresh glory.

Art. XVIII. *Lectures of a Preceptor to his Pupils*, in a Series of Tales delivered for the Instruction and Admonition of Youth of both Sexes. Rendered from the German of the celebrated Adlerjung, by William Wennington. 12mo. pp. 168. Price 3s. 6d. Longman and Co. 1809.

IT is not difficult to account for the fact, familiar perhaps to most of our readers, that ideas appear much more attractive in a foreign, than in a vernacular tongue. The pains which a language has cost us to acquire,

give a factitious value to it in our estimation, from which every thing expressed in that language derives some benefit. There is also a novelty in the foreign attire of the thoughts, which adds a beauty to their appearance that we never find in their ordinary and common dress. We may remark, too, that a slight degree of obscurity is favourable to the charms of almost any sentiment we can meet with; the operation of a foreign language in improving the effect of ideas, is like that of a veil over a beautiful form, or of the mistiness which occasionally adorns a prospect on a summer evening, and is so exquisitely imitated in the paintings of Claude Lorrain.—It is only from considerations of this kind, that we can pardon Mr. Wennington for thinking that four tales in German were worth translating, which in English are certainly not worth reading.

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Art. XIX. *An Inquiry into the Symptoms and Treatment of Carditis, or the Inflammation of the Heart*; illustrated by Cases and Dissections. By John Ford Davis, M.D. &c. &c. 8vo. pp. 200. Price 4s. boards. Bath, printed; Longman and Co. 1808.

THE principal inferences, deducible from the cases recorded by Dr. Davis, are, that syncope and irregularity of the pulse are *not* invariable symptoms of this terrible disorder,—that delirium, and symptoms of high nervous excitement, such as wandering pains, and spasmodic affections of various parts, sometimes occur,—that pneumonic symptoms, palpitation, and vomiting, do *not* always appear,—and that, ‘if there be any pathognomonic symptom, it is *the extreme anguish that is felt in the region of the heart.*’ Dr. D. advises bloodletting, and the exhibition of *digitalis*, as affording the best hope of success. But all the three cases described, as well as a fourth briefly noticed, terminated fatally. The publication may not be altogether without its use; as it combines several detached observations, and adds a few novel ones to our scanty stock of knowledge, concerning a disorder which has happily been too seldom observed to be accurately understood.

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Art. XX. *Mentorian Lectures on Sacred and Moral Subjects, adapted to the Comprehension of Juvenile Readers.* To which are added, Original Miscellaneous Poems. By Ann Murry, Author of *Mentoria*. 12mo. pp. 254. Price 4s. 6d. Longman and Co. 1808.

FEMALE education has of late been a subject of much discussion. Some writers recommend the ladies to go through the same routine of education; as young gentlemen intended for the learned professions. They would have them begin with the elements of the dead languages, and, by degrees, proceed to an extensive acquaintance with classical literature. Afterwards the fair students must have private lectures on various arts and sciences, particularly Logic and Rhetoric; by which means they would enjoy all the advantages of scholars at the university. According to this plan, the ladies would not be mere listeners, when grave and dignified subjects are brought on the carpet; but might contribute a due share of intelligence, enliven abstruse topics with their wit and vivacity, give importance to trifling ones by profound observations, gain fair triumphs by force of eloquence, without claiming the allowances of courtesy, and attain to such a degree of intellectual vigour as would make them more respected and honoured by the other half of the creation. As

this class of writers are disposed to exalt the fair above their natural standard, there are others who would depress them too low. They agree with Milton in thinking, that one tongue is sufficient. They are afraid lest extensive knowledge should lead the ladies to encroach on the prerogatives of men; and unfit them for aiding in the lighter offices and recreations necessary for relaxing our minds, fatigued by laborious exertions. They would have it that the natural softness of the sex, sufficiently indicates that they were neither designed for the athletic efforts of bodily strength, which enterprizes of great pith and moment often demand; nor for the intellectual wrestling commonly requisite for making advances in science. A third class of reasoners take a middle course, and assert that the attainment of knowledge should be regulated in all persons, whether male or female, by the situation. Some ladies, therefore, may with propriety be very learned; others very estimable, without learning; but all should know enough to qualify them for the duties arising out of their respective stations.

The present publication cannot be objected to, by either of these classes of disputants. It gives useful hints to those ladies who design to study hard; it will not impart so much wisdom as to endanger the prerogatives of men; and it affords instruction, in many parts, closely connected with the duties which all women have to perform.

The subjects which come under discussion are, Mental Cultivation, Moral Excellence, Taste, Sublimity.—The chapter on Mental Cultivation is very well written. That on Moral Excellence contains many good remarks, but it blends together things which ought to be kept distinct. Common discretion is placed on the same footing with duties of morality and religion. Some of the observations on charity are erroneous, and the definition of it is defective and inadequate. The analysis of ideal beauty, in the chapter on Taste, has merit. The first lecture on Sublimity, in which its general nature is discussed, is somewhat obscure and confused. Little new light can be thrown on this subject after Addison's Dissertation on the Pleasures of the Imagination. In the other Lectures, the author illustrates the sublime in composition, by specimens from the Scriptures. These extend to so great a length, that they occupy by far the larger portion of the volume, and give it the appearance of an historical epitome of the Bible. After some time, the subject which was to be illustrated is forgotten, and the author merely relates scriptural incidents which have no bearing on the original question. But although this may not be strictly logical, yet if it be consistent with the improvement of youth, we will not quarrel with the writer about it. And we willingly add, that the historical account of the Bible is drawn up in an accurate, concise, and perspicuous manner, calculated to engage the attention and inform the minds of the young.

The work is divided into a series of lectures, supposed to be delivered by a governess to her pupil. It is to be regretted, that the lectures are thrown into the shape of dialogues. The observations of Lady Louisa, the pupil, in reply to what Mentoria has advanced, or in request of some farther explanation, are dull, tautologous, and useless. The book would be more pleasing, if Lady Louisa's part were entirely expunged.

The poems are not poetry.

**Art. XXI.** *Youth admonished to submit to the Guidance of God.* A Sermon, preached at the Chapel, in Fish Street, Kingston-upon-Hull, Jan. 8. 1809. By George Payne, A. M. Published at the Request of the Church. 8vo. pp. 32. Price 1s. Baynes. 1809.

**I**N reading a sermon like this, it is but justice to reflect how few discourses, not directly intended for publication, will endure a minute and rigid examination in print. The defects of such a performance may reasonably be charged against those who request to have a sermon, which has pleased them from the pulpit, perpetuated and diffused by the press, rather than to the author who accedes to their friendly and flattering importunities; and such a request will be readily excused, even when the sermon is much less intitled than this to appear before the public, by those who remember how much force, novelty, and beauty, may be given to a discourse, by an accomplished speaker, which cannot accompany it on paper to the privacy of individual readers. The sermon before us appears both to need and to claim some degree of indulgence, on considerations of this nature. It is the production, we believe, of a young minister, who has not before presented himself at our bar; and it is far from being destitute of pretensions to our favour. We cordially approve the seriousness and the wisdom of his exhortations; and sincerely wish that they may produce their appropriate effects on the minds of those who have heard of who may read them. The text is, *Jeremiah iii. 4; Will thou not cry unto me, My Father, thou art the Guide of my youth?*

**Art. XXII.** *A History of France, from the Commencement of the Reign of Clovis, in 418, to the Peace of Campo Formio, in October, 1797; after the Manner of the History of England in a Series of Letters from a Nobleman to his Son.* 12mo. pp. 422. Price 5s. 6d. bds. Darton and Harvey. 1809.

**I**T is only as a careful and faithful narrative of events, that we can venture to recommend this publication. It bears but a slight resemblance to the popular work, professedly adopted as its model, excepting its epistolary form. It is in general rather deserving of tolerance than of approbation. With regard to style, it can pretend to little other merit than that of plainness and perspicuity; and though it is not chargeable perhaps with erroneous tendency, either moral or political, it employs but rarely and feebly any of the numerous occasions of inculcating lessons of wisdom. The latter part of the work perhaps would admit of most exception. The author appears to have taken pains in executing his task; and, as a performance of this kind is wanted for the juvenile book-case, he will in all probability obtain a sufficient remuneration.

**Art. XXIII.** *Some Remarkable Passages in the Life of Mr. William Howard, who died at North Ferriby, in the County of York, March 2, 1784.* By Joseph Milner, A. M. late Master of the Grammar School of Kingston-upon-Hull, and Vicar of Trinity Church. Fourth Edition. 12mo. pp. 92. Price 1s. 6d. boards. Hamilton, Hatchard, Rivingtons. 1809.

**A**S we could wish to give all possible extent to the circulation of this valuable performance, we scruple not to recommend even a fourth edition of it to the notice and patronage of every reader. The change

of character in the subject of the narrative was so decided and conspicuous, the principles of that change were so scriptural, the comments of the excellent biographer are so judicious and impressive, and his style is so nervous, that we cannot but regard the publication as at all times promising the highest benefit and meriting the warmest praise. It may be regarded as one of the superior class of "religious tracts;" and may not only be perused with pleasure by the devout Christian, but circulated among general readers with great prospect of utility.

Some press errors, we observe, that affect the grammatical construction, have been suffered to pass uncorrected.

**Art. XXIV.** *A Concise and Impartial Statement of the Religious Opinions, General Character, &c. of the most eminent Sects and Parties which divide the British Christian Church, &c. &c.*; in a familiar Conversation between a Youth and his Friend. By C. Hulbert. 12mo. pp. 59. Shrewsbury, Wood; Crosby and Co. 1809.

**ILL-WRITTEN** and superficial as this statement is, we should probably have let it pass with only a brief and lenient notice, or perhaps with entire neglect, but for the dangerous notions of the innocence and harmlessness of error in religion; which it evidently tends to inculcate. In this respect, it somewhat resembles a publication, which by its priority, specious appearance, and professions of liberality, has obtained unmerited patronage from the public. We refer to Mr. Evans's "Sketch of the Denominations of the Christian World." And we cannot omit this opportunity of strongly stating and deploring the very pernicious effects, which it is adapted, and has been observed to produce, on light and sceptical minds. To expose the various instances of unfairness and partiality which it contains, would not be very difficult; but we only complain, on this occasion, of its manifest tendency to diffuse a spurious candour, an unscriptural charity, and an indifference concerning religious truth. Our regret for the prevalence of this evil would be still deeper, were it not for a remedy which is extremely well suited to counteract it. Many of our readers, undoubtedly, are acquainted with the "Essay on Truth, containing an Inquiry into its Nature and Importance, with a Statement of the Causes of Error, and the Reasons of its being permitted," by Mr. Fuller; prefixed to his improved edition of "*Adams's View of Religions*."\* We would beg leave, most earnestly to recommend this excellent tract as an antidote, and the accurate and comprehensive work of which it forms part as a substitute, for the publications against which we have felt it an imperious duty to protest.

**Art. XXV.** *The Church-Yard*, and other Poems. By George Woodley. Foolscape 8vo. pp. 155. Price 6s. bds. Tipper. 1809.

**UNLESS** the elegant, yet modest appearance, of this little volume, has too much prepossessed us in its favour, it has many claims to commendation. The principal poem, on a very affecting subject, which

\* Published, 1805, in 8vo. and 12mo. Sold by Williams and Co. Button, &c.

the author has treated copiously and ingeniously, contains numerous passages of real merit. We extract one as not an unfair specimen.

'Hark! with what awful tone the drowsy clock  
Proclaims the fleeting hour! How sullen fall  
The dismal accents from his iron tongue!  
Methinks the very ranks of marshalled graves  
Quake at the sound; and from beneath is heard  
A small still voice, which cries, "Redeem the time!"  
And hark again! The solemn tinkling chimes,  
Bursting the bands of silent indolence,  
Chaunt their nocturnal service to the moon!  
Transporting sounds! at this impressive hour  
What blest sensations is it yours to impart!  
It seems as if from Heaven's full orchestra,  
Some lyriſts had come down to strike the chords,  
And wake such ardent rapture in the soul!  
For strains at once so solemn and so sweet,  
So heart-entrancing,—sure were never heard,  
By human touch or art alone produced.  
Still ling'ring in the calm and list'ning air,  
I hear them yet; though faint, yet heavenly fine;  
Diminished, not destroyed; the softened tone  
Sublimes the melody. My rising soul  
Struggles to quit the gross encumb'ring clay,  
And chase the viewless minstrel through the air!  
But ah! the concert dies! She droops her wing.  
And, sighing, sinks again into herself!' pp. 35—37.

The serious turn of the sentiments in this work, and the very amiable character which it inclines us to attribute to the author, will strongly recommend it to the patronage of those who rejoice in the association of poetry and devotion.

The minor poems are by no means despicable. There is one intitled 'Poor Hannah,' written in the ballad style, and in the same plaintive stanza as "Twas on a Winter's Evening," which is truly pathetic. The stanza 'How could you praise my beauty,' &c. was probably suggested by a charming verse in the ballad of "William and Margaret;" and the subjects of the two poems are not very dissimilar. In the present, the betrayed and abandoned Hannah dies, at the moment when her penitent lover returns to renew and sanctify his vows. He finds her expiring on a bleak cliff, in a dreadful tempest; and while he is venting the agonies of remorse and despair in the following lines, is struck by a flash of lightning:

"Awake, arise! 'tis Henry calls; 'tis Henry at thy feet,  
Who comes, a weeping penitent, thy pardon to intreat;—  
O God! what horror chills me! what do mine eyes behold,—  
Her soul has left its tenement—her hand, her HEART is cold!

"Curst be the hand that rudely plucked the flow'r so pure and gay,  
Then left it, unprotected, to pine and waste away!—  
I loath myself! Smite, smite me, ye awful lightnings, dead!  
Fall, fall, ye lofty mountains, and crush this treach'rous head."

pp. 112, 113.

A fine engraving, by Landseer, is prefixed as a frontispiece.

## ART. XXVI. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Park's edition of Warton's History of English Poetry is in a state of great forwardness. The editor's plan is not only to revise both text and notes, and free the extracts from the charge of inaccuracy to which they have hitherto been subjected, but also to supply a continuation in furtherance of Mr. Warton's plan. The very copious Annotations on Warton's History by the late learned Antiquary, the Rev. George Ashby, together with the various MS. observations left by that acute critic Mr. Ritson, are in the hands of the present Editor; and so far as the purposes of correction and illustration can be served will be appended to the notes of Mr. Warton.

Mr. C. Bradley, of Wallingford School, has in the press a Series of Questions adapted to Lindley Murray's English Grammar; with Notes, for the use of those who have made some proficiency in the study of the English Language. The plan of this work is similar to that of Morgan's Grammaticæ Questions.

In the press, and may be expected, early in May, Essays addressed to the Jews, on the authority, the scope, and the consummation of the Law and the Prophets; written at the request of the London Missionary Society, by the Rev. Mr. Ewing, of Glasgow. One vol., 12mo.

An Apology for the King's Supremacy, with Memoirs of the Supremacy of the Pope, shewing its Rise, Progress, and Results in different Ages and Nations, so far as relates to civil affairs, is in the press in one 8vo. volume. As it is supposed to proceed from a distinguished character in the church, it is eagerly expected in particular by those of the Romish persuasion.

Two volumes of Sermons of the late Bishop Horsley, are intended to be published by subscription, and to be ready in June next.

Speedily will be published, neatly printed in octavo, a Series of Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. E. Morehead, A. M. of Balliol College, Oxford, Junior Minister of the Episcopal Chapel, Cowgate, Edinburgh.

Mr. Farmer is printing a second edition of his Sermons on the Parables, in one octavo volume.

The Rev. Wm. Dibdin's first volume of the new edition of Ames's Typographical Antiquities, by Herbert, is gone to press. This will include the whole of "Lewis's Life of Caxton," a scarce book; and an ample account of the books printed by our first venerable typographer, with new and interesting extracts. The notes will embrace a great portion of the bibliographical history of the fifteenth century. Exclusively of the lives of Ames and Herbert, there will be a preliminary dissertation on the early state of printing and engraving in this country, with fac-simile wood cuts. All the large paper copies of this first volume are engaged, and the greater number of the small, of which the impression is a limited one. One single copy will be printed on vellum, of a super-royal folio size. This is afterwards to be illuminated and adorned with appropriate ornaments, portraits, flowers, Greek and Etruscan borders, &c.

The Rev. Joseph Wilkinson, of Thetford, is going to publish, by subscription, Select Views in Cumberland, Westmoreland, and part of Scotland; exhibiting the most picturesque situations in these counties, with letter-press descriptions.

Mr. Hilditch proposes to publish by subscription, the History and Antiquities of Tamworth.

Lord Valentia has printed two volumes of his Travels; the whole will appear about May or June next, in 3 quarto volumes.

Dr. Stock of Bristol, has undertaken to write a Life of the late Dr. Beddoe, with the approbation of his family and friends.

Mr. Matthew Murfitt, of Trinity College, Cambridge, is printing an Essay on the Life and Character of Agesilaus, son of Archidamus.

The Rev. C. Wellbeloved, of York, will soon publish Memoirs of the Life and Writings of the late Rev. W. Wood, minister of the chapel at Mill-hill, in Leeds; with the address delivered at his interment, and a sermon on occasion of his death.

Mr. Enfield, author of the Pronouncing

Dictionary of the English Language, has nearly ready for press the first volume of a new Encyclopædia, or Circle of knowledge and science. The work is arranged in a popular way, and is intended as well for the assistance of the youthful mind in its progress through the different stages of scholastic learning, as for the more enlightened lover of science. It is to consist of 25 volumes duodecimo, each containing a complete treatise on some important branch of science.

Mr. Jerningham will shortly publish a work, intitled, *The Alexandrian School*; being a Narrative of the characters and writings of the first Christian professors in the city of Alexandria.

Mr. Lucas is preparing to publish the *Travels of Humanus* in search of the Temple of Happiness.

Mr. Martin, who has been diligently employed in the study of extraneous fossils for some years, is about to publish, under the patronage of Sir Joseph Banks, a quarto volume of Plates and Descriptions of the Petrifications of Derbyshire. He has also nearly ready for publication, in an octavo volume, an Elementary Introduction to the Knowledge of Extraneous Fossils; being an attempt to establish the study of these bodies on scientific principles.

Speedily will be published, *A New and Complete Military Dictionary*: including the theory and practice, and also the whole science of the art of war, with numerous engravings. Price 11. 2s. in boards.

A new edition of Quintilian, after the manner of Rollin's Compendium, is printing at Oxford, in an octavo volume, and is nearly ready for publication.

The London Booksellers having completed Holinsbed's Chronicle, that of Hall is nearly ready, and Grafton is in the press.

A member of the university of Oxford has announced for publication, *Lindley Murray* examined, or an address to classical, French and English teachers; and grammatical errors in Mr. Murray's grammar are pointed out; shewing at the same time the necessity of an English grammar, that will lead to the grammar of any other language, without violating the purity of the English.

Mr. Robertson Buchanan, who lately published an *Essay on the Teeth of Wheels*, with their application in practice to mill-work and other machinery, has a second essay nearly ready for publication, and three more prepared for the press. He will also speedily publish a second edition of his *Essay on Heating Buildings by Steam*, which will contain a methodical collection of the facts that have since been ascertained, and have rendered the practice certain and commodious.

The Reports of the preventive Medical Institution at Bristol, which have been some time expected, were left in a certain degree of forwardness by the late Dr. Beddoes; and they will be completed and published, as soon as possible, by Mr. King and Dr. Stock. The former gentleman has been surgeon to the institution from its commencement.

Speedily will be published, *A System of Surgery*, in 4 vols. 8vo. by James Russel, F.R.S.E. Fellow of the Royal College of Surgeons, one of the surgeons of the Royal Infirmary, and Professor of Clinical Surgery in the University of Edinburgh.

In the press, and soon will be published, *A System of Surgery*, in 4 vols 8vo. by John Thomson, M. D. one of the surgeons to the Royal Infirmary, Professor of Surgery to the Royal College of Surgeons, and Regius Professor of Military Surgery in the University of Edinburgh.

## Art. XXVII. LIST OF WORKS RECENTLY PUBLISHED.

### BOTANY.

*The English Botanist's Pocket Companion*; containing the essential generic character of every British plant, arranged agreeably to the Linnean system: together with a short and easy introduction to the study of botany, and an explanation of the principles upon which the classification of the system is founded. By J. Dade, 12mo.

### EDUCATION.

*An Easy Grammar of the Laws and Constitution of England*, accompanied with questions and cases for solution, and by a glossary of terms. By the Rev. J. Goldsmith, author of the *Grammar of Geography*, &c. 12mo. 3s. 6d.

*The History of Barbadoes, from the first*



discovery of the island, in the year 1605, till the accession of Lord Seaforth, 1801. By John Poyet, 4to. 11. 11s. 6d. boards.

#### MEDICINE AND CHIRURGERY.

A Letter to John Haygarth, M. D. F.R.S. London and Edinburgh, &c. from Colin Chisholm, M. D. F.R.S. &c. author of an Essay on the Pestilential Fever: exhibiting farther evidence of the infectious nature of this fatal distemper in Grenada, during 1793, 4, 5, and 6; and in the United States of America from 1793 to 1803; in order to correct the pernicious doctrine promulgated by Dr. Edward Miller, and other American physicians, relative to this destructive pestilence, 8vo. 6s.

An Essay on Warm and Vapour Baths, with hints for a new mode of applying heat and cold, for the cure of diseases and the preservation of health. Illustrated by cases. By E. Kentish, M. D. physician to the British Dispensary, 8vo. 4s. 6d.

#### MISCELLANEOUS.

Remarks on the Jacobinical Tendency of the Edinburgh Review: in a letter to the Earl of Lonsdale. By R. Wharion, Esq. M. P. 8vo. 6s.

The Introduction to an Examination of the Internal Evidence, respecting the antiquity and authenticity of certain publications, said to have been found in manuscripts at Bristol, written by a learned priest and others in the fifteenth century. By John Sherwen, M. D. Member of the College of Physicians and of the College of Surgeons, and Corresponding Member of the Medical Society, London. 8vo. 7s.

The Spanish Post Guide, as published at Madrid by order of the Government, translated from the Original in order to be prefixed to the new Edition of Mr. Semple's Journey in Spain, and illustrated by a Map. 2s. 6d.

A Letter to William Mellish, Esq. M. P. on a late Dispute in the Parish of Edmonton, and on the alleged Abuses in Christ's Hospital. By the Rev. Dawson Warren, A. M. Vicar of Edmonton. 1s. 6d.

A Collection of Portraits drawn from the Life. No. 1. to be continued quarterly. 11. 1s.

Remarks on Mr. Fox's History of James II. 1s.

Regulation Uniforms of the British Army. No. 1. 10s. 6d.

Letters from the late W. Warburton, D. D. Bishop of Gloucester, to the late R. Murd, D. D. Bishop of Worcester, from the year 1749 to 1776, left for Publication by

the late Bishop Hurd. 2nd edition. 8vo. 12s.

The Harleian Miscellany. a new Edition: with a Supplement and Notes, by Thomas Park, F. S. A. vol. iii. royal 4to 31. 3s.

Plutarch's Lives, translated from the Original Greek: with Notes, Critical and Historical, and a Life of Plutarch. By John Langhorne, D. D. and William Langhorne, A. M. A new Edition. with Corrections and Additions, by the Rev. Francis Wrangham, M. A. F. R. S. 6 vols. 8vo. 31. 3s.

The Iliad and Odyssey of Homer, translated into English Blank Verse, with copious Alterations and Notes, prepared for the Press by the Translator, William Cowper, Esq. and published with a Preface by his Kinsman, John Johnson, L. L. B. Chaplain to the Bishop of Peterborough. Third Edition, 4 vols. 8vo. 11. 16s. royal paper 21. 8s.

The Works of Jonathan Swift, D. D. Dean of St. Patrick, Dublin. Arranged by Thomas Sheridan, A. M. with Notes, Historical and Critical. A new Edition, corrected and revised, by John Nichols, F.S.A. &c. 19 vols. 8vo. 91.

A Complete View of the Gold and Silver Coins of all Nations, with their Names, Assay, Weight, and Sterling Value. By James Ede Goldsmith, 12mo. 10s. 6d.

Flowers of Literature; or, Characteristic Sketches of Human Nature and modern Manners; consisting of Essays, Anecdotes, Tales, Narratives, curious Stories, &c. chiefly selected from the most celebrated Productions in the Year 1807. 12mo. 6s.

Reliques of Robert Burns; consisting chiefly of Original Letters, Poems, and Critical Observations on Scottish Songs. Collected and published by R. H. Cromek. 8vo. 10s. 6d.

A Dialogue in the Elysian Fields, between the Right Hon. Charles James Fox, and some of his Royal Progenitors. 4to. 2s.

Selections in Portuguese, from various Authors, with English Translations, 5s. 6d.

A Letter to his Royal Highness the Duke of York; or, an Exposition of the Circumstances which led to the Appointment of Sir Hew Dalrymple. By Thomas Hague, 2s.

A Letter to the Governors of Christ's Hospital, being a Refutation of the Invectives and Misrepresentations contained in a Letter from the Rev. Dr. Warren, Vicar of Edmonton, to William Mellish, Esq. M. P. By Robert Waltham. 1s. 6d.

The Compositor's and Pressman's Guide to the Art of Printing. By C. Stower, Printer, royal 12mo. 3s. 6d.

An Essay on the Commercial Habits of the Jews. 3s.

Anecdotes of Literature and scarce Books.

By the Rev. W. Beloe, Translator of Herodotus, &c. Vol. iii. 8vo. 9s.—The first two Volumes of the Work, price 13s. are in print. Two more Volumes are preparing for Publication. At the end of the fifth will be given a general Index to the whole work.

An analytical Inquiry into the Principles of Taste, By Richard Payne Knight, Esq. 4th Edition, 8vo. 8s. 6d.

An Essay on Medals; or, an Introduction to the Knowledge of Ancient and Modern Coins and Medals; especially those of Greece, Rome, and Britain. By John Panton. Third Edition, with Corrections and Additions, 2 vols. 8vo. 11. 11s. 6d.

The Remonstrant: being a Letter to Mr. William Hale; in Reply to his Address to the Public upon the Injurious Tendency of the London Female Penitentiary. By G. Hodson. 8vo. 1s.

A comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell, and Mr. Lancaster. The Second Edition, with Remarks on Dr. Bell's "Madras School," and Hints to the Managers and Committees of Charity and Sunday Schools, on the Practicability of extending such Institutions upon Mr. Lancaster's Plan. "*Palmar qui meruit ferat.*" By Joseph Fox. 8vo. 1s. 6d.

#### NATURAL HISTORY.

Anecdotes of Birds: or, short Accounts of their Habits in a state of Nature. Collected from the best Authors on Natural History. f. 8vo. 4s.

#### PHILOLOGY.

An Abridgement of the Latin Prosody made easy, for the Use of Schools; containing as much of the Information given on each Subject in the larger Work, as appeared suited to the Use and Capacity of Young Prosodians. By J. Carey, L. L. D. 12mo. 3s. 6d.

A Grammar of the Persian Language. By Sir William Jones. The Seventh Edition, revised and corrected by Dr. Wilkins, Editor of the improved Edition of Richardson's Persian Dictionary. 4to. 18s.

#### POETRY.

The Mother, a poem, in five books. By Mrs. West. Foolscap 8vo. 7s.

Poems and Translations, from the minor Greek poets and others; written chiefly between the ages of ten and sixteen. By a Lady. 8vo. 5s.

#### POLITICAL ECONOMY.

Debates in both houses of Parliament, in

the months of May and June, 1808, relative to the agreement made by Government with Mr. Palmer, for the reform and improvement of the post-office and its revenue; with an appendix, containing the several documents therein referred to. 8vo. 5s.

Six Letters, on the subject of Dr. Milner's explanation relating to the proposal made in the last session of Parliament, for admitting the King's veto in the election of Roman Catholic Bishops. Addressed to the Editor of the Morning Post, and first published in that Paper. By A. B. To which is now added, an appendix, containing all the documents. 8vo. 3s.

#### POLITICS.

The Whole of the Proceedings of the Board of Inquiry, upon the subject of the late campaign in Portugal. By Authority. 8vo. 12s.

Strictures on the Present Government, civil, military, and political, of the British possessions in India; including a view of the recent transactions in that country, which have tended to alienate the affections of the people; in a letter from an officer, resident on the spot, to his friend in England. 3s.

Reflections upon the State and Conduct of Public Affairs, at the commencement of the year 1809. By an Englishman of the Old School. 8vo. 2s.

#### THÉOLOGY.

Four Discourses, on Subjects relating to the amusement of the Stage: preached at Great St. Mary's Church, Cambridge, on Sunday September the 25th, and Sunday October the 2d, 1808; with copious supplementary notes. By James Plumtre, B.D. 7s.

The Way in which we should go; a sermon, preached in the parish church of St. Botolph, Cambridge, on Sunday, December 11th, 1808, for the benefit of the New School, established on Dr. Bell's and Mr. Lancaster's plan of education. By James Plumtre, B.D. 1s.

A Plain and Serious Address, from a parochial clergyman to his parishioners, at the commencement of the new year. 1s. 6d.

Youth admonished to submit to the Guidance of God. A Sermon, preached at the Chapel, in Fish-Street, Kingston upon Hull, Jan. 8. 1809. By George Payne, A. M. Published at the Request of the Church. 8vo. 1s.

## TOPOGRAPHY.

*Londina Illustrata*; or, a Collection of Plates, consisting of Engravings from original Paintings and Drawings, and Facsimile Copies of Scarce Prints; displaying the State of the British Metropolis, from the Reign of Queen Elizabeth to the Revolution. No. 2. with four plates, viz. 1. The Hospital of St. John of Jerusalem, near Smithfield, a Fac-simile Copy from the very scarce Etching by Hollar, in Dugdale's *Monasticon*. 2. Suffolk House, Charing Cross, from a Drawing by Hollar, in the Pepysian Library, Cambridge. 3. Durham, Salisbury, and Worcester Houses, in the Strand, from a Drawing by the same. 4. York House, adjoining the above, from a Drawing by the same. 1s.

A History of Brecknockshire. Containing the Antiquities, Sepulchral Monuments and Inscriptions, Natural Curiosities, Variation of Soil; Stratification, Mineralogy, a copious List of rare and other Plants, and the Genealogy and Arms of the Families blazoned; together with the names of the Patrons and Incumbents of all the Parishes and Livings in that County. By Theophilus Jones, Deputy Registrar, &c. The second and concluding Volume, illustrated by numerous plates. royal 4to. 4l. 14s. 6d.

## TRAVELS.

Caledonian Sketches, or, a Tour through Scotland, in the year 1807. By Sir John Carr. 4to. with numerous fine views. 2l. 2s.

## CORRESPONDENCE.

Our account of the Philosophical Transactions for 1808, Part. I, is necessarily postponed to the next number:

We are much gratified by the favourable opinion of the object, tendency, and execution of this publication, expressed by our correspondent *Observer* from North Britain; as well as by the candour with which he has made his remarks on a critique in our last volume, p. 1089. If he reconsiders the subject to which he adverts, he will find, that the resistance to a vessel in motion will not be invariable, with equal velocities, while the density of the fluid varies, unless the *surface immersed*, as well as the quantities of fluid displaced, be inversely as the densities. And even if this were not the fact, *Observer's* arguments would not apply to our objections against General Grant's contrivance: because it is not the vessel, but the *ball* let down through the tube and drawn after it, which experiences the resistance to be measured in the standard experiment; and that resistance will manifestly vary conjointly with the density of the fluid, and with some function of the velocity of the sailing vessel.

In answer to another worthy Correspondent, who signs *Ignotus*, we would beg to observe, that the general commendation of an author's style does not imply an unqualified approbation of every sentence in his work; and that the various faults of which *Ignotus* justly complains in the work referred to, are all noticed in our critique, as strongly, we think, every thing considered, as the occasion required.

Dr. Carpenter's Letter has come to hand. He would probably not have thought it so necessary for him to "call upon us" to correct an unintentional mis-statement, had he recollected that the gentleman whom alone it concerned was the only proper person to demand such "an act of justice;" and he might have been still less inclined to *interfere*, had he first taken the trouble to ascertain whether that gentleman had complained for himself, and whether he had received a private explanation, and whether he was desirous of receiving a public one.

Errata.—p. 173, l. 23. read 1778 or 1779.

p. 182, l. 25, after every *delete the comma*.

p. 200, l. 6. from bottom, for *odiam* read *odium*.

p. —, l. 11 — — — — —, for *studia* read *studia*.

# THE ECLECTIC REVIEW,

For APRIL, 1809.

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Art. I. *Caledonian Sketches*; or a Tour through Scotland in 1807: to which is prefixed an Explanatory Address to the Public, upon a recent Trial. By Sir John Carr. 4to. pp. about 550. Price 2l. 2s. Mathews and Leigh. 1809.

OUR knight has once more run his summer course of adventures, and given the story of them to the world with a richness of exhibition, in point of paper, typography, and engraving, to which we might question the claims of any narrative less important than the retreat of the Ten Thousand, or the voyage of Columbus. We cannot help thinking what pride would have elated the minds of facetious inn-keepers, singing boatmen, mountain guides, the possessors of mud cabins, and possibly some lords of ancient castles, if they could have foreseen that their doings and their sentences were to be recorded and recited in such elegant lines of letters, on such beautiful fields of paper. And the builders of steeples and bridges would have looked with augmented complacency at their performances, which they already admired beyond all other works of art in the world, if it could have been foretold to them that the skill and genius, so wonderfully displayed in these structures, were destined to be represented in a thousand impressions of a fair delineation, and admired to the extremities of the kingdom, not to mention 'the Continent and America,' where it seems that some of the knight's former works have attained no small degree of popularity.

So long as England, the continent of Europe, and America, three portions of this unfortunate world that cannot, at present, agree in any one sublunary thing besides, shall agree to welcome Sir John's costly volumes in the most rapid succession in which horses, chaises, ships, printers, and engravers, can co-operate to furnish them, it will be in vain for reviewers to hint a wish that the intervals might be a little lengthened, in accommodation to their toils and their purses.

VOL. V.

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It will be in vain to suggest how many accomplishments, of rather laborious acquirement, are useful and graceful to a traveller, or how many are to be held quite indispensable if he means to come upon us for two guineas every time he returns. We are tempted, notwithstanding, to take the liberty of submitting, that when a traveller undertakes no less a task than that of displaying the peculiar character of a people, it may be of some advantage to him to have studied philosophically, not slightly glanced over, the distinguishing characters and institutions of other nations; that he would have done well to read over, at least half a dozen times, such works as the *Spirit of Laws*, and the *Wealth of Nations*; that an intimate acquaintance with natural history would not tend to impoverish his observations on the productions and animal inhabitants of hill and dale; and that if he is resolved to have names or sentences from a learned language, the reader should have some security that a certain noted river shall not be written 'Tiber' and 'Tibur' in the same line.

It may also be equally pertinent and useless to repeat to Sir John the admonition, that no new or accurate views of a country can be acquired in such a galloping expedition as this. We are not suffered to learn the exact space of time in which it was performed, but it appears to have been despatched within a very moderate section of the fiercer portion of the year, and with an inconceivably passionate attachment and undeviating fidelity to the king's high road. At Edinburgh indeed, in the midst of ease and gentility, he remained a considerable time, and has occupied an excessively disproportioned space of his book with details and descriptions which we could have so much cheaper in works written for the particular purpose; but when he advances toward the retired and mountainous regions, where a natural and moral scenery of a new and wild and striking character opens around him, his movements acquire the celerity of a culprit escaping from the officers of justice.

We can comprehend that it was necessary at each post to inquire about the means of being conveyed to the next; but that this should so often appear the first and chief of the traveller's occupations, comports but indifferently with our notion of the functions of a man whom the public employ and pay, (for this is the view in which Sir John may fairly be regarded) to furnish them with original and accurate information of the manners and curiosities of the country which he traverses, and especially of those parts of it which are most remote, most peculiar, and least accessible. We could have allowed him to quit Edinburgh just as soon as he pleased, and any other large town, as it may be pre-

sumed that large towns in Scotland bear so much resemblance to large towns in England, that the points of difference can very soon be told; and at any rate we have plenty of means of information. But when he reached the villages and the summer camps of the true Caledonians, when he surveyed their domestic and rural economy, when he wandered on the margin of their lakes, looked into their dark glens, listened to their torrents and cataracts, and climbed their hills, we should have been much better pleased to have been with him half a year, sometimes rambling, and sometimes stationary for a number of weeks at once, than to have had the dashing amusement of riding after him at a hunting pace, through such a country, even though we closed and crowned the adventure with the triumph of finding our necks safe out of the highlands, and out of Scotland itself, at the end of a very few weeks from the time of its commencement.

A traveller, that should really deserve to be paid at any thing like the rate demanded by Sir John, would not have staid in London till the commencement of the 'delightful month of June.' He would have set off northward at the first approach of spring, would have thought it no part of his business to describe the buildings of Cambridge, Stamford, or York, would have confined his notice of Durham and Newcastle to the description and censure of the state of the prisons in those towns, and would have begun his narrative and sketches exactly at the 'peel' which he was shewn at the edge of the border tract, formerly named the Debateable Land. He would have waited a few weeks in Edinburgh and its neighbourhood, for the complete departure of the Scotch winter; he would then have vanished somewhere in the north or the west, and would have been seen no more in the latitude of the Tweed, till fairly blown back by the tempests of November. During this long interval, his course would have been such, that any inquiry after him along the great road would very soon have failed. He would certainly have had no antipathy to the sight of a good town, or to the accommodations of a good inn; but his curiosity would have led him on many an adventure across the black and almost trackless ridges, the 'hills of mist,' into those obscure retreats where the little society retains somewhat of the character of former ages. He would have found his way into little schools, and 'kirks,' where that primitive simplicity receives, from the two kinds of instruction, a certain dignity which characterises in an equal degree no other mountaineers in the world. He would have visited the establishments on the hills, to which the in-

habitants of the vallies remove during the summer, familiarising himself with the shepherds, with their children, and with their fare, and listening to their legends and local histories. He would have spent many weeks among the islands, tracing their moral diversities from one another, and the difference of any or all of them from the character of society on the main land. And then as to the natural scenery, he would have eagerly explored it through all its romantic and dreary forms, even to the tops of the mountains. Time for all this might have been secured, by entering the country early in the year, and remaining in it till late in the autumn. If it be objected that there would have been many other requisites, besides time, for such an enterprise, and that especially a knowledge of the Gaelic language would have been indispensable, why should it not be answered at once, that a knowledge of that language is necessary, absolutely necessary, to any one who undertakes to give a satisfactory account of the inhabitants of the Highlands. If again it were pleaded that the gentleman's health may be too delicate for him to sleep on heath within a slight tent, or to enjoy the air and odours of a smoky hut the whole night, or to defy the effects of wet clothes, or to endure the contact of his linen when it may not bear a comparison with the snow on the Highland summits, rather than abandon a scene of sublimity and primitive character and Gaelic song in quest of soap, or to ford rivers on foot, or to clamber among the chasms and ledges of precipices, or to spend several days in such a place as the island of Staffa, taking views of Fingal's Cave, and the other wonderful appearances of its coast,—if his corporeal nature is inadequate to all this, we certainly cannot require him to attempt it; but then we must look out for some other adventurer to bring us such 'sketches' as would give the boldest and most peculiar features of the Caledonian territories and people. It had been no fault in Bruce, or Park, or Hearne, or Mackenzie, if their physical part had been composed of slight and frail materials; but it had been a good reason for declining any approach to regions, where they knew that the explorer would need all the vigour, as well as the courage, of a wild beast. It is rather foolish, to be sure, to bring into thought even the most remote comparison between the expeditions of these travellers, and any possible route in the British island; but yet there are very many things in the Highlands of Scotland, eminently worthy of description, which will never be truly described by any but the best built, best winded, best seasoned, and least dainty, of travelling heroes.

While however we have thus signified what kind of man, and in what course of proceeding, we can be willing to employ and pay as an explorer of the northern part of our island, and protested against the usurpation of sumptuous quarto honours now before us, we must not deny that the knight has given us, as usual, a good deal of information and amusement. He knows more than we do, though we know much more than we can approve, of his clandestine dealings with other books while making up his own; but at the same time he certainly keeps a sharp look about him, does not appear during his journies to sleep or drink more than *quantum sufficit*, and in every place he visits is always sure to direct his inquiries to some of the proper subjects. We really think very few persons could make so pleasant a story out of an adventure, in which they whipped on so fast, and so very far in a straight line. Let any one consider what a narrow stripe, what a mere riband of a country, can be effectually surveyed by a traveller, who (unlike old Elwes) shall make strict conscience of not eluding a turnpike-bar by ever diverting into a bye-road for three or four hundred miles together, and ask himself whether it would be easy to get wherewithal to make an entertaining quarto during such a run. In addition to the real value of some parts of his materials, and the amusing quality of others, the knight has in general a clear, easy, gentlemanly style, but seldom twisted into affectation or loaded with finery. His manner of describing has always pleased us; in general the moral proprieties are duly preserved; there is nothing dogmatical in the mode of giving his opinions; and as to his temper, we doubt whether any adventurer traversing, at this present writing, any part of this terraqueous globe, possesses half so much good humour. He turns even mischances and disappointments into pleasantries, finds or makes every body obliging to him (except those vile critics, caricaturists, and jurors) and sprinkles 'golden opinions' on 'all sorts of people.' The high and low, the living and the dead, share the diffusive liberality of his praise; which chaunts in gentle and well deserved accents the generosity of a peasant, but swells, as it ought, into a resounding magnificence, when it alludes to the highest of mortal things; witness the following two specimens, the latter of which is the *finest* passage in the volume.

'This equipment enabled me to observe the natural kindness and civility of the lower people, which with pleasure I record. A few miles before I reached Nairn, I came to a gloomy heath, from which two roads diverged, and I knew not which to take: the night was advancing, I was alone, and all was silent. In this dilemma, I rode back to a little black



town which I had passed, consisting of some miserable turf hovels, the inhabitants of which had all retired to rest. After knocking at the door of one of them for some time, a tall athletic peasant, whose slumbers appeared to have been as sound as health and innocence generally unite to render them, addressed me with the usual salutation, "What's a wull?" Upon my telling him my situation, instead of giving me any directions, he came out, and, with no other covering than a shirt, insisted upon walking by the side of my horse for a mile, till he had seen me out of the possibility of mistaking my road, which he did with the most perfect good humour, and at parting refused to accept a *douceur* for such extraordinary attention: indeed he appeared to be hurt that I should have offered it.' p. 328.

'Poetry never had a more delicate and feeling votary, (than Dr. Beattie) nor religion a more acute and fervid apostle. His refined modesty acted upon his rich and cultivated mind, as a fine veil upon a beautiful face, increasing the charms which it rather covered than concealed. The piety of his Sovereign, captivated with the eloquence of the holy advocate, sought for the pleasures of personal conversation with him. Dr. Beattie had the peculiar honour of an interview with their majesties, unrestrained by the harassing forms and depressive splendour of a court, who paid the most flattering compliments to his hallowed labours, and more substantially rewarded them with a pension. Such an application of resources derived by a beloved monarch from a loyal people, resembles, as was once observed upon a memorable occasion, the sun, which extracts moisture from the earth, to replace it in refreshing dews. The writings and life of this unblemished man coincide with pure design and perfect execution. All that he inculcated, he practised. He arrested the thoughtless, he fixed the wavering, he confirmed the good. His domestic sorrows were great and many; his philosophy, however, was of a divine nature, and he submitted to them with a resignation which seemed to be derived from Heaven, where he is gone to mingle with the spirits of the good and great, who preceded him in their flight to immortality.' p. 288.

Considering our knight's unequalled complaisance, which we believe to arise from a real kindness of nature that feels much more pleasure in praising than condemning, we are gratified in expressing our strong and sincere applause of the independence of character displayed in almost the only instances in which this complaisance is intermitted,—his descriptions and censures of the state of various prisons which he visited in his tour. In this part of his travelling economy we always respect him highly, and would exhort him to regard it as a matter of indispensable obligation in every future expedition. It is quite time to arraign before the public those persons, whoever they may be, that are accountable for the continuance, in any town of England especially, of any thing corresponding to such descriptions as we could cite from this volume.

'The prison is well calculated to punish the prisoner before his guilt is proved: the dungeons, which are below each other, are dark, damp,

and unwholesome. The ventilators, which ascend to the top of the gaol, are choked up. The prisoners sleep upon straw; the common room is small and badly ventilated; and the male prisoners are let out only seven at a time into a small yard for exercise, and that only twice a week, which yard is close to an inn, and commanded by it. It is additionally painful to reflect, that the assizes are held here only once a year. The keeper of the prison is a humane and respectable man, and much regretted that the building was so objectionable. The bridewell is in a shocking state. The sleeping-room of the prisoners is a great cave under the road, strewed at the bottom with straw, like the stables of the robbers in *Gil Blas*. Into this vault I was shewn, in mid day, by the aid of a lantern: it was dripping with wet on every side.' p. 12.

This is the prison at Durham: the account of that at Newcastle is only not quite so bad. There can however be no doubt, at least with burgesses and magistrates over their wine, that this is the best imaginable method for reforming the morals of the criminals.

Sir John relieves the dreariness of the border country by descriptions of the habits and exploits of its former ferocious inhabitants, and the anecdote of the excellent Bernard Gilpin, who took down the glove which had been hung up at his church as a challenge. The beautiful neighbourhood of Jedburgh, the ruins of Melrose abbey, which, as we are here informed, measure 943 feet in circumference, and the recollected strains of the Last Minstrel, combined to put our erratic knight forward in the highest spirits on the road toward the capital, which he soon hailed, under the denomination given it by the common people, of 'Auld Reikie, reik meaning smoke.' There is no intimation of the length of time spent by our author in Edinburgh and its vicinity, but about 180 pages are filled before we are permitted to leave it. It is but fair, however, to observe, that some of the information given within this extensive space relates not exclusively to the city, but to all Scotland. Much of the information relating to the city, especially to its noble literary institutions, is valuable, and is given with clearness; some of the antiquities might possibly deserve to be once more described; a few of the lively and characteristic anecdotes would have been quite welcome; but after all that can be pleaded, there is no forgiving Sir John for engrossing such a measureless space with accounts of buildings, streets, municipal arrangements, unimportant localities, and trifling incidents, such as every city and great town may supply in all desirable plenty.

The most interesting article, perhaps, in this portion of the volume, is the ample explanation of the nature of the department of the professorship of Medical Jurisprudence, recently instituted in the university of Edinburgh: Sir John

will have the thanks of every intelligent reader for this perspicuous and comprehensive statement. He supplies various information respecting the economy of the university, and gives a list of the names and respective departments of all the professors. A slight indiscretion is committed, we think, in the eulogiums he bestows on such men as professors Dugald Stewart, Playfair, and Leslie. It will be thought, that the bare mention of their names had been quite enough to remind the public of their distinguished talents, and their contributions to the advancement of science. Nor would it be surprising if the ill nature of some critics were to hint a doubt, whether Sir John has duly qualified himself to give additional authority to the verdict of the scientific world on their writings.

Among the many buildings described, is the huge unfinished structure designed for a new college, but left, from deficiency of money, in a state to require, according to Sir John, at least 120,000*l.* for its completion. The sly traveller is too hard upon the Caledonian ambition when he suggests the consolation to the 'citizens of Edinburgh,' that this 'pile, when tinted by "the mellowing hand of Time," will afford them the melancholy but picturesque effect of a mighty ruin.'

An account is given of the legal and ecclesiastical institutions, of the libraries, literary societies, hospitals, trade, amusements, and every other imaginable thing which can supply an apology for detaining us from our eagerly desired excursion toward the Highlands. We have a pleasing description of Roslyn and Hawthornden, combined with notices and anecdotes of Drummond, whose memory has given a classic character to the latter mentioned place. Sir John avails himself throughout, with very great address, of every class of historical associations with the places he visits, especially all associations of a tender and romantic quality. We have only to observe, that he is rather apt to employ this resource to an extent very inconvenient to all but wealthy purchasers of books. For instance, Holyrood-house very naturally recalls the idea of the Queen of Scots. But when that idea suggests itself, the traveller finds other and better uses for it than a mere indulgence of pensive sentiment; it brings with it a licence for filling eight pages with an extract (a curious one indeed) from Sir James Melville's Memoirs, with specimens of Mary's verses, and a copy of the first English letter she ever wrote. This was much more than could be legitimately added to the description of the palace, which is thus concluded:

The apartments of queen Mary ..... cannot fail of exciting the deepest interest, and of awakening many tender emotions. Her cham-

ber is on the second floor, in which her bed, and the furniture of the room, remain as she left them. The bed of crimson damask, bordered with green silk fringes and tassels; and the cornice of the bed is of open figured work, and, considering its antiquity, in good preservation. Behind the hangings of this room, in part folded back, is the door of a passage leading to the apartments underneath. Through this door, it is said, Lord Darnley and the conspirators entered on the 9th of March, 1566, and effected the murder of Rizzio. The closet in which this sanguinary transaction took place, is in the north-west tower of the palace, and about twelve feet square, and opens into Mary's chamber, who was supping with the Countess of Argyle and the ill-starred Italian, when the assassins dragged him away (although he clung to his royal patroness for protection,) and butchered him in the adjoining chamber of presence, upon the floor of which some brown spots are shewn, as the blood of the murdered musician. It may be just possible that this is not an attempt to impose upon the credulous, as I am informed that the stain of blood on timber is indelible.' p. 60.

We have a very lively description of the zeal displayed by the Scotch in their attendance on the sacrament, 'or, as it is called, *the Holy Fair*,' which, our author says, is celebrated only once a year in each parish.

'So zealous are they in their attendance, upon these solemn occasions, that I have frequently seen the aged, who have been too infirm to walk, neatly and decently dressed, conducted in a little cart, preceded by a son or a daughter carefully leading the horse, and in this manner proceeding to a distance of several miles to church. Owing principally to the scanty dispersion of the population, the kirks, or meetings, are frequently very far removed from those who wish to attend them; and it is astonishing what pilgrimages the Scottish peasants will perform upon these occasions, their enthusiasm appearing to redouble in proportion to the distance and difficulty of reaching the place of devotion.' p. 147.

The knight by no means disapproves a serious attention to the duties of religion; but he is moved with much indignation that religion and its ministers should ever have interfered, as in the case of Mr. Home, the writer of the tragedy of Douglas, to censure the stage, and condemn the worthy employment of clergymen in writing plays, and attending the representation of them. It seems, however, that this illiberality has had its day, and is departed. Mr. Home is congratulated as having 'survived the absurd prejudices of his countrymen, who now regard him with as much pride and admiration, as they formerly did with abhorrence; and when I was at Edinburgh' (says our author) 'this venerable ornament of his country' (why is it not said his religion, for it was of *that* that he ought to have been the ornament?) 'was still alive, although from great age,\* and consequent debility of mind, only his body could be said to be so.' It is added,

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\* Douglas was acted in 1756.

'As a proof how soon the Scotch became ashamed of such narrow-minded prejudices, and that the reign of bigotry and folly can endure but for a short space of time, as extraordinary as the above story is, (that of the ecclesiastical censures of Mr. Home) when that illustrious actress, Mrs. Siddons, first appeared at Edinburgh, the business of the ecclesiastical courts was regulated by her nights of acting, and the chief officers were obliged to fix their days of business in the evenings of which she did not perform, in consequence of the younger members, clergy, as well as laity, taking their seats at three o'clock in the afternoon when she performed.' p. 161.

As far as the business of these courts related to *religion*, it is obvious it could not be carried on in the absence of all that piety and prudence which these young gentlemen and Christian pastors carried to the play-house.

In the various course which our author took after leaving Edinburgh, he visited, no doubt, a good proportion of the places most remarkable in Scotland. He went as far to the west as the island of Staffa, and as far to the north as Peterhead, and traversed some parts of the intermediate country in several directions. He has made a large collection of facts, many pertinent observations, many pleasing and curious descriptive sketches, and some very beautiful drawings of remarkable buildings or scenery. No man can be more attentive to the objects presented to his view, during the short time that he permits himself to continue in sight of them. In all his excursions he displays a laudable inquisitiveness respecting matters of art, manufacture, and political economy; and his attention was strongly arrested by the Carron foundery; and the manufacture of kelp, which latter he thus describes.

'Kelp is the calcined ashes of a marine plant of that name, and is used in the manufacture of glass and soap: it grows on the rocks and shores of the Hebrides and Highlands. After it is cut, or collected, it is exposed to the sun and wind; and before its moisture is exhaled, it is placed in troughs, or hollows, dug in the ground, about six feet long, and two or three broad: round its margin is laid a row of stones, on which the sea-weed is placed, and set on fire within; and in consequence of continual supplies of this fuel, there is in the centre a perpetual flame, from which a liquid like melted metal drops into the hollow beneath, and when full, it is, in a state of fusion, raked about with long iron rakes. Great nicety is required to move the weed while it is burning, and to keep it free from dirt. When cool it consolidates into a heavy dark-coloured alkaline substance, which undergoes in the glass-houses a second vitrification, and assumes a perfect transparency.' p. 490.

The traveller was greatly pleased with the character of the Highlanders, and has given a profusion of anecdotes illustrative of it, together with various pictures of their mode of life, one of which we shall transcribe,

'I had before seen specimens of Highland hamlets, and in my way to

this place (Letter Findley) I passed by another of them. At a distance they resemble a number of piles of turf. In general they are built in glens and straths, or upon the side of a lake, or near a river or stream, adjoining to which there is a little arable land. This near Letter Findley is close to the shores of the lake, all the huts of which appear to be constructed after the same style of rude architecture. The walls are built of turf or stones, according to the nature of the adjoining soil, and raised about six feet high, on the top of which a roof of branches of trees is constructed; this is covered with squares of turf, of about six inches thick, closely pressed together, and put on fresh from its parent moor, with the grass or heath upon it, which afterwards continues to grow, and renders it difficult for a traveller, unless he be very sharp-sighted, to distinguish at a little distance the hut from the moor. I have seen many of these buildings in high vegetation, and in that respect they reminded me of the same description of buildings in Sweden.

'I was obliged to stoop on entering the door of these sylvan abodes, and within saw a cabin which brought to my recollection that of Robinson Crusoe: upon the ground, about the centre, was the fire, the smoke of which escaped through a hole in the top of the roof, but not without having first blackened every part of it within, till the rafters looked like charcoal; and, unless the covering should be water-proof, the rain must fall within as black as ink-drops. In others there was a little fire-place of iron bars, with a hob on either side, and above a crack, for holding the meikle pot. The only furniture I saw were some boxes, stools, pails, an iron pot, some bowls and spoons of wood, and also a cupboard, or shelves, for holding provisions.

'A tolerable hut is divided into three parts; a benn, which is the kitchen; a benn, an inner room; and a byar, where the cattle are housed. Frequently the partition of the chambers is effected by an old blanket, or a piece of sail-cloth. In the kitchen, and frequently in the inner room, there are cupboard-beds for the family; or, what is more frequent, when the fire on the ground is extinguished, they put their bed of heath and blankets on the spot where it has burned, on account of the ground being dry. A true farmer loves to sleep near the byar, that he may hear his cattle eat. These patriarchal dwellings frequently tremble, and sometimes fall, before the fury of the tempest. I was told that very far north, when a Highland peasant entertains his friends with a cheerful glass of whisky, it is usual as a compliment to the host, to drink to his *roof-tree*, alluding to the principal beam, which by its weight enables the roof to resist the pressure of a mountain squall, and which forms the great protection of the family within from its fury.

'A house with an upper story is called, by way of pre-eminence, a *lofted hut*. I was informed by some gentlemen, who had long resided in the Highlands, that in some of these miserable habitations, upon their return from grouse shooting, they have been frequently offered a glass of excellent white or red wine, as well as whisky. Another Highland gentleman informed me, that these mountaineers are so attached to their mud or peat hovels, that, although he had erected for some of his tenants neat stone cottages, they continued to prefer their former dwellings, the workmanship of their own hands.

'The Highland peasants, like the Irish, are very much attached to

their dunghills, which are constructed close to their doors. To such a pitch of fondness is this carried, that upon an order being issued that no one should raise their dunghill in the streets of Callendar, one old lady is said to have expressed her joy that she was not deprived of hers by this clean and cruel decree, for she had made it in a back room.' p. 403.

When the knight catches a good story, he does not mind its having a slight degree of improbability or exaggeration. We have a tolerably good opinion, however, of his general personal veracity. He dearly loves a little innocent mirth, though it be at the expense of the Highlanders; but he is very far from the slightest intention to degrade them, by any of the curious anecdotes he gives. He introduces a still greater number of pictures and stories tending to exhibit them in possession of all the noblest virtues.

His admiration every where does justice to the magnificence of nature in the Highlands; he celebrates many scenes as striking as the following, and often in language less overcharged with epithets.

'Afterwards we followed the line of the river Awe, which is very long, deep, black, narrow, and rapid, flowing into Loch Etive. Our course lay through copses of weeping birch and hazel, along the foot of the stupendous and rugged Cruachan Ben, a mountain measuring three thousand two hundred and ninety feet above the level of the sea, and twenty miles in circumference at its base. This Alpine scenery, particularly as the evening advanced, was at once awful and tremendous; frequently the road extended along a frightful precipice, overhanging Loch Awe, which lay in many places a prodigious depth below us, and which we occasionally saw, through the openings of trees impending over it, reflecting star for star of the cloudless sky, in its clear, but sable mirror of waters; whilst huge shattered fragments of rock, arrested in their descent by projecting crags, impended awfully and frightfully, far above us, on the sides of this mighty mountain, deriving increased magnitude and horror from the shadows of the night, the solemn silence of which was only interrupted by the melancholy murmur of remote waterfalls. The superstition of the neighbouring peasants still gives currency to the tradition of the terrific Bera, to whom was committed "the charge of the *awful* spring," conceived to be the source of the lake, and, who, from the summits of Cruachan Ben, could at will pour down floods on the fields below.' p. 505.

On the whole, we close the volume in good temper with Sir John, whose manner of making books we certainly think needs very material reformation, but who gives us in every one of them a good portion of valuable information and amusing anecdote. We had nearly forgotten his explanatory address, relative to a recent trial. We are the less provoked at him for the prosecution, in consequence of its having failed, and of its failure having tended to confirm the liberty of the press. But he protests in this address, that he

holds the liberty of the press most sacred, and that the caricatures in the satire, on account of which he brought his action, were the chief or sole offence which he wished to reach with the law. We think such burlesque scratchings a very shabby expedient for satiric criticism to have recourse to; but we think too that they could do Sir John no great mischief: if the purchasers of his former works were pleased with them, how many of them would be likely to renounce their opinion of his qualifications, and consequently refuse to purchase his next book, simply because the author had been caricatured? But even if his expensive books *had* in consequence been subjected to a somewhat more limited sale, it cannot be impertinent in us to hint to his modesty, that the price of his publications previous to the one before us is no less than *seven pounds sterling*, and that men of almost equal distinction with himself, that Bacon, and Newton, never published books to any such amount.

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Art. II *The Life of Saint Neot, the oldest of all the Brothers to King Alfred.* By the Rev. John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall. 8vo. pp. 388. Price 10s. 6d. Stockdale. 1809.

THE point of view, in which this work is presented to us, cannot, we apprehend, but produce some serious impression on the mind of any person accustomed to literary employment. The hand of the writer was arrested by that of death, amidst the occupation of conducting his volume through the press; and his cessation from a long life of philological toil and contention was announced to the publisher, by the return of a sheet uncorrected from a distant extremity of our island. Neither was this polemic veteran merely engaged to the last period of life in actual composition. In a letter, dated but two months before his death, we meet with these prospective annunciations: "My present work will be followed by another, next year,—*The History of Oxford*: yet, that will be merely a small work, an octavo, like this, at present. Both will be followed by a third, much larger in size, and significance,—*A History of London*, quite new, and original, and fit to make a quarto."—*Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, &c. For what is your life? Is it not a vapour, that appeareth for a little time, and that vanisheth away? For that ye ought to say, IF THE LORD WILL, we shall live, and do this, or that\*.*

If the characteristic ardour of the author's antiquarian pursuits involved him in a literal neglect of this salutary precept;

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\* James, iv. 13, 14, 15.



and if his decease exhibits the vanity of human expectations in a striking light, we do not take upon us to infer, as a consequence, that he was either 'thoughtless of eternity, or unprepared to enter on that awful period of human existence. We have known him only by his publications. Piety seems often to have pervaded, and influenced, his historical researches: and if unhappily alloyed by a measure of superstition, or inadequate to the suppression of dogmatic and acrimonious propensities, we are more inclined to intimate approbation; though it can no longer afford encouragement, than to expatiate in censure, which no more can serve the purpose of admonition. The *work*, which he has bequeathed to the public, alone demands our scrutiny: its *author* has already appeared before an infinitely higher tribunal; where we, ere long, shall meet him.

Little more is known, by most of our countrymen, concerning St. Neot, than that a town in Huntingdonshire, and another in Cornwall, bear his name. Neither will the more learned of our readers probably be less surprised than others, to see him designated, in the title of this article, as the *oldest brother to king Alfred*. His right to that distinction is, notwithstanding, so plausibly supported by Mr. W. that the chief objection to its admission seems to arise from its having so long lain dormant. This, indeed, we think utterly incompatible with the *full* extent of those honours, to which our author has laid claim on behalf of the saint. That a king of the east and south Saxons, and of Kent, should resign his actual dominions, and even his title to the sovereignty of all England, for the sole purpose of retiring to a monastery; and that such sacrifices should not have been generally and loudly celebrated by churchmen, who, in his, and the following ages, were almost exclusively the dispensers of historical fame,—exceeds our capacity of belief, unless on stronger grounds than we can yet discover for its support. It appears, nevertheless, by an extract which Leland (*Collectanea*, tom. iv. p. 13.) made from a very ancient manuscript life of St. Neot, that he *was* a son of Ethelwulph, and therefore a *brother* of Alfred. It is also certain, that a son of Ethelwulph (born apparently while he held the kingdom of Kent, &c. subordinately to his father Egbert) was endowed by him with that monarchy, when Ethelwulph himself succeeded his father in the West Saxon kingdom. This son makes no farther appearance on the stage of history, after the year 851, at which time he obtained a victory over the Danes in defence of his own territories. It also appears, subsequently, that a man of the same name, with this son of Ethelwulph, and intitled an *earl*, resigned both his property and his person to the very monastery, in which St. Neot,

about the same time, is known to have officiated as a priest. That a tradition had been preserved, though obscurely, almost to the time of the Reformation, that St. Neot had been a king, appears moreover from a painted window which still remains in the church named after him in Cornwall; and finally, that St. Neot was *nearly related* to Alfred, has been admitted by all the historians who have spoken of him, and whose writings have been handed down to us.

The most rational solution of these difficulties, seems to be this: Athelstan, whom Mr. W. has aimed to identify with St. Neot, was born many years before any other of Ethelwulph's sons, when Ethelwulph was very young, and probably (as Matthew of Westminster intimates) before he was married. Ethelwulph, notwithstanding, when he acceded to the West Saxon throne, having yet either no other children, or none but infants, appointed Athelstan, (perhaps merely *pro tempore*) to reign in Kent, of which he had himself been king, during his father Egbert's life. Ethelbald, the eldest legitimate son of Ethelwulph, (possibly instigated by jealousy of Athelstan) in 855 took advantage of his father's absence to seize the West Saxon kingdom; the government of which, Ethelwulph, on his return, resigned to him, resuming the dominion of Kent, and retaining the royal title; while Ethelbald, though possessed of the chief power, contented himself with that of *duke*. If on this occasion, Athelstan, as might be expected, relinquished his kingdom in favour of his dethroned father, it is probable that no higher title than that of *earl* would be allowed to him. These events suggest a reasonable motive for his retirement, shortly afterwards, to the monastery of Glastonbury, which Ethelwulph, in that very year, enriched with a large endowment, at the same moment in which he declared his assent to *earl Athelstan's* donation.

Supposing this train of circumstances, (which are perfectly consonant to the most authentic records of the times,) to have been connected with Athelstan's descent from a throne to a monastic cell, not only would the *etlat* of such a change in his condition be essentially diminished, but the state of public affairs would render it palpably inexpedient to take much notice of the event. On entering the ecclesiastical state, a change of *names* was, and is still, customary; and it was desirable that *Athelstan* should merge in that which he assumed on the occasion. Mr. W. with much probability derives it from *Norma*, a little one; an appellation which might be chosen either from humility, or policy; if it did not refer to his stature, which tradition represents as below the common size. Under the name of *Neotus*, and in

the successive characters of monk, hermit, and president of a new monastery, Athelstan acquired a renown, which eclipsed that of his former dignity, at the same time that it gave no offence to his reigning brethren. He attained to great eminence for those pious qualities which were then most in repute; was revered by his contemporaries of the highest order, and especially by his youngest brother Alfred; was canonised at his death; and has been complimented, by succeeding ages, with signal miraculous endowments, in return for their oblivion of his once elevated sphere of worldly dignity.

The reign of Alfred forms, in our judgement, the most interesting epoch in our whole national history. Whatever was intimately connected with him, if insignificant in itself, acquires a relative importance, like the habitation and appurtenances of some great and good man deceased. It appears to us, therefore, at all events, to be worth the pains which Mr. W. has taken, to ascertain the real nature and degree of that *affinity* which is universally acknowledged to have subsisted between Alfred and St. Neot. The interest which a biographical work may reasonably be expected to excite, depends however more on *what was done* by the person of whom it treats, than on the question, *who he was*: and if we have dwelt longer, in proportion to the extent of Mr. W.'s discussion, on the latter inquiry, than we may do on that of the former, it is only because on this point he has afforded us less satisfaction.

The centuries, both preceding and following the age of St. Neot, abounded with ecclesiastics, who have attained to no small eminence in historical or legendary records, either as benefactors or as disturbers of mankind. Some of our contemporaries would doubtless assign to the latter class those pious, zealous, and learned monks of Iona, who, after the example of their founder Colum, diffused the knowledge of the gospel in Britain and many parts of Europe, greatly to the annoyance of the Pagan 'religion.' We however are so fanatical, as to estimate *their* labours higher even than those of the venerable Bede, whose compositions exhibit a measure of learning and of exertion that is truly astonishing at so dark a period. Succeeding priests acquired equal renown with any of the former, but of a very different kind, as successful candidates for political authority. With none of these, did St. Neot enter the lists of competition. His prudence, and probably his piety, deterred him from setting an example of turbulence to the Dunstons and the Becketts of the next following centuries: and neither the activity of his zeal, nor the extent of his learning, qualified

him to tread in the steps of a Colum, or a Bede. There was however another line of usefulness, of no slight importance to mankind, open to ecclesiastics at that time much more than at present, in consequence of the veneration which was then paid to them, by the higher, as well as by the lower ranks, of our countrymen. They had the most favourable opportunities of administering advice and admonition to those, who of all men most need, yet seldome receive, such salutary communications—we mean the sovereigns of states. In the exercise of this privilege and duty, which even *then* must have required a high degree of affectionate fortitude, St. Neot, if we may credit his early biographers as well as our oldest historians, was by no means deficient. They concur in assuring us, that he severely reprov'd the great Alfred, for improprieties which dishonoured the early part of his reign; and several of them moreover assert, that he excited that prince to lay the foundation of an university at Oxford. But of these substantial honours, Mr. W. has laboured to deprive him, as zealously as he has endeavoured to re-assert for him the more showy dignities of royal birth and of sovereign power.

Indeed the volume before us may be considered as a specimen of a new kind of writings, which should be called *negative* biography; and we shall not be surprised if it becomes fashionable. It will afford ample scope for ingenuity, and endless occupation of paper, to write anew the lives of celebrated personages, merely to prove that they never performed any of the actions which have commonly been attributed to them. This is completely exemplified in the present instance. If the author had, agreeably to the sensible advice of his publisher, prefixed to his various sections some indication of their contents, they must have run in this course:—Chap. 3. Sect. 1. St. Neot's reproofs of Alfred, *refuted*.—Sect. 2. His recommendation to him to found a school at Oxford, *ditto*.—Sect. 3. His building the church in Cornwall, *ditto*. Chap. 4. Sect. 2. Alfred's seclusion in Athelney, *ditto*.—Sect. 3. The removal of St. Neot's remains to Huntingdonshire, *ditto*.

Our readers, we presume, will readily excuse us from entering into the detail of all these negative discussions. Their time, and ours, would be ill employed in the fabrication of historic doubts, or working our weary way against the powerful current of authentic records. It may suffice to remark, that in none of these investigations has the author, in our opinion, established his positions; and, frequently, the leaps which he has made to his conclusions have reminded us, that

trifles light as air  
Are, to the zealous, confirmations strong  
As proofs of holy writ.

We can better agree with him in his endeavours to account, in a natural way, for facts, which he supposes to have been clothed by the later biographers of St. Neot with a supernatural garb. These form the principal subject of the first section of his work.

We shall not attempt to decide the long pending controversy between our two universities, concerning their comparative antiquity, which is affected by the opposition of our author (though an Oxonian) to the idea that Alfred established a seminary at Oxford; but we think it necessary to remark, that some of his arguments are evidently untenable. As such, we regard one, on which he lays very considerable stress; that Oxford was not within the limits of the *West Saxon* kingdom. We doubt the fact, as Oxford originally belonged to that kingdom, and therefore, when Egbert reduced Mercia to subjection, was most likely to be reunited to its former government. But supposing it to have remained, nominally, within the limits of Mercia, that kingdom having been reduced in Alfred's time to a mere province, he might as well establish a seminary there, as within the West Saxon boundary. We think it particularly curious, that our author should have cited, in support of his argument, a passage of Malmesbury, which asserts that Alfred's successor "constituted two bishops; for the South Saxons, Berney; and for the *Mercians*, Cenulph, at the city of Dorchester, in the county of Oxford," p. 176: as if the same authority which constituted a bishop over the Mercians, could not found a school among them! But he adds, from Henry of Huntingdon, that the same king "seized London and Oxford, and all the land belonging to the province of Mercia." This proves that Mercia was, previously, but a *province* of Edward's kingdom, under a separate, but subordinate government: and that its being in that condition, in Alfred's time, did not prevent him from exerting himself for the prosperity of its principal cities, is evident; for Asser informs us, that London, (one of those here named) was rebuilt by Alfred, after it had been depopulated by slaughter, and destroyed by conflagration.\*

The first section of Mr. W.'s fourth chapter relates to a

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\* An. 886. *Ælfred Angulsaxonum rex, post incendia urbium stragesque populorum Londoniam civitatem honorifice restauravit, et habitabilem fecit: quam genero suo Ætheredo Merciorum comiti commendavit servandam.* Camdeni Anglica, &c. Frankf. 1602. f. 15.

chronicle published by Gale, in his *Scriptores XV Hæstoria Britanniæ*, &c. with the title of *Chronicon Fani Sancti Neoti*, which it bears in a MS. found by Leland in the time of Henry VIII at St. Neot's in Huntingdonshire. Our author clearly demonstrates this to be a performance of Asser, which had been controverted:† but he makes some strange mistakes respecting it. "I shall distinguish it," says he, "by the title of his *Annals*;" which unfortunately is the same that Leland used for Asser's treatise *De Ælfredi rebus gestis*, commonly called his *life* of Alfred—we say *unfortunately*, because on no other ground he charges Leland with attributing that to the *Annals*, which he evidently meant of the *Life*. Both works might indeed justly be called *Annals*, being written in the form which is usually designed by the title. Hence also, when Leland, speaking of the *Chronicon Fani Neoti*, calls it "a book, which has reduced the *annals* of Asser into an *epitome*," "So plainly," says Mr. W. "was Leland acquainted with the *life*, as to know it was merely an *epitome* of the *annals*!" Leland, on the contrary, knew, and said, that what our author distinguishes as the *annals*, is really an epitome of the *life*. Mr. W. seems to have been deceived by the superior extent of the whole *annals*, to that of the *life*; not observing or considering that the *annals*, which embrace a much greater length of time than the *life*, comprise all that relates to Alfred within less than half the space which is occupied by Asser's narrative of his life.

For the ground which there is to believe, that the former part of Alfred's reign exposed him justly to the reproof of his pious elder brother, we must refer our readers to several extracts, on the subject, from Turner's History of the Anglo-Saxons, in our review of that valuable work, (vol. iii. pp. 77—79.) Mr. Turner's authorities, and conclusions, appear to us much too strong, to be subverted by the objections with which Mr. W. has assailed this part of Alfred's history. There is, indeed, a seeming inconsistency, between the excellent qualities which Asser ascribes to Alfred from his early youth, and the acknowledgement which he notwithstanding makes, that the signal calamities which befel him were *not undeservedly* inflicted. We are inclined to attribute the haughtiness and severity, with which Alfred is said to have disgusted his sub-

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† His labour to this effect appears to be wholly disinterested; for the very account of Alfred's degraded condition, which he asserts to have been interpolated in Asser's *Life of Alfred*, is *verbatim* the same in the *Chronicon Neoti*, which he maintains to be a genuine composition of Asser's.

jects, to his consciousness of a vast superiority of attainments, and his indignation against the barbarous ignorance and stupidity which then so generally prevailed over all classes among them. If this, as is probable, was particularly directed against the Saxon Clergy, on whom it was most incumbent to acquaint themselves with useful learning, we may impute some share of the severity of St. Neot's reproofs to his clerical partialities, without derogating from the honour that is due to his fidelity and fortitude. The asperity of his admonitions might, perhaps, tend to diminish their immediate utility; but they appear to have been recollected by Alfred with the most salutary effect, when his heart was humbled, and softened, by adversity and retirement.

Mr. W. however, denies that retirement to have been so solitary and defenceless, as it has been represented, generally, by our historians. The trifling variations, which occur among the earliest writers on the subject, seem to us rather to confirm than to invalidate their testimony; as it may reasonably be inferred, that their information was derived from witnesses who were not in compact. It is of little consequence, whether Denevulf, (the peasant who harboured Alfred, and was afterwards raised by him to the episcopal order) was originally a swine-herd, or a cow-herd. He might be both; for, although Athelney, in its former, as well as in its present state, seems to have been better adapted to the pasture of cows than of hogs, we are not aware that the latter animals betray any aversion to water and mud. To avoid sticking fast in the subject, we shall quit the reputed isle of Athelney, after remarking that our author's description of it implies him to have touched at it, when passing, by the straight road, from Taunton to Glastonbury. Of the ruins at the last mentioned place, he introduces a particular description, when treating of St. Neot's retirement there; as he does, more opportunely, of the church in Cornwall, which is denominated after the saint, when speaking of his residence on that spot. For the latter account, which will peculiarly gratify the antiquarian reader, Mr. W. acknowledges his obligations to a worthy clergyman of the vicinity, whose work on Latin Grammar we had the pleasure to recommend in our third volume, p. 633.\*

Our author supposed all that remains of the royal saint to be still contained in a hole, formed for the purpose, in a wall of the Cornish church. This is only a small quantity of mould; whereas the Huntingdonshire church exhibited a set of bones, as having belonged to St. Neot. We cannot therefore but regard the claim of the latter, as the more

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\* *Festuca Grammatica*, by the Rev. Richard Lyne, of Liskeard.

substantial of the two; notwithstanding Mr. W.'s arguments to prove that the skeleton was that of Barius or Barr, the confidential attendant of St. Neot, and that in no other sense it ever appertained to his master. In the present age, there is little danger of litigation on such a question; but should it unexpectedly arise, we would recommend a compromise; on the ground, that, after the body of St. Neot had returned to dust, it might be carefully treasured up in Cornwall, while the less perishable parts were removed to Einesbury, the name by which one quarter of the town of St. Neot's in Huntingdonshire is still distinguished. It seems unlikely, that the mere removal of Barius to that place, after his master's death, should have occasioned the change which was indisputably made in its appellation. One point of Mr. W.'s argument on the subject, is exceedingly curious. He alledges that the bones of St. Neot *could not* be removed from his Huntingdonshire church to Croyland, and back again, as some have asserted, because a history of that place at that period, is *silent* respecting it: yet he admits that the bones of *Barius* were thus removed, and were then *believed* to be those of *St. Neot*!

Connected, rather oddly, with this question, we have an investigation of the existence of *Moose Deer* in Ireland, and in England, even so lately as the sixteenth century. As the *Irish* Moose Deer, however, are said to be "exalted in dignity of head and horns, in proportion as they are inferior in size of body," we presume that the name must have been given to some very different animal: because the Moose deer, or elk, which is common in Canada, is much larger and higher in the body, but lower in the head, than the common stag.

Mr. W. has very commendably inserted, by way of appendix to his work, three Latin biographical accounts of St. Neot, of which he procured copies from ancient MSS. in the Bodleian and Magdalen libraries at Oxford, and in the British Museum. The last, which narrowly escaped the conflagration of the Cottonian library, is the least important, having been published by Capgrave, in 1516, from the original by John, Vicar of Tinmouth, in the fourteenth century. The other two are of earlier date, being written, one wholly in verse, another chiefly in prose, by William Ramsey, who was abbot of Croyland in the twelfth century.

On the whole, we regard this posthumous work of a learned, laborious, and acute antiquary, as a valuable, though not as a very important accession, to our documents of national history. It is harmless, amusing, and in some respects instructive. Its defects are too obvious to be ensnaring,



and may be useful, as warnings, to those who are engaged in the study of our history and antiquities. They plainly suggest the expediency of diffidence, on obscure subjects; of modesty, on controverted points; of cool perseverance in historical research; and of temperance and mildness on every topic of literary investigation. Having extended our article to the utmost limit of propriety, we abstain from enlarging it with extracts; the author's style being well known to the public, and his present volume being sufficiently cheap to be purchased by all who feel an interest in the subject.

Art. III. *Translations in Poetry and Prose from the Greek Poets and Prose Authors*, consisting of a Chronological Series of the most valuable, scarce, and faithful Translations extant, and several never before published. By Francis Lee, A. M. Chaplain in ordinary to his Royal Highness the Prince of Wales, Member of the Asiatic Society, &c. Vol. I. Part I. [Hesiod.] royal 8vo. pp. 60. Price 6s. Miller. 1808.

THIS translation of the writings of Hesiod is, as the title-page imports, the commencement of a very voluminous work. The whole collection of translations will form twenty-seven volumes, of which the specimen now presented to the public, together with the Iliad, the Odyssey, and the Batrachomyomachia, will constitute the first. It is the intention of the compiler to choose, of two or more good English translations, that which is judged the closer to the original. He also purposes to make what alterations may appear advisable to him, in the versions which he shall select. Notes from various hands will accompany the text, and with these the same liberty of alteration will be taken.

'The English style is corrected in various places; obsolete terms, spellings, idioms, and inequalities of verses are adjusted, but with as sparing a hand as possible. Lives and prefaces that were wanting, are given by the editor. Multitudes of useless notes are rejected, which would fill up great quantities of letter press, waste much time, and distract the attention in perusal. All the notes are omitted, containing the literary conceits of commentators, and pedantic displays of learning; as well as those presuming to supply judgment for the reader. Prolix comments are abridged and compressed, and useful, concise notes selected, and others added, by which the text may be elucidated and explained. Latin notes, and others unintelligible to an English reader, are rejected, and English notes of equal import substituted, where requisite, in their places. The critic, who seeks for Hebrew, Greek, or Latin notes, must be referred to the voluminous original scholia on the ancient authors. For in this publication general knowledge is sought to be communicated through the medium of our own tongue, freed from the dead languages, and united with conciseness. p. ix.'

We think the time is gone by, when so vast a mass of Grecian literature would have been acceptable to English

readers at large. The enthusiasm and perseverance with which learned men pursued the study of the Greek and Roman classics at the revival of letters, and the admiration of them which was naturally communicated to common minds, have long subsided; and both the learned and the unlearned, by a customary revulsion, have gone into the opposite extreme of blamable indifference or dislike. A poet would be apt to tell us, that he hears, or seems to hear, the mourning of the muse of ancient poesy, about to take her last leave of our island, and afraid that the world will not afford her another place of refuge.

“The lonely mountains o’er,  
And the resounding shore,  
A voice of weeping heard, and loud lament;  
From haunted spring, and dale  
Edg’d with poplar pale,  
The parting Genius is with sighing sent.”

*Milton's Ode on Christ's Nativity.*

Philosophy is now the order of the day. It is not the magic inspirations of poetic genius, but the cool dictates of a vigorous mind; it is not the effusions of elevated sentiment, but the elaborate investigations of reason; it is not the warm and high-wrought colouring of fancy, but the naked glory of truth, which men now chiefly profess to admire. The straightest and easiest road to celebrity, is through a well-conducted analysis of divers gases, or an ingenious structure of political economy. The design, therefore, of giving to the world a large collection of translations from the Greek, is ill-timed, even if it be accomplished in the most able manner. And we cannot flatter any compiler with a hope that he will increase his fame or his wealth by such an undertaking.

We object to the author's method of conducting the present work. As it was stated in the outset, he makes alterations in the text where he thinks it necessary. This liberty he has taken with the translation of Hesiod now before the public; and he purposes to treat all future translations in the same way. If Mr. Lee thinks of improving the different works by this means, and is indifferent to the result on the public mind, we do not so much wonder. For some men are apt to suppose, that their own touches would improve the most finished pieces; and are able to despise any popular clamour which may be excited against them, being supported by an inward consciousness that they subserve the cause of literature and truth. But if he supposes that he shall recommend the work by this liberty of emendation, we wonder much at the strangeness of his misconception. Who that

has been accustomed to admire Pope, or Dryden, or any other eminent translator; who that has only heard of the praises of the English Iliad and Æneid, would choose to read a translation which he knew had been changed in various places, according to the will of the compiler? A poem is not like a common treatise on Oxygen, which might be revised or corrected by successive inquirers. We should not be much gratified to hear of *Paradise Lost* improved, or of some tender passages thrown into the epistle from *Eloisa to Abelard*, or of a new stanza added to *Alexander's Feast* by an unknown hand. We are so much in the habit of blending a poem and its author together, that they both pass under the same name, "Milton" designates the writings of the man who bore that name, as well as the man himself. We should almost as soon think of altering his personal identity, as the identity of his compositions; and propose amputating a foot or an arm with a view to graft another man's in the stead of them, as expunging lines from his poem to make room for improvements. Such an amended composition would, in our estimation, very aptly illustrate the description of Horace in the opening of his epistle on the art of poetry, "*Humano capiti cervicem pictor equinam,*" &c.

The compiler's method of conducting the present work is objectionable on another ground. He makes the *closeness* of a translation a cause of preference. We had hoped that the old notions, which prevailed about this species of composition before the time of Dryden, were effectually exploded by his oracular dictates on the subject. We are therefore both astonished and grieved to see a writer, in these last times of classical literature, so ignorant, or so contemptuous, of the natural laws of translation. For of ignorance or contumacy we must accuse him, when he thinks closeness (as that term is commonly understood) an excellence in a poetical version. Every language, and especially a language carried to its highest point of improvement, has its peculiar idioms, metaphors, and turns; which, if they are closely followed in a translation, are either nonsensical, or disgusting. It is allowed, that Dryden, who saw the necessity of avoiding this fault, has frequently fallen into it; probably because a mind used to Roman modes of thinking and speaking, from long study of the language, is not always aware of a peculiarity which an English reader would instantly perceive. But why, in the name of all the muses at once, should a translation be preferred because it is chargeable with this imperfection? The union of English words and Latin idioms is like one of those chemical solutions which neutralize the properties of each ingredient. And, what is

still worse, the poetical *tertium quid* thus produced is good for nothing. It has neither the novelty of an original composition, nor the elegant likeness of a skilful imitation.

The present translation of Hesiod, which Mr. Lee has chosen for the opening number of his compilation, was written by Thomas Cooke. The writings of this Greek poet, who is affirmed to be more ancient even than Homer, are on various accounts interesting to the English reader. Their high antiquity will recommend them to those, who wish to compare the efforts of the human mind, in a very early stage of society, with those of later periods, when we enjoy the accumulated experience of many generations, benefited by all the arts of civilization. Nor is there small delight in contemplating the picture of domestic life and social manners, which the pencil of this ancient poet drew from the original, as it was found in his own times. For modes of early warfare, and simple negotiation, we may have recourse to Homer. For the habits of peace and humble privacy, we must turn to Hesiod. There is another circumstance of still more powerful interest than those already mentioned. Our great epic poet drew some of his sublimest notions, from the Theogony of this Grecian bard; and he who has any just feeling of poetical beauty, or any curiosity to trace noble expansions of thought to their source, will read passages with pleasure which ministered materials to the mighty genius of Milton.

But whether Hesiod has poured forth the dictates of his muse in flowing numbers, or elegant and appropriate words; whether he has the delicate and unexpected turns of expression, the skilful allusions, the happy combinations of language, and the various undefinable beauties of style; in short, whether he best expresses what had been often thought before by others, are points of no moment to the reader of a translation. He is dependent on the translator for these excellences; and the translator must depend on his own genius, which may convert barbarous prose, provided the subject be suitable, into an elegant English version, as well as the most lofty flights of Homer; or translate the noblest raptures of poesy into doggerel rhyme. The beauties of style in a translation, whether poetry or prose, do not at all depend on the original. The Imitation of Christ, written by Thomas a Kempis in monkish language, was translated by Castallio into classical Latin. The uncouth satires of Dr. Donne are elegantly versified by Mr. Pope. The majestic form of Virgil has been successfully disguised in the plebeian garb of Dr. Trapp.

As, however, it is essential to the pleasure of many English

readers, to know that the original author is an eminent poet, we will assure them that Hesiod is pronounced to be so, by the few who understand the beauties of his style, and the thousands who only read them. The excellences for which he is conspicuous are, simplicity of language, sweetness of numbers, an impressive gravity of address, and perspicuity in the communication of his thoughts; now and then he infuses ardour into his verse, and sometimes he rises to sublimity.

Few passages are found of questionable meaning, or difficult interpretation, in the poetry of Hesiod. It is not therefore to be expected, that a translator will give much occasion for discussion respecting the sense of the original. There is one line, however, in the beginning of the *Works and Days*, which will admit of a more reasonable signification than the translator has affixed to it.

Κρυφαίτες γὰρ ἔχουσιν θεοὶ βίον ἀνθρώποισι.

Πνιδίως γὰρ καὶ καὶ ἐκ' ἡμέρῃ ἐργασάιο, &c. (i. 42.)

is thus rendered:—

'Would the immortal gods on men bestow  
A mind, how few the wants of life to know,  
They all the year, from labour free, might live  
On 'what the labour of a day might give.' p. 18.

We cannot imagine the poet could advance the doctrine which is broached in the English. What possible degree of abstemiousness, consistent with the preservation of life, would be sufficed for a year by the hardest labour for a single day? It appears to us that the meaning of the line is, that the gods had concealed or withheld the spontaneous productions of the earth, which were enjoyed during the fabled age of gold, when the labour of a day might gather as much as the temperate habits of a year would consume. We can only state our opinion at present, without giving our reasons; for if we once get into verbal criticism, we fear the patience of our readers would be put to a very severe test. Generally, the thoughts of the Grecian poet are exhibited with sufficient fidelity. The versification of Cooke is tolerably neat; sometimes it approaches to elegance, but it is often careless and prosaic. The following extract is an instance of the translator's best manner.

'O! would I had my hours of life *began*  
Before this fifth, this sinful, race of man;  
Or had I not been call'd to breathe the day,  
Till the rough iron age had pass'd away!  
For now, the times are such, the gods ordain,  
That ev'ry moment shall be wing'd with pain;  
Condemn'd to sorrows, and to toil, we live;  
Rest to our labour death alone can give;

And yet, amid the cares our lives annoy,  
 The gods will grant some intervals of joy:  
 But how degen'rate is the human state!  
 Virtue no more distinguishes the great;  
 No safe reception shall the stranger find;  
 Nor shall the ties of blood, or friendship, bind;  
 Nor shall the parent, when his sons are nigh,  
 Look with the fondness of a parent's eye,  
 Nor to the sire the son obedience pay,  
 Nor look with rev'rence on the locks of grey,  
 But, oh! regardless of the pow'rs divine,  
 With bitter taunts shall load his life's decline.  
 Revenge and rapine shall respect command,  
 The pious, just, and good, neglected stand.  
 The wicked shall the better man distress,  
 The righteous suffer, and without redress;  
 Strict honesty, and naked truth, shall fail,  
 The perjur'd villain, in his arts, prevail.  
 Hoarse Envy shall, unseen, exert her voice,  
 Attend the wretched, and in ill rejoice.  
 At last fair Modesty and Justice fly,  
 Rob'd their pure limbs in white, and gain the sky;  
 From the wide earth they reach the blest abodes,  
 And join the grand assembly of the gods,  
 While mortal men, abandon'd to their grief,  
 Sink in their sorrows, hopeless of relief.' pp. 21, 22.

Idle words are sometimes introduced to eke out the measure.

' May I nor mine the righteous paths pursue,  
 But int'rest only ever keep in view.' p. 23.

Insignificant monosyllables are brought forward into the most conspicuous and public place to form a rhyme.

' But he that is not wise himself, nor can  
 Hearken to wisdom, is an useless man.' p. 23.

The emendations of the compiler are not numerous or violent. A few specimens are subjoined to satisfy the reader's curiosity.

1. *Cooke*. ' But from Prometheus 'twas concealed in vain  
 Which for the use of man he stole again;  
 And, artful in his fraud, brought from above:  
 At which, enraged, spoke cloud-compelling Jove.'

Lee expands the two last lines.

' And artful in his fraud, brought from above,  
 Clos'd in a hollow cane, deceiving Jove:  
 Again defrauded of celestial fire,  
 Thus spoke the cloud-compelling god in ire.'

2. *Cooke*. ' With soothing language and the treach'rous smile  
 The heart to purchase, and that heart beguile.

*Lee.* 'With manners all deceitful, and her tongue  
Fraught with abuse, and with detraction hung.'

3. *Cooke.* 'Around her person; lo, the diamonds shine.

*Lee.* 'Gold ornaments around her person shine.'

4. *Cooke.* 'And now attend while I at large relate,  
And trace the various turns of human state.'

Lee expands again.

'And now the subject of my verse I change  
To tales of profit and delight I range,  
Whence you may pleasure and advantage gain,  
If in your mind you lay the useful strain.'

Upon examining the four specimens here produced, the intelligent reader will probably be puzzled to determine which will bear away the palm; Mr. Cooke, or Mr. Lee. They seem to contend which can write the worst, and the victory remains doubtful. If they had tuned their reeds, like the shepherds in the Eclogue, for a wager, the justest decision would be for them to exchange stakes. If Mr. Lee is so successful in contending with Cooke, even in his unhappiest moments, for the palm of inferiority, he needs fear no defeat when he enters the lists with Pope or Dryden: he will certainly carry every thing before him. The poet who so easily resigned the throne of dulness to Mac Flecknoe, will not endeavour to wrest the sceptre from any modern possessor, or interfere with the claims of any heir apparent.

If it be alledged in support of Mr. C.'s emendations, that Cooke's translation of Hesiod is the best, and that the altered passages were very bad, we have no scruple to say, that, where a good translation is not extant, the better plan is not to publish one; but if it must be published, to give it to the world as it came out of the translator's hands; more especially, if it is altered without being improved. We have paid rather too much attention, perhaps, to this work; but if our remarks produce their due effect on Mr. Lee's mind, before he commits his fame and his property beyond recall, we shall not consider our time to have been misemployed.

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Art. IV. *Account of Jamaica and its Inhabitants* By a Gentleman, long resident in the West Indies. pp. 305. Longman and Co. 1808.

THIS work, which is drawn up in a lively and amusing manner, appears to give a just representation of the present state of the important island of Jamaica, of its various productions, and of the manners and dispositions of its diversified inhabitants. Neither deep science, nor acute research, is perceptible in the author; but we have no reason

to doubt the fidelity of his delineations. He professes to have copied nothing from others; and assures us that 'the account he gives is in a great measure the result of his own personal experience and observation, unaided and unrestrained by the pages of any writer whatever, and unbiased by any motives but those of a love of truth.' Pref. p. xii.

In the description of the voyage and approach to Jamaica, as well as in that of its interior scenery and vegetable riches, we were forcibly reminded of the flowery language of the late Mr. Beckford, in his history of this island; but it is not often that the author disgusts us with the silly affectation of fine writing. The varied surface of the island is much more appositely displayed by the homely emblem mentioned in the following passage:

'In gazing on this landscape, the author has more than once been reminded of the method a gentleman, who had been in Jamaica, took to give an idea of its interior to some of his acquaintance, who wanted a description of it. He took a sheet of writing paper, and crumpling it up between his hands, laid it on the table, and half expanding it, told the company that was the best description he could give of the face of the interior of Jamaica' p. 9.

The government and laws of Jamaica are necessarily framed upon those of the mother country, with such modifications as would naturally arise from local differences. It were to be wished, however, that some things did not bear so near a resemblance, or rather that they did not exist at all either in the parent state or the colony.

'The office of secretary is here a very lucrative one indeed, perhaps second to none but that of the governor himself. The fees attached to it are very considerable; every patent commission and other instrument has its stated price, and even the records of office can only be opened with a *golden key*. It is pretty shrewdly to be suspected, that the *price* of sinecure or nominal appointments is rather arbitrary than specific. It is by no means unusual to offer from an hundred to five hundred pounds currency for those nominal appointments.' p. 38.

'It has been supposed, that the lawyers of this petty speck on the terrestrial globe, receive not less than half a million of money annually, for defending the property of their fellow citizens against legal or illegal invasion.' p. 41.

The chapter on commerce, specie, taxes, &c. is short and unsatisfactory, considering the important nature of the objects. But the author seems aware of his *forte*; and hurries through these, and matters of a political and military kind, to picture with greater felicity of expression, and more comprehension of the subject, the persons, dresses, manners, and customs of the inhabitants, and the objects of natural



history, in the animal and vegetable kingdoms, which offer themselves as articles either of use or curiosity.

It is here stated, though not for the first time, that the bread-fruit is not so important an acquisition to the country as was at one time expected.

‘This plant multiplies so fast, that at the present time (twelve years since its first introduction here) every part of the island abounds with it. The negro, however, who is a pretty good judge of the substantial benefits of vegetable production, regards this stranger with cold apathy; except as a novelty, he prefers the cultivation of his more productive and substantial plantain, and his more palatable and nutritive yam. The truth is, the breadfruit, though it makes a very good pudding, is of itself an insipid and not very substantial food.’ p. 100.

‘The Otaheite, or South Sea cane (introduced about fourteen years ago into this country), has almost totally superseded the old West India cane, there being now few properties that retain any of the latter, particularly on the north side of the island. This cane (the old West India cane) was of much smaller size than its successor; it seldom exceeded six or seven feet, exclusive of the top, and was about four or five inches in circumference; whereas the other is frequently ten, twelve, and even fifteen feet in length, and eight or nine inches in circumference; the size, however, must necessarily depend on the fertility of the soil, and favourableness of the season. The old cane had, however, its peculiar advantages; its juices were perhaps richer, it yielded a weightier and more substantial sugar, and its leaves, or tops, afforded a larger supply of fodder, and of a better kind, than the other. The planters were therefore for some time doubtful, on these accounts, of the benefits and expediency of the exchange. But the greatly increased quantity of sugar which the South Sea cane yielded, caused it finally to triumph over its ancient rival. Four hogsheads (of 18 cwt.) are often obtained from an acre of the former, while the latter seldom or never exceeded two and a half: the medium of both may be set down at two and a half and one and a half.’ p. 102.

We believe that the Bourbon cane (exactly the same with that described here as the Otaheite or South Sea cane) was first introduced into Jamaica from Martinico, upon the conquest of that island in 1794. We remember to have been furnished, by correspondence with Jamaica on this subject, in 1799, with three instances of its great superiority in productiveness to the old cane, all of which exceed the largest proportion stated by our author. On an estate called Old Plantation, in Clarendon, 10 acres yielded 43 hhds. of the finest sugar ever seen in the island. On Castle Weemys estate, in St. Mary’s, 7 acres and 3 rood produced 31½ hhds.; and 3 rood 24 perches (16 perches less than an acre) at Eden estate, in the parish of St. George’s, gave 5 hhds. of excellent quality, from rattoons of the preceding year.

In the tenth chapter, on planters, proprietors, attornies, overseers, and book-keepers, the author has entered into a

detail of the life and prospects of the subordinate ranks of Europeans in this island, particularly those young men who engage as book-keepers on plantations, which deserves serious perusal, as well by the youth who are destined to cross the tropic, as by their advisers. It is from these inferior stations that the body of small planters, and attorneys of the greater proprietors, gradually rise to wealth and distinction.

It is only in the particular instances, that our author's account of the habitual dissoluteness and profligacy, in which the whole community of Jamaica is immersed, can be new to English readers. Whilst, however, the women of colour are charged with the most shameless licentiousness, we must not omit to notice his eulogy of the decorum and the virtues of the white ladies; he adds expressively, that

'Jamaica is a country unworthy of, and unsuitable to, the tender and amiable part of the human species. They are often ill used and neglected, and those who ought to be their protectors, their defenders, their affectionate companions, act, in too many instances, in a manner inconsistent with that character.' p. 164.

The want of proper means of education for both sexes in Jamaica is described and properly lamented; we are told that, 'among the most opulent of this country, there are a great number who consider a book (not an account-book) as an useless superfluous thing calculated only for the idle, and view all arts and information as contemptible, that do not contribute to the production of cent per cent.'

Amusements, among colonists of this description, are naturally those of the most base and sensual kind. Accordingly, we find that the favourite ones are convivial parties, tavern dinners, dancing, racing, and gambling. In this place the author mentions the hearty and undistinguishing hospitality of the islanders, with the remark, however, that all 'are ambitious to make a figure in this respect, and usually treat their guests much above, rather than under their circumstances.'

Though the author states, on the subject of the slave-trade, and its abolition, that he is 'unconditionally an advocate for neither side;' the bias of his mind is evident, whenever there is the smallest reference to that iniquitous traffic, and its detestable consequences in the West Indies. We do not scruple to pronounce him an advocate of slavery, and an enemy to its abolition. Happily it is needless, in these times, to demolish the few and feeble arguments here adduced to countenance this exploded system of iniquity. Indeed the book confutes itself. Great stress has been laid, and is here laid, upon the amelioration of the laws in the West Indies, with respect to slaves. A complete code of

laws, called the 'Consolidated Slave-laws,' now exists in Jamaica, chiefly for the protection of the slaves. 'The negro slave is as completely protected,' says this author, 'against violence and murder, as the white man. A white man, who beats and abuses a negro, is equally liable to be prosecuted and punished, either by a magistrate, or the owner of the slave,' (not by the abused slave himself!) 'as if he thus treated a white man like himself.' But mark the mockery of this pretended equal distribution of justice. '*The evidence of a slave is, however, not admissible against a white man.*' Slaves, forsooth, are not to be believed, because 'they have' (rationally enough, perhaps) 'no other opinion of *Buckera swear*, as they call the oath of the white people, than that it is a mere empty form of words;' and yet it is said, 'they regard their own mode of taking an oath as most solemn and binding; this, however, can only be administered by one negro to another.'—Again; 'Neither overseer nor owner is allowed by the law to exceed, in inflicting punishment, thirty-nine lashes; nor is a book-keeper, nor others in subordinate situations, permitted to exceed the fourth part of that quantum: at least, if they abuse this law, they are liable to a heavy penalty, one half of which goes to the informer.'—What? to the negro-informer? to the man who is disqualified from bearing testimony? And what other informer can there possibly be in such cases? Whatever nominal provision there may be for the security of person and property to the negroes, we have not the smallest doubt of its being in a great measure, if not totally, nullified, by intentional flaws in the legislative enactments, or by the dispositions of those to whom the execution of such enactments is confided.

We heartily concur with our author in deploring the paucity of religious instruction, which is to be met with in Jamaica, either for the negroes, or for its white inhabitants. It is not sufficiently known in England with what a desperate and diabolical obstinacy every attempt to Christianize the blacks is discouraged, counteracted, and repelled, by the legislative and municipal bodies, as well as by a large proportion of the inhabitants, of this guilty and ill-destined region. But it is not by any means surprising, that the spirit of vice, impiety, and persecution, should effectively prevail on a soil so tainted with every crime and possessed by every demon, when such a spirit is with difficulty restrained, even in a country like our own, from breaking forth into acts of violence or attempting measures of legal hostility. We are sorry to perceive that the moral feelings of the author have not entirely escaped contamination from this polluted soil.

munity. He has unfortunately let several passages escape him, which betray the state of his moral sentiments; and we mention them—not for the sake of the reader, whom they would rather disgust than endanger,—but as a warning to all residents in Jamaica to be very cautious when they write for the public eye. The awful visitation of earthquakes, because of late years they have not swallowed up whole towns, is treated with most unbecoming levity, p. 28.; and the expression, *tantalizing partiality*, applied to the plentiful and daily showers which fertilized one valley while the next estate was ruined by continued drought, is very near akin to blasphemy. We attribute it to the habit which our author, in common with other white residents, has acquired, of considering people of colour as an inferior species, that, in describing the manners of a planter, he should say, ‘His spurious issue,’ (by a female of colour) ‘he doats on with a parental fondness, as if they were the offspring of a more virtuous and tender union; he lavishes on them abundance, he sends them to Europe, where they are liberally educated, and, if the laws of the country would permit him,\* he would, at his decease, bequeath the bulk of his fortune to them.’ p. 200. Must the man forego parental duties, because he has neglected conjugal ones? Is one crime to be produced as the justification of another?

There are also a few errors of a more venial kind; such as ‘Lucca,’ p. 11. for *Lucea*, the name of a town and port on the north side; ‘tracts’ for *tracks*, p. 17; ‘mead’ for *meed*, p. 39. But the work is on the whole respectable, and not unworthy of attention from the public.

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ART. IV. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes, critical and explanatory.*

ART. V. *A New Testament; or the New Covenant, according to Luke, Paul, and John. Published in Conformity to the Plan of the last Rev. Edward Evanson.*

(Concluded from p. 251.)

## II. On the Distribution and Punctuation of the Text of the New Testament.

Every reader must have felt the utility and comfort of having any written or printed document presented to his eye, in a rational and clear form of division and subdivision. Yet it is remarkable, that a practice so convenient and obvious should have existed in a comparatively imperfect state till our own times. The ancients seem to

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\* Parents are restrained by law from leaving more than £2000 currency to a child of colour.

have trusted almost every thing to the intelligence and the mental grasp of the reader: for in the oldest MSS. not even the words are separated, and the larger breaks were often regulated by the size rather than by the sense. The editions, especially of the Greek Classics and Fathers, during the xvth and part of the xvith centuries, generally furnish but poor ocular accommodation. But it was for the most important of all writings to experience the hardest treatment in this respect. We have not room to describe the *Titles* supposed to have been invented by Tatian in the iid. century, or the *Sections* of Ammonius in the iiid., or the smaller divisions of *orixa*. Though these were not designed as a *distribution raisonnée*, they were not likely to be so injurious to the sense and connexion as the modern plan of division. Our present *Chapters* were cut out by Cardinal de Sancto Caro, who died in 1263; and from his time have been universally followed in the West of Europe. The subdivision of *Verses*, in imitation of the *Pesukim* introduced by the Masoretic Jews into the O. T. was made by the eminently learned and worthy Robert Stephens, on a journey from Paris to Lyons; and, for the first time, the numerals were marked in the margin of his small edition, 1551. But the solid mass of each page was not broken into *detached* fragments till 1557, in the English Genevan N. Test.

The division into chapters and verses is convenient for reference, and on that account is now necessary; but it may be preserved *in the margin*, without interfering with a rational distribution of the Text itself. Yet the universal acquiescence in this division, especially since the versicular breaks were adopted by printers, has been seriously detrimental to the generality of readers. It stops the continuity of history: it breaks the links of argument: it blunts the edge of demonstration: it obscures the felicity of illustrative and allusive imagery: it promotes confined and discrepant sentiments in religion: it induces some to regard the Scriptures as a cabinet of unconnected, and of course often discordant aphorisms, of which the men of party may select their parcels, each according to his system, his wishes, or his caprice.

To obviate these evils, various editions of the whole, or of parts, of the N. T. have been published within the last eighty or hundred years, both in the original and in translations. We have examples in our own country, in the Text which accompanies the expository works of Locke, Pierce, Benson, Doddridge, and Campbell. The pious and excellent Bengelius formed a most admirable disposition of the Text in his N. T. Gr. 1734; and this was followed by the Oxford editor of 1742, by Bowyer in 1763, and Nichols in 1782. Griesbach made the sections fewer. Newcome formed his own division, which

does not greatly differ from the *pericopæ* of Bengelius: and we have not discovered, by our comparison, that the editors of the "Impr. Vers." have introduced any alterations from the primate. In all these editions, the common notation of chapters and verses for the conveniency of reference is displayed in the margin. That of 1763 even makes the breaks.

In affixing the *stops*, to ancient composures, according to the modern system of punctuation, the taste and judgement of editors are put to the trial; and there are instances of *amphibologia*, in which no exercise of judgement can produce incontrovertible certainty. Such cases, Griesbach, with laudable caution, and very advantageously to the biblical student, designates by an asterism.

With the general punctuation of the "Improved Version," we are tolerably satisfied; and we think our readers will feel the same satisfaction, if, as a test, they turn to some of the more intricate parts of the epistles of St. Paul; for example, Rom. iv. v. vi. vii. 1. Cor. xii. xiv. xv. Eph. i. ii. iii. The light, which such passages receive from a judicious punctuation, is inconceivable to one that has not made the experiment. To Mr. Bowyer and his erudite friends Markland, Owen, &c. the praise is due of having led the way of this reformation.—We have, however, noticed some instances of the punctuation in the I. V. to which we object; and a few are important enough to be adduced.

1. Tim. iii. 16. We have already remarked that the translation and the distinction here are at variance with the usage of the Greek language, and with the connection of the passage. See p. 472 of the present volume.

Rom. ix. 5. "whose are the fathers, and of whom, by natural descent, Christ *came*. God who is over all be blessed for ever." Thus, by putting a full point after *came*, and regarding the remaining words as a devout apostrophe, the editors of the I. V. follow Enjedin and other Socinians in order to silence this signal testimony to the Deity of the Messiah. Locke proposed to insert the full stop after *quoniam*. But to both these expedients there lies the solid objection, that *they violate the usage of Greek construction*; and in a point of idiom, too, so interwoven with the texture of the language, in all its forms and dialects, as to have been preserved unaltered, notwithstanding the Hebraisms and other deviations from classic purity which characterize the New Testament. See this fact satisfactorily proved in Dr. Middleton on the Greek Article, pp. 458—460.

Feeling, it may be, some want of confidence in the former resource, Whitby, Taylor, Wakefield, and the present editors, have expressed a strong inclination to the conjecture of Jonas Schlichtingius, that, instead of *ὁ ὢν*, we should read *ὢ ὁ*, as the

last step of the climax. But who does not perceive that the conjectural criticism of an interested party, in his own cause, and in defiance of positive evidence, is little better than subornation of testimony in a court of law!—The conjecture is also inadmissible on three other grounds. First, it would convey a sense contrary to the apostle's direct assertion and avowed argument in a preceding part of this epistle; see ch. iii. 29. Secondly, it would be false Greek. (See both these arguments in Dr. Middleton, p. 456.) Lastly, the conjecture is in itself exceedingly violent and improbable; for the *spiritus asper* was not so fallen into neglect in the time of St. Paul as that we can safely assume its omission; and if we admit that it was the original reading, it would have been so different in appearance from the pretended corruption, that we can scarcely conceive that no vestiges of such a reading should remain, at least in the most ancient versions. The comparison would have stood thus:

Existing Text, *CAΠΚΑΩΝΕΤΗ*.

Conjecture, *CAΠΚΑΗΝΟΕΤΗ*.

Our serious conviction is, that the received reading is confirmed, *invictissimis argumentis*, to be the true one; and that an impartial man, who understood Greek, but knew nothing of our polemical theology, would inevitably translate the passage in the common manner; "of whom is the Christ with regard to His human nature, who is over all, God blessed for ever."

John xii. 27., "Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause I came to this hour. Father, glorify thy name." Here the I. V. follows those respectable interpreters who make the second clause interrogative; q. d. "Shall I say, Father save me, &c.?" This punctuation is founded, we believe, on the opinion that the simple petitionary form would be derogatory from the perfection of our Lord's character; a solicitude, in our estimation, very superfluous. See Matt. xxvi. 39, 42. Heb. v. 7. To understand the clause as pointed in the Common Translation, appears to us incomparably more suited to the occasion. It conveys all the tenderness and simplicity which so sweetly adorned the Man of Nazareth. It is the language of extreme agitation and distress: feelings which are so far from being inconsistent with the perfect holiness of the Sufferer, that we should more correctly say that they were the necessary feelings of a mind whose exquisite sensibility, never blunted by the debasement of sin, must have exceeded our utmost conception. The general predilection for the interrogatory form

confirms an observation of Michaelis \*, (an observation, by the way, which he himself exemplified) that the habits of criticism and theological disquisition are unfavourable to the true, and natural principles of taste.

III. On the mode adopted in the I. V. of translating the *Jewish Idioms* and other *peculiar Terms and Expressions* of the N. T.

An interpreter of the N. T. has a task to perform, not only more difficult than that of one who undertakes to translate any other ancient work, but in some characteristic respects essentially opposite to it. When the translator of Plato, Aristotle, or Longinus, is conscious of competently understanding both the idioms of the language, and the Technology of the Grecian philosophy and rhetoric, and when he has satisfactorily ascertained the equipollent expressions in his own tongue, he proceeds in his work with freedom and ease. He transfuses the ideas and the reasonings of his original into a style and habitude as completely English as he can command; and he is under no fear of having his judgement or his fidelity impugned, because he has substituted the idioms of his countrymen for the dialects and the grammar of ancient Græce. Not such is the situation of the scriptural translator. Of him it is required to be literal almost to servility, and yet to be perspicuous and faithful. To attain the latter qualities and not to depart from the former, is often impossible; and in his painful efforts to satisfy the incompatible claims, he may incur the revilings of the half-learned and the bigoted, or the gentler but weightier censure of the true scholar.

We are, however, fully aware that, in the present divided state of the Christian world, it is necessary that vernacular translations of the Scriptures should be as *literal* as the idioms of languages widely remote will admit, rendering by equivalent modern phrases only those which are *universally acknowledged* by philologists to be merely grammatical or national peculiarities.

When the O. T. is translated upon this plan of liquidating only the class of idioms just mentioned, (of which we cannot mention a model superior to Bp. Lowth's Isaiah,) and especially the Pentateuch and the poetical books; there remains a character of simplicity and majesty, the most venerable and commanding; a character whose beauty and grandeur are transferable into all other languages, and with which we in England are happily so familiarized, that it has become incorporated into our habits of speech, it is generally understood and felt, and it forms in a measure what may be called our Sacred Language.

\* In his admirable Preface to the Gottingen edition of Bishop Lowth's *S. Poesi Hebr.*



In this sublime diction the N. T., if we except the Apocalypse, does not abound. Its manner, as might be expected from the circumstances of the age, partakes of the lower Grecian character, which prevailed after the Macedonian conquest, and of which Polybius and Josephus are our best examples. Its language is that of the septuagint and the Jewish school of Alexandria, but, in the writings of St. Paul and of St. Luke, chastised and improved by an acquaintance with better Greek models. Hence the most peculiar and difficult idioms of the N. T. are those derived from the Hebræo-Chaldaic synagogue.

It is farther to be remarked, that a set of words, and some phrases, have descended to us through the medium of the Latin church, which are almost universally accepted as the representatives of those *idiomatical terms* by which the N. T. designates its capital and leading subjects. On the establishment of the Protestant Reformation, this vocabulary was employed in the translations of the scriptures, and has ever since maintained its place in books and sermons. Thus has our *Theological Dialect* been formed: and, in common with every other technical system of words, it has its advantages and inconveniences. In the pure and the mixed mathematics, in chemistry, and in every other science, a seclusive nomenclature is acknowledged to be an advantage of the first importance; it secures the distinctness, and regulates the comprehension of ideas; it abridges the processes of thought, and it facilitates their communication.

Why should not these advantages be possessed by divine science, which are universally felt in human? Is there any thing in the former which makes it a singular instance, and requires it to be an exception from the other cases?—We fear that there is. Mathematicians and philosophers use their terminology in a sense *defined* and *known*, cautiously refraining from reducing, or amplifying, or altering the comprehension of ideas under each sign. Happy would it have been, had divines been equally cautious. But the fact has been the reverse; and the appropriate terms of Christian Theology have been used in so many, so various, and so contradictory significations, that their utility has been destroyed, and they have really ceased to designate any thing except what may be deduced from collateral information. Further: religion is the equal concern of every man; and, if it be expressed in the language of common life, the poor and illiterate are likely to understand it; but, if these humble yet not less worthy disciples have to acquire a list of terms which to them are in effect a new language, few of them, it is to be feared, can escape the abuses of mysticism and confusion.

These remarks have run to an unexpected length, and we must check their progress: hoping, however, that they may suggest some hints not unprofitable to the serious reader of the Holy Scriptures.

It is too obvious to need being insisted on, that the character of any translation of the N.T. must greatly, or rather principally, depend, on the judgement and accuracy employed on this part of its composition. To assist the opinion of our readers, we shall present a selection of instances, in some of the most important words and phrases; and for the sake of brevity, we shall forbear from comments except when strongly called for.

1. GOD, *θεός*. In several instances of the connection of this term, it appears to us that the spirit of theological predilection has led the Archbishop, or his improvers, to violate strict impartiality, by adopting a mode of translation which an honest, disinterested, and competent Greek scholar would not have chosen.

John i. 1. "—and the word was a god." We object to this rendering, that in the two or three passages, in which the N. T. uses *θεός* in a metaphorical sense, that signification is marked by other words with such a plenitude of caution as to prevent any possible ambiguity. Here the context supplies no such corrective aid, and no Grecian would say that the plain construction implies or requires it. Had it been the evangelist's intention to convey that lower or generic sense, he could not have rejected various modes of exact expression with which the language would have furnished him, and have adopted one which would necessarily lead to a total and capital misapprehension of his meaning. St. John's style is remarkable for extreme simplicity and perspicuity. He might have said *θεός τις* (as Plato, *Apol. Socr.* 19.) or even *θεός τις*, or *θεός*.—The editors, in their note, glance with a wishful eye at the late Mr. Cappe's translation, though it would make the words false Greek; and at the violent conjecture of Samuel Crellius\*, which against the faith of criticism they dignify with the epithet "plausible." These weak attempts are, in effect, acts of homage to the justness of the common version, "the Word was God."

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\* \* "Samuel Crellius was a Socinian and a leader of that party. He is still quoted as one of their strongest advocates; but the endless mercy of our Lord was also manifest in him. He not only rejoiced to see his daughters bow their knees to the Crucified; but he himself turning to that Lord, called upon Him as his Lord and his God, and found, at the latter end of his life, no consolation but in the atonement by the blood of Jesus, and wished that all his books could die with him. This has been testified, not only by his daughters, but by all who were with him before his end." *Note by the late Rev. B. Latrobe, in Grant's Hist. of the Moravian Brethren*; p. 201.

What, but the pertinacious spirit of party and preconceived opinion, can have led the modern adversaries of the Deity of Christ, to reject, in the face of abundant evidence, a *Rule* of Greek construction which, applied to the N. T., furnishes some cogent testimonies to that doctrine? On this subject we made some remarks in vol. iv. p. 771. We may justly add, that if a rule deduced from the universal usage of the language, and of so much importance in construction, had not borne an unfavourable aspect on the Socinian doctrine, some persons who have manifested their policy in neglecting, or their ignorant temerity in denying it, would have been forward to class it with the happiest observations of Ruhrkenius or the metrical canons of Porson. From a long-continued and, we trust, impartial examination, we are not only conscious of sincerity, but persuaded that we stand on the rock of solid evidence, in maintaining that both K. James's and this Improved Version have adopted a false rendering of the three following passages. We shall cite them in what we firmly believe to be their faithful translation. Eph. v. 5. "—the kingdom of [Him who is] the Christ and God." Tit. ii. 13. "—our great God and Saviour Jesus Christ." 2 Pet. 1. "Our God and Saviour Jesus Christ."

Phil. ii. 6, 7. "—Christ Jesus; who being in the form of God, did not eagerly grasp at the resemblance to God: but divested himself of it, and took on him the form of a servant," &c. This conveys the true sense of the original, though the construction might have been closer. The error of the common version seems to have arisen from the translators considering the *whole* sixth verse as the catasceue of the protasis in the fifth; a construction which would have required a copulative and a second participle, thus, καὶ οὗτος ἀπαρτῶν ἡμεῶν καὶ τ. λ. To any one who impartially considers the words, it will appear evident that the catasceue lies in the words ἐν μορφῇ Θεοῦ ὑπαρχόν, and that the apodosis then immediately commences. This amendment, however, does not affect the true bearing of this text as a testimony to the Deity of Christ. The force of that testimony lies in the expression "existing in the form of God," compared with the subsequent clause, "taking the form of a servant," &c. If the former be denied to attribute to our Lord real and proper divinity, it must, in consistency, be held that he had no real and proper humanity, as was taught by the Doctrina.

Heb. i. 8. "God is thy throne, for ever and ever." We may fairly place this translation, also, among the offspring of Socinian prejudices. It attributes grossly false Greek to a book which is, at least, one of the purest and most classical in the whole N. T. Yet to such desperate measures we must be reduced, if we will not admit ὁ Θεός to be the Attic vo-

cative, which a cloud of witnesses might shew was transferred into the common Greek. That, in the psalm cited, אֱלֹהִים is the vocative, and not either the subject or the predicate of a proposition, is manifest from the Chaldee Targum; and is fully admitted even by the younger Rosenmüller.

Matt. xiv. 33. "Truly thou art a son of God." Very improper. We should translate, with the common version, "the Son:" since the article is superseded by it. In ch. iv. 3. we find the just rendering.

1 John iii. 16. "Hereby we know love, because Christ laid down his life for us." Strictly just: but, for "because" we should have preferred "in that." The supplement in the common version is quite unwarrantable, and, considering its probable motive, really censurable.

Rom. i. 25. "Who changed the true into a false God." The proper rendering of the Hebraism. We wish this legitimate freedom had been used in more instances.

2. *Lord*, κύριος.—1 Cor. x. 9. "Nor let us try the Lord." The authority of MSS. preponderates in favour of κυρίου; but χριστός, Christ, is supported by the most ancient Versions and Fathers, and is retained by Griesbach.

It is obvious that where this word is used only as a compellation of respect, it should be translated by *Sir*, or *Master*; and that the solemn title *Lord* should be employed only when the reference is to the Deity, or to cases where there is at least some recognition of the person and office of the Messiah. This rule is greatly violated in the Common Version: but in the I. V. we have noticed very few instances in which it is transgressed: viz. John vi. 68. xi. 27. xiv. 5, 8, 22. In these, we conceive *Lord* would be more suitable than *Master*.

3. *Holy Ghost*. The I. V. always reads "holy spirit." The change in the second word is required by the improvements in our language and national taste: but we wish the initial capitals had been retained. This, however, turns on our difference of religious sentiments.

4. *Godhead*. Col. ii. 9. θεότης "the deity." Rom. i. 20. θούρης—"providence." An unnecessary deviation, nor does it give the true meaning. Acts xvii. 29. τὸ θεῖον, "the Godhead." We should have greatly preferred *Deity* in these two instances.

5. *Creation and Creature*, κτίσις. Translated in the usual way, except in Rom. viii. 19—22, "world." We do not perceive the reason of this alteration: *creation* would be, at least, as suitable. V. 39. "matter;" a needless and insipid alteration.

6. *Flesh*, and *Spirit*. The numerous and important Hebraisms, connected with the N. T. use of these two words, are, with very few exceptions, given literally in the I. V.

7. *Τὸ χιρὸς*. 1 Cor. ii. 14. "sensual." Ch. xv. 44, 66, and

James iii. 15, "animal." In each instance very properly.

8. Ἀγγέλος. Where this word occurs in the sense of a superior order of beings, it is translated "angel," but when it is applied to apostles, ministers, &c. the editors have very properly employed the correspondent term, "messenger." The determination of this question, however, is not in all cases easy. In the apocalyptic epistles, and we believe throughout the whole of that book, "angel" is constantly used. We see no good reason for this inconsistency.

6. Σατανᾶς. This word, which occurs 34 times in the N. T. is every where rendered "Satan," except in Matt. xvi. 23. and 2 Cor. ii. 11. where it is translated "adversary." This change would have been proper in some other places; but to have neglected to make it in Mark viii. 33, is inexcusable.

10. Διάβολος. In 1 Tim. iii. 6, 7. 2 Tim. ii. 26. and Rev. ii. 20. "Accuser." In John vi. 70. 2 Tim. iii. 3. Tit. ii. 3. and 1 Pet. v. 8. "False accuser." In Eph. iv. 27. and 1 Tim. iii. 11. "Slanderer." In all other places, "Devil." These distinctions are very commendable.

11. Δαίμων and δαιμόνιοι are justly rendered "demon" in the numerous places where they occur: and δαιμονίζομαι correspondently.

12. Διαθήκη is, in every instance, properly translated "covenant."

13. Νόμος. The editors have endeavoured, by the use of the English definite and indefinite articles, to discriminate the application of this important word; whether to the Mosaic law, including both the moral and ceremonial, or to the general idea of a promulgated rule of conduct. But in this attempt they have materially failed, from an evident ignorance of the laws of the Greek language with respect to the article. This ignorance has obscured several passages: e. g. Rom. iii. 19, 20. iv. 13, 14. vi. 14, 15.

14. χάρις. This term is uniformly expressed by "Favour;" a word certainly about as comprehensive in our language as χάρις is in Greek; but we doubt whether, in its highest acceptation according to common use, it conveys a sufficient idea of *generosity* and *affectionate tenderness*. The usual word *Grace*, is so thoroughly established in speech, so generally understood in its proper meaning, and yet so appropriated in sacred use, that we perceive many advantages in retaining and inconveniences in exploding it. In some of the various senses of the term, "favour" reads awkwardly, and suggests a very imperfect notion of the true meaning: e. g. Acts vi. 8. xi. 23. Eph. iv. 7. However, in some instances, the expression is judiciously varied: as Luke iv. 22. "graceful words." Col. iii. 16. "with thankfulness." iv. 6. "well-pleasing." Eph. iv. 29. "benefit."

15. *Εὐαγγέλιον* is translated "gospel" in every place but in five instances, where it is rendered "glad tidings." This has not proceeded on a careful discrimination: for, though in most passages of the Epistles the term, having grown into technical use, be best expressed by "gospel," the other translation would be more suitable in Matthew, Mark, and the Acts.

16. *Δικαιοσύνη*, when used to denote a moral quality, is translated as in the Common V. "righteousness," and, in Acts xxiv. 25. very properly, "justice." But when the word is used *κατ' ἰδέαν* to denote the grand blessing of the Christian Covenant (*pardon of sin and acceptance to the divine favour,*) or the means of attaining that blessing,—it is translated either "justification," or "method of justification." Though this acceptance of the word had been long understood and applied in exegetical theology, we owe to Abp. Newcome the introduction of this signal improvement into the translated scriptures. It is a rendering which, we are persuaded, will be more established by the most rigorous test of critical examination. The passages in which the term is translated "Justification," are these: Rom. v. 17, 21. vi. 16. (improperly; for v. 18—20 shew that moral righteousness is here intended;) ix. 30, 31. x. 3—6, 10: 1 Cor. i. 30. 2 Cor. iii. 9. Gal. ii. 21. iii. 21. v. 5. Phil. iii. 6, 9. Tit. iii. 5. Heb. 5. 13. (where we conceive that *λόγος δικαιοσύνης* denotes the general system of Christianity, and that consequently the Common V. is preferable to "doctrine of Justification" in I. V.) xi. 7. 2 Pet. i. 1.—In the following, the word is translated by "Method of justification:" Rom. i. 17. iii. 21, 22, 25, 26. As a specimen, we shall transcribe the last passage: and we intreat the candid consideration of our readers, whether the great Christian doctrine of *Salvation by free grace through the infinite merit of the Blessed Redeemer* (a doctrine to which we fear the editors of this book are real enemies) does not shine with a more unclouded lustre in this, than in the Common Version?

But now, without a law, God's *method* of justification is manifested, being attested by the law and the prophets; even God's *method* of justification by faith in Jesus Christ, unto all, [and upon all,] who believe: for there is no difference; for all have sinned, and fall short of the glory of God; being justified of free bounty, even by his favour, through the redemption which is by Christ Jesus; whom God hath set forth as a mercy-seat, in his own blood; to shew his *method* of justification concerning the remission of past sins, through the forbearance of God, to shew, *I say*, his *method* of justification at this present time: that he might be just and the justifier of him who hath faith in Jesus."

In 2 Cor. v. 21. where *δικαιοσύνη* is put by a metonymy for the persons endowed with this blessing, it is thus properly varied: "—that we may be justified before God through him."

17. ἱλασμός occurs only 1 John ii. 2. and iv. 10. and in both is rendered "propitiation."—ἡμεῖς occurs only Rom. iii. 25. and ix. 5. in both "mercy-seat;" undoubtedly correct. Ἀπολύτρωσις is always rendered "redemption," except Heb. xi. 35. "deliverance." Ἀντίποι and ἀντίποιον, uniformly "ransom."

18. *Cynthia aurem tollit*, and the patience of our readers joins in his hint. We must, therefore, cancel some of our notes; and only subjoin farther three or four miscellaneous instances.—Ἐντεύχασαι and ὑπερεντεύχασαι, "intercede," every where, except Heb. vii. 25. "interpose," and Acts xxv. 24. "apply to."—Οἱ ἅγιοι, "saints," except in three or four places where it is rendered "the holy:" which would have been equally proper in many other places.—Ἀγάπη (improperly rendered *charity* in the Common Version of 1 Cor. xiii. and elsewhere) "love."—Ἐπιθυμία, (usually *lusts* in C. V.) "desires."

2 Cor. viii. 9. ἐν πτωχείᾳ "he lived in poverty." In the note we are told that "the word properly signifies an actual state; not a change of state." This observation is not correct: Πτωχία and its cognates certainly denote an actual state, and assert nothing necessarily on the cause or occasion of that state. But, from a similar passage in Aristophanes (Plutus 546—553), and the remarks of the Scholiast, it appears almost certain that these words were, very often at least, understood by the Attics as implying a fall from better circumstances; for πτωχία is applied to Dionysius the exiled tyrant of Syracuse. Plutarch (Wyttēb. t. i. 939.) has μάλλον πτωχίσαι, "You will become more sordidly poor." Suidas says, Πτωχός, ὁ μεταστὰς τοῦ ἔχου, than which nothing could be more expressive. The Attic, next to the common Greek, furnishes our best guide for the ἀπὸ λαγόμενα of the N. T. when the LXX are silent; but, in this case, their testimony is abundant. Πτωχίσαι occurs six times in the O. T. and Apocr; and *always* in the sense of transition from comfort or opulence to poverty.

We find another striking instance of Socinian prejudice in the rendering of ἐπεκαλέσασθαι, when Christ is, without possibility of evasion, the object of invocation. In Acts ix. 14. 21. xx. 16. and 1 Cor. ii. 2. the editors have translated it *passively*, contrary to the constant use of the same phrase by the LXX and by Greek authors in general, and even to their own rendering of the N. T. in other passages.

Eph. iii. 19. "—with all the fulness of God." That the editors should have retained this palpable deviation from ἡ, καὶ τὸ πλ. in their text, putting the just translation ("into all" &c.) only in the margin, would appear incredible. But so is the fact: and we fear that it was a downright artifice to neutralize Col. ii. 9. by inducing the plain reader to infer that the

inhabitation of "all the fulness of the Deity" in Christ, means nothing essentially superior to what is there said of Christians in general. This suspicion is too plainly authorized by the Note on that text.—1 Tim. iv. 10. "a preserver," justly; but, from the law of the article after the verb substantive, it would have been better, *the preserver*.—1 Cor. xi. 10. "the woman ought to have a veil on her head, because of the messengers." Entirely just.—v. 9. "I write unto you, in this epistle;" 1 Tim. v. 11. "when they grow weary of the restraints of Christ;"—both these rest on very good grounds.—*Morville*; "only," passing; *Reyher*, Heb. i. 5. "adopted." These have too much of exegetical liberty, for a literal version; though we have no objection to the interpretation. But in Acts xiii. 34. they have inconsistently used "begotten."

IV. On the *Style*. This is so much a matter of taste, and it is so difficult to ascertain any standard for the guidance of opinion, that we shall offer only one or two remarks. Judgement and fidelity are the first requisites of a translator, and these involve some attention to his vernacular style: he satisfies, however, every reasonable expectation, if he preserves purity in the selection of his words, perspicuity in the structure of his sentences, and that ~~correct~~ or Native Character, which, like the complexion and features of the countenance, distinguishes every original writer. With regard to the second of these requirements, we have no dissatisfaction with Abp. Newcome or his revisers: but, in the other respects, we cannot express full contentment. We have found a few words and phrases which have not the stamp of the best use: e. g. "becomingness,—affectioned,—forthwith,—we went to prayer,—I did away."—The delicate tints and touches which mark the peculiar marks of mind, genius, and habits in authors, are of all things the most difficult to be expressed by translators. We cannot, therefore, indulge the severity of censure, because we perceive a degree of tameness and uniformity in the different parts of the N. T.; or because we look in vain for the colouring, too nice perhaps for art to imitate, which would sufficiently discriminate the ardour and labouring fullness of Paul, the cool tranquillity of Matthew, the flowing tenderness of John, and the solicitous circumstantiality of Luke. "Difficile est enim," says Jérôme, "alienas lineas insequentem non alicubi excedere; arduum, ut quæ in aliena lingua bene dicta sunt, eundem decorem in translatione conservent."

V. On the general *Faithfulness* and *Impartiality* of the I. V. We have pointed out some important instances in which the spirit of party has perverted the judgement of the Primate and his Improvers, so as to have turned them from that right



course which unbiassed translators would have held. Except in those instances, and a small number more of minor consequence, we find no reason to withhold the praise due to integrity and fidelity in the general execution of the work.

VI. On the *Introduction and Notes*. The former principally consists of a concise, but perspicuous sketch of the literary history of the text of the N. T., with some account of the design and plan of execution of the present work. Subjoined are tables of the date and place of the books of the N. T. from Lardner, Owen, and Townson: and a short list of editions of the Greek Testament, Concordances, and Lexicons. In the latter, it is extraordinary that Schleusner is not inserted. The value of this introduction is abated in one place only, that we have observed, by a tinge of Socinian prejudice. After the free remarks, which we have made upon the Version, it is but justice to cite the concluding paragraph.

‘The editors of the present work offer it to the public as exhibiting to the English reader a text not indeed absolutely perfect, but approaching as nearly to the apostolical and evangelical originals as the present state of sacred criticism will admit: neither do they hold it up as a *faulshet* translation, but merely as an Improved Version, still no doubt susceptible of far greater improvement, which they will rejoice to see undertaken and accomplished by abler hands. In the mean time, having to the best of their ability completed their professed design, they commend this volume, which is the result of their labours, to the candour of their readers, and to the blessing of Almighty God.’

Of the notes, a great number merely state the variations of the Received Text and Newcome's versions; others are philological and critical, and a large proportion are expository of the theological opinions of the editors. The manifest intention of the latter is to accommodate the dictates of the N. T. scriptures to the prescriptions of modern Unitarianism; a laborious and desperate labour, but in which the workmen have evinced anxious solicitude, large credulity, and most dogmatical self-complacency.

Though it will be inferred, therefore, from our remarks, that this work is capable of being rendered useful; and that to those whom professional duty, or conscientious inclination, leads to the exact study and interpretation of the scriptures, it may imperfectly, but beneficially, supply the want of Griesbach: we are compelled to add, that the dangerous bias which it is so carefully adapted to produce on the minds of rash, ill-informed, or sceptical readers, forms a very cogent argument, in addition to our remarks in the first part of this critique, for the publication, by authority, of a judiciously and impartially amended Version of the Sacred Scriptures.

We had nearly forgotten the notice we promised to take of the “New Covenant, upon Mr. Evanson's plan:” and indeed the omission would have been of small consequence. We shall have said all that the case requires, in remarking

that the volume is a reprint of the Gospel and Acts of Luke, and the other parts of the New Testament, which that gentleman thought fit to receive into his canon, from Newcome's version, occasionally altered in a most clumsy manner, and with a selection of the archbishop's short annotations. The violent and arbitrary temerity which Mr. E. exercised, in his mode of treating on the credibility and authenticity of the Christian scriptures, were equally disgraceful to his critical talents and to his profession of piety.

It is because we supremely value divine truth, and because we are convinced that it will richly repay every well-conducted effort to ascertain and confirm it, that we have been thus earnest in recommending the critical study of the New Testament canon. May it be our felicity, and our readers', to entertain the justest sentiments of its contents, and most completely to demonstrate its pure spirit and beneficial tendency! "He who believeth on the Son, hath everlasting life: and he who disbelieveth the Son, will not see life; but the anger of God abideth on him."—"No man can say that Jesus is the Lord, but by the Holy Spirit."

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Art. VII. *Philosophical Transactions of the Royal Society of London, for the Year 1808. Part. I. 4to. pp. 170. Price 15s: Nicol. 1808.*

IN a former number (Vol. v. p. 15) we noticed the brilliant discoveries which Mr. Davy has made concerning the mutual actions of galvanic electricity and chemical bodies. The important memoir, which stands first in the volume before us, gives an account of his subsequent experiments; and in conducting our examination of it, we shall be more anxious to exhibit a concise abstract of the discoveries which it relates, than to analyse or discuss all the general and particular speculations in which the author has fairly indulged.

I. *The Bakerian Lecture, on some new Phenomena of chemical Changes produced by Electricity, particularly the Decomposition of the fixed Alkalies, and the Exhibition of the new Substances which constitute the Bases; and on the general Nature of alkaline Bodies. By Humphry Davy, Esq. Sec. R. S. M. R. I. A. Read Nov. 19, 1807.*

The memoir is divided into eight sections, the first of which is introductory. The second exhibits an account of the methods employed for the decomposition of the Fixed Alkalies. To ascertain the effects of the galvanic action on these bodies, saturated aqueous solutions of potash and of soda were exposed to the energy of a Voltaic battery, consisting of 24 plates of copper and zinc twelve inches square, 100 plates of six, and 150 of four. The battery was charged with a solution of alum and nitrous acid, and the experiment was conducted at common temperatures. No new re-

sults were obtained; and although there was a considerable electrical action, and disengagement of oxygen and hydrogen gas, the water of the solution alone underwent decomposition. In the next experiment, the battery was made to act on the alkali freed from water by heat. A quantity of potash, kept in a state of igneous fusion in a platina spoon, was exposed to the influence of a battery of 100 six inch plates highly charged. The spoon being connected with the positive side of the apparatus, the alkali became a conductor; a most brilliant light appeared, accompanied at the point of contact by a column of flame. When the order of the arrangement was inverted, and consequently the spoon rendered negative, a vivid light, unaccompanied by a column of flame, appeared at the opposite wire, and a gaseous fluid, which took fire as it came in contact with the air, rose through the fused alkali.

A small piece of potash, slightly moistened, was placed on a disc of platina, connected with the negative side of an apparatus composed of 250 six and four inch plates, and a platina wire joined to the positive side was brought in contact with the upper surface of the alkali. The potash, being thus acted on, became melted at both its points of contact; a violent effervescence ensued, which was confined to the upper surface of the potash, and from the lower or negative side, small globules resembling quicksilver issued, without any development of gas. Some of these globules burnt with a bright flame at the instant of their formation; others did not take fire, but merely lost their metallic splendour, and became gradually enveloped in a film of white matter. These globules were the substance our author was in search of. Numerous experiments, unnecessary to be stated here, proved that the production of it was uninfluenced by the platina which formed part of the apparatus, because the metallic globules were uniformly developed from the alkali, when, instead of platina, pieces of copper, silver, gold, plumbago, or charcoal, were made to complete the galvanic circle. Nor had the air any influence on the operation; for the metallic substance was successfully produced, even when the air was excluded, or when the potash was acted on over mercury in glass tubes.

When soda was electrified under like circumstances, similar phenomena occurred. To insure complete success with this alkali, some particular conditions are essential. Mr. Davy found that to decompose a quantity of soda successfully, the battery must not only be larger, but the alkali itself must be exposed to the galvanic energy, not in a lump, but in the form of a thin plate; a battery of 100 six inch plates, in a high state of activity, was sufficient to decom-

pose a quantity of potash weighing from 40 to 70 grains, and measuring nearly  $\frac{1}{2}$  of an inch in thickness; but when the same power was made to act on a like quantity of soda, the decomposition of the alkali was not effected. The analysis of this alkali could only be accomplished by exposing, to an electric power of 100 six inch plates, pieces of soda weighing no more than 15 or 20 grains, and previously so shaped as to diminish the distance between the conducting wires to about  $\frac{1}{4}$  or  $\frac{1}{8}$  of an inch.

When a highly charged battery, containing 250 plates, was employed, the metallic globules instantly took fire; they sometimes exploded violently and became dispersed into smaller spheres, which flew through the air in a state of vivid combustion, exhibiting brilliant jets of fire.

In section III, Mr. Davy considers the *theory* of the decomposition of the fixed alkalies, their composition, and production. Reasoning from what is known concerning the analysis of compound bodies, as connected with the division effected in these experiments, our author justly concludes that the decomposition of the alkalies by galvanic electricity is analogous to the analysis of other compound substances: for combustible bases are disengaged at the negative surface of the apparatus, and oxygen is produced and transfused into combination to the positive surface: it is therefore natural to conclude, that the metallic substance was generated in like manner, namely by the electrical action upon the alkalies; an opinion to which the subsequent synthetic experiments prove conformable.

The metallic bases of potash, when exposed to the contact of air, became covered with a white crust, which possessed all the characters of the alkali; and the remaining substance, when in contact with water, absorbed the oxygen and separated the hydrogen, and the whole became converted into potash. The reproduction of potash or soda also takes place, when their bases are introduced into dry oxygen gas. But for want of moisture the process is slow and imperfect. The white crust, which is formed on the globule, protects the metallic base from being further acted on by the gas, and soon puts an end to the alkalising process. The same effects took place with the metallic base obtained from soda.

When these metallic substances were strongly heated in oxygen gas, a brilliant combustion ensued; the gas disappeared, and the product was potash or soda in a dry state, or containing at least no more moisture than might well be conceived to exist in the gas employed for its reproduction. These bases, like other combustible bodies, are repelled by positively electrified, and attracted by negatively electrified surfaces, and the oxygen obeys the contrary course; or

the oxygen being naturally negative, and the bases positive, their union is demolished when the electrical arrangement is contrary to that of its natural state. In the reproduction of the alkalies, on the contrary, the natural states of existence are again required to take place: at a low temperature the union is feeble, and unattended by any striking phenomena; but when the temperature is raised, a tumultuous union is effected, accompanied with the production of fire.

Section IV describes the *Properties and Nature* of the *Basis of Potash*. The characters which are peculiar to the base of this alkali are the following. — It resembles mercury in its external appearance; it has a powerful affinity for oxygen; it can only exist without becoming altered under naphtha. It is imperfectly fluid at 60° Fahrenheit; at 70° its fluidity is increased, and at 100° it is perfect. At 50° it becomes a soft and malleable solid, without losing its lustre, which greatly resembles that of polished silver. At the freezing point of water it becomes hard and brittle, and presents, when broken, a crystalline structure, composed of splendid facets. At the temperature approaching to ignition, it is volatile, and may be again condensed like mercury, or other fluids, in the process of distillation. It is a perfect conductor of electricity, and when a spark, from a battery composed of 100 six inch plates, is taken on a large globule, it burns with a green light at the point of contact; if a small globule is electrified by a like power, it rapidly explodes and is dissipated. It does not sink in double distilled naphtha, of a specific gravity equal to 770. Its specific gravity, when compared to that of quicksilver, is as 10 to 223 at 60°, which gives a proportion to that of water nearly as 6 to 10; hence it is the lightest fluid body known. When solid its specific weight is somewhat increased. When heated slowly, in a quantity of oxygen gas not sufficient for its complete alkalization, and at a temperature below that required for its combustion, it becomes red-brown, and when suffered to cool, and all the oxygen is absorbed, it exhibits a grey tint. The product consists partly of potash, and partly of the basis of potash, with a deficient portion of oxygen. This substance may likewise be formed by fusing together, in due proportions, potash and its base; and it is frequently formed in decomposing potash, particularly when the galvanic electricity is intense, and the temperature of the potash very high. The basis of potash takes fire, with a bright red light, when projected into oxymuriatic acid gas, and the result is muriate of potash. It appears to be soluble in hydrogen, particularly when assisted by heat; and the gas explodes spontaneously when made to pass into the air. On suffering the gas to cool, it loses its inflammability, and the basis of potash is again precipitated.

When the basis of potash is dropt into water, an instantaneous explosion takes place, and a white ring of smoke often ascends, which gradually expands as it rises in the air. When the basis of potash is presented to water without the contact of air, the decomposition is rapid, much heat and noise is produced, but no luminous appearance takes place. The liberated gas is hydrogen. On ice the base of potash takes fire, with a bright flame, and a deep hole is formed, which contains a solution of potash. When a globule is placed upon moistened turmeric paper, it takes fire, and moves along rapidly 'as if in search of moisture,' leaving behind a deep reddish brown trace, which, like dry caustic potash, destroys the texture of the paper. When the base of potash is presented to alcohol or ether, it decomposes the small quantity of water contained in these fluids. In ether this decomposition presents an instructive result. As potash is not soluble in this fluid, when the basis is thrown into it, the new formed alkali, as fast as it absorbs oxygen, renders the ether white and turbid. When the basis of potash is brought into contact with solutions of the mineral acids, it takes fire and burns on the surface with flame. When it is immersed beneath the surface of sulphuric acid, it becomes covered with a white saline substance, assumes a yellow coating, and disengages a gas, which has the odour of sulphureous acid. From nitrous acid, nitrous gas is disengaged, and nitrate of potash is produced. The base of potash combines with the simple inflammable bodies, and with metals. The compounds are similar to the metallic phosphurets and sulphurets. When it is brought into contact with a piece of sulphur, and pressed upon, a violent action takes place, and the compound produced is phosphate of potash. When this union is effected under naphtha, no elastic fluid is evolved, the product is of a lead colour, and when spread out possesses a metallic lustre. This sulphuret has a considerably higher fusing point than its two constituent parts, remaining soft and solid in boiling naphtha. On exposure to air it becomes decomposed, and forms phosphate of potash; when heated it emits fumes, but does not take fire till the temperature is raised to ignition.

When the basis of potash is made to combine with sulphur, in tubes filled with the vapour of naphtha, the combination is effected rapidly, and is accompanied by heat and light. The product is of a grey colour. It strongly acts on the glass, and acquires a brown tint. In tubes hermetically sealed, no disengagement of gas takes place; but when the experiment is made in a tube connected with the mercurial apparatus, a small portion of sulphuretted hydrogen is evolved.

When the union with sulphur is accomplished in the open air, a rapid inflammation takes place; and sulphuret of potash is formed. The sulphuretted base is gradually oxygenised on exposure to the air, and sulphate of potash is produced.

Quicksilver readily combines with the base of potash, and much heat is set free during this union. When one part of the base is added to eight or ten parts in bulk of mercury, at a temperature of  $60^{\circ}$ , the compound greatly resembles mercury. If a globule is made to touch a globule of mercury of twice its volume, the product, when cold, is a solid metal, similar in colour to silver. If the basis is about  $\frac{1}{16}$ th of the weight of mercury, the amalgam possesses a still greater degree of hardness and becomes brittle. When these amalgams are exposed to air they are again decomposed; they rapidly absorb oxygen, potash is reproduced, and in a few minutes the mercury again separates in its metallic state.—The amalgam of the base of potash and mercury rapidly decomposes water, by mere contact, with a hissing noise; hydrogen is set free, potash formed, and the mercury separated. The fluid amalgam of mercury and the base of potash alloys with all the metals, even with iron and platina.

The base of potash combines with gold, with silver, and with copper, when heated in close vessels. These alloys decompose water, potash is formed, and the metals separate in an unaltered state. The base of potash, with fusible metal, forms a less fusible compound.

The action of the basis of potash on oily and other inflammable compounds, confirms the evidence of the great strength of the affinity which this substance has for oxygen. Naphtha, that has been exposed to the air, soon oxydises the basis of potash, and a brown soap collects round the globule. The concrete oils, tallow, spermaceti, and wax, when heated, likewise combine with it, and form saponaceous compounds; coaly matter is deposited, and carburetted hydrogen gas is evolved. The gas first emitted is hydrogen, arising from the decomposition of the water absorbed by the metallic globule, in its passage through the air. The volatile oils are likewise decomposed by the base of potash with rapidity, when assisted by heat; potash is generated, charcoal precipitated, and some gaseous fluid is disengaged. Camphor, previously fused, is rendered black by its action, a soap is formed, but no gas becomes liberated; and this seems to shew that camphor contains more oxygen than volatile oils.

The metallic oxyds, when heated with the basis of potash, readily become metallic. When a small quantity of oxyd of iron is heated with the base of potash, at a temperature

approaching to its point of distillation, a vivid action takes place, the alkali re-appears, and grey metallic particles are obtained, which are soluble with effervescence in muriatic acid. The oxyds of tin and of lead are reduced with more facility, and, if the basis of potash is in excess, an alloy is obtained with the reduced metal. Flint glass and green glass are speedily decomposed by it when assisted by a gentle heat. At a temperature of ignition it alters even the purest glass; the oxygen in the alkali of the glass appears to be divided between the two bases, one part being taken up by the basis of potash, and the other remaining with the alkali of the glass; so that by repeatedly distilling and heating this substance in glass tubes, a brown crust, which slowly decomposes water or oxyds in the first state of oxygenation, not only lines the interior of the tube, but even penetrates in many parts through its substance. Mr. Davy also persuades himself that it is more than probable that the silex of the glass likewise suffers some change, and perhaps decomposition. This however is certainly a mere conjecture. Such are the leading characters of the basis of potash.

The subject of the fifth section is the *Properties and Nature of the Basis of Soda*. The basis of this alkali is a white metal, of a metallic lustre, greatly resembling silver. It is much softer than other metals, and exceedingly malleable; globules of it may be easily made to weld into one mass by a strong pressure at common temperatures. A globule of  $\frac{1}{16}$ th or  $\frac{1}{32}$ th of an inch in diameter may be made to cover a surface of a quarter of an inch, even when its temperature is lowered to  $32^{\circ}$ . It conducts electricity and heat, like the basis of potash, and minute globules of it take fire by the voltaic spark, and burn with bright explosions. Its specific gravity, as Mr. D. inferred from placing it in a mixture of naphtha and oil of sassafras, in which it remains at rest above and below, is equal to .9348. It requires a higher temperature to effect fusion, than the basis of potash. It melts at  $180^{\circ}$ , so that it readily fuses under boiling naphtha. It remains fixed in a state of ignition at the melting point of plate glass. On exposure to air, it tarnishes, and readily becomes covered with a white crust, which gradually attracts moisture and forms liquid soda. Heat assists its combination with oxygen, but no luminous appearance takes place till the temperature increases nearly to ignition. When made to burn in oxygen gas, it sends forth bright sparks, and glows like charcoal, but much brighter. On hydrogen gas it has no action. In oxymuriatic acid gas it takes fire and burns vividly with numerous scintillations of bright red colour, and muriate of soda is formed. When thrown upon



cold water it occasions a hissing noise; hydrogen gas is disengaged, and the oxygen of the water converts it into soda. In this operation there is no luminous appearance. When presented to hot water, the action is more violent; some minute particles of the base are thrown out of the water sufficiently heated to burn in their passage through the atmosphere. When a globule of the base is made to act on a very minute portion of water, the heat evolved is usually sufficient to inflame the base. It acts on alcohol and ether like the basis of potash. When nitrous acid is brought into contact with it, a rapid inflammation takes place; with muriatic acid and sulphuric acid there is a rapid disengagement of heat, but no luminous appearance. Immersed under the surface of acids, it is rapidly oxygenised; soda is produced, and the other products are similar to those generated by the action of the basis of potash. The same is the case when fixed and volatile oils or naphtha are made to act on it. When it is fused with dry soda, a division of oxygen takes place between the alkali and the base, and a deep brown fluid is obtained which becomes a dark solid on cooling. This mass, on exposure to air, becomes moist and furnishes soda. A similar substance is often obtained during the decomposition of soda by galvanic electricity, and it may also be generated where the basis of soda is fused in tubes made of plate glass. It unites to sulphur with great eagerness in vessels filled with the vapours of naphtha; light is emitted, and a deep grey sulphuret is produced; this experiment is often attended with an explosion. It also combines under the same circumstances with phosphorus; the phosphuret has the appearance of lead, and becomes changed on exposure to air, or by combustion, into phosphate of soda. The basis of soda in the quantity of  $\frac{1}{10}$  renders mercury solid, of the colour of silver; the combination is attended with much heat. It also alloys with tin, lead, and gold; these alloys become readily converted into soda by exposure to air, or by the contact of water, which is decomposed with the evolution of hydrogen. The amalgam of mercury with the basis of soda seems to form triple compounds with other metals: iron and platina appearing to remain in union with the mercury after the separation of soda by the process of oxydisation. The amalgam of the basis of soda and mercury likewise combines with sulphur, and forms a triple compound of a dark grey colour.

Section VI exhibits the proportions of the peculiar bases and oxygen, in potash and soda.

To ascertain the quantity of oxygen absorbed by the bases of the alkalies, oxygen gas was made to pass through a tube containing the base, and then applying heat to burn them.

' In conducting these experiments many difficulties occurred. When the flame of the lamp was immediately brought to play upon the glass the combustion was very vivid, so as sometimes to break the tube; and the alkali generated partly rose in white fumes, which were deposited upon the glass.

' When the temperature was slowly raised, the bases acted upon the [silver] tray and formed alloys, and in this state it was very difficult to combine them with their full proportion of oxygen; and glass alone could not be employed on account of its decomposition by the alkaline bases; and porcelain is so bad a conductor of heat, that it was not possible to raise it to the point required for the process, without softening the glass.

' After the combustion, the absorption of gas was ascertained. In some cases the purity of the residual air was ascertained, in others the alkali formed in the tray was weighed.' pp. 26, 27.

In the first of two experiments on the synthesis of potash by combustion, described by Mr. D., the quantity of basis of potash employed was 12 grains; the combustion was made on platina, and the basis appeared to be perfectly saturated. The oxygen gas absorbed was equal in bulk to 190 grains of quicksilver. The pressure of the barometer during the experiment was 29, 6; the temperature 62°. In the second experiment, 07 grains of the basis absorbed a quantity of oxygen equal in bulk to 121 grains of mercury; barometer 30, 1; thermometer, 63°. If we take the mean of these experiments, 100 parts of potash will contain 86,1 of the bases and 13,9 of oxygen. In the most accurate experiment which Mr. Davy made on the composition of the basis of soda, 08 parts of the basis absorbed oxygen equal in bulk to 206 grains of quicksilver at 29, 4 barometer, and 56° thermometer; hence at the mean pressure soda contains 80 of the base, and 20 of oxygen.

The composition of the fixed alkalis was farther investigated, by ascertaining the quantity of hydrogen evolved during the decomposition of water, by the action of the metallic bases of the alkalis, and their subsequent reproduction. An amalgam of 08 grains of the basis of potash with three grains of quicksilver, acting in water, evolved a quantity of hydrogen gas equal in bulk to 293 grains of mercury; therm. 56°; bar. 29.6. This volume of hydrogen gas would require for its combustion a quantity of oxygen equal in volume to 154, 9 of Mercury; and hence 100 parts of potash appear to be composed of about 84 base and 16 oxygen. In an experiment made on the decomposition of water by the basis of soda, at 30.4 bar. and 52° therm. the volume of hydrogen gas evolved by the action of 054 grains of basis equalled that of 326 grains of quicksilver: hence soda contains 76 base, and 24 oxygen. From these experiments, we are authorised

to consider potash as a compound, made up of six parts by weight of a metallic base and one of oxygen, and soda as a compound, consisting of seven parts of a metallic base and two of oxygen.

Section VII, treating on what Mr. Davy calls 'the relations of the bases of potash and soda to other bodies,' consists chiefly of some general theoretical speculation, and of disquisition whether these bases ought to be called metals or not. Notwithstanding their low specific gravity, yet as they agree with metals in opacity, metallic lustre, malleability, conducting powers of heat and electricity, and in their qualities of chemical combination, the propriety of considering them as metallic bodies is not, we think, to be disputed; indeed the greater number of philosophers, to whom the question was put, have answered in the affirmative. Accordingly, Mr. Davy has named them *potassium* and *sodium*, terms which simply express that they are produced from potash or soda, so that no change in the theory of chemical science can render them improper.

The time for establishing a just theory, as Mr. Davy observes, may yet be far distant; but there is at present no reason to suspect that the alkaline bases will be distributed into different classes from the metals, or that any of them will prove to be compound bodies. He justly remarks that no stress is to be laid on experiments, in which earths and metallic oxydes or alkalis have been supposed to be evolved from air and water only; for even distilled water appears, by Mr. Davy's experiments, to contain both saline and metallic impregnations.

In the last section, Mr. Davy states a detail of experiments instituted with a view to learn, whether oxygen enters into the composition of ammonia. As the two fixed alkalis contain a portion of oxygen united to a peculiar base, it was rational to conjecture that such a substance might also be found in the composition of the volatile alkali. Of the existence of the principle Mr. Davy soon convinced himself. For when charcoal, carefully burnt, and freed from moisture, was ignited by the voltaic battery in a small quantity of ammoniacal gas, a great expansion of the gas took place, and a white substance was formed which effervesced with muriatic acid, and which Mr. Davy believes was muriate of ammonia. In another experiment, very pure ammoniacal gas being passed over ignited iron wire in a platina tube, a quantity of moisture was obtained in the apparatus, the residual gas was densely clouded, and the iron wire partly oxidised.

Oxygen then may be considered as existing in, and as forming an element, in all the true alkalis; and the principle of acidity of the French nomenclature, might now likewise be called the principle of alkalinescence.

From analogy alone it is reasonable to expect that the alkaline earths are compounds of a similar nature to the fixed alkalis, peculiar highly combustible metallic bases united to oxygene. When barytes and strontites, moistened with water, were acted upon by the power of the battery of 250 of 4 and 6, there was a vivid action and a brilliant light at both points, of communication, and an inflammation at the negative point.

In these cases the water might possibly have interfered. Other experiments gave however more distinct results.

Barytes and strontites, even when heated to intense whiteness, in the electrical circuit by a flame supported by oxygene gas, are non-conductors; but by means of combination with a very small quantity of boracic acid, they become conductors; and in this case inflammable matter, which burns with a deep red light in each instance, is produced from them at the negative surface. The high temperature has prevented the success of attempts to collect this substance; but there is much reason to believe that it is the basis of the alkaline earth employed.

The facts now stated, as Mr. Davy observes, strengthen the presumption, that the muriatic, boracic, and fluoric acids contain oxygen. In the electrization of moistened boracic acid, a dark coloured combustible matter is evolved at the negative surface; and there is reason to look for the decomposition of the other acids in their aqueous solutions, though non-conductors in the gaseous state. Potassium he has found to oxydate in muriatic acid, and actually to produce charcoal by oxydating in carbonic acid.

Mr. D. very briefly hints at some of the new views to which philosophers may be eventually introduced by these discoveries, through the assistance which the alkaline bases will afford as most powerful agents in analysis, and through the solution which they may furnish to various geological problems. He does not, however, expatiate on the great variety of questions which derive fresh light from his discoveries, but leaves them to the consideration of scientific men, with a modest simplicity which adds lustre to his distinguished genius. The numerous experiments and discoveries, which this most diligent and acute philosopher has made since this lecture was delivered, will come before us in course. We have left ourselves no room for reflections on the important truths which we have thought it our duty to submit to the reader; and must reserve our remarks on the remaining articles in this Part of the Transactions to our next number.

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Art. VIII. *Strictures on Subjects chiefly relating to the Established Religion and the Clergy*; in Two Letters to his Patron from a Country Clergyman. By the Rev. Josiah Thomas, M. A. Rector of Streetcum Walton, Somerset. 8vo. pp. 117. Price 3s. Rivingtons. 1807.

Art. IX.

*Art. IX. High Church Claims exposed, and the Protestant Dissenters and Methodists vindicated; or Free Remarks on a Pamphlet intitled Strictures, &c. In a Letter to the Author, by a Layman. 8vo. pp. 84. Price 2s. 6d. Jones, Conder, Eaton. 1808.*

A Worthy country clergyman, in suddenly awaking as it should seem from a dream, in which he had beheld a dreadful assault made, or just on the point of being made, on the Established Church, has raised, naturally enough in such a moment, a very violent outcry. As no man, however, can be held strictly responsible for any expressions he may utter just at the instant of awaking in a fright, and as we can have no doubt he is long before this time restored to tranquillity, though not without some remaining sense of mortification at having been betrayed into such an indecorum, it cannot be necessary for us to employ much time in commenting on the expressions of terror that involuntarily escaped him.

If indeed we could have supposed the person who was visited with this terror, and who uttered these outcries, to be really at the time broad awake, and sitting in full day-light in his parsonage-house, we might have deemed it not amiss to divert for a little while from the graver matters of our profession, to make a remark or two on so odd a circumstance. Our first suggestion would have been due to this Mr. Thomas himself, in the way of friendly hint to his discretion, that; in case the fit of terror should return upon him, (possibly the identical evil spirit that haunted Saul has condescended to so much humbler an appointment)—he had better make an effort not to let his cries be quite so loud and public. It would be well if at such a moment he could have self-possession enough to consider, that other people, not participating in the misfortune bequeathed to him by the king of Israel, will feel but little sympathy with his emotions. We indeed might be always ready, like that most gentle shepherd, the son of Jesse, to take the harp and play him a 'ditty of comfort,' as we hope to do in the present instance; but we would softly admonish him not to expect such benevolence from any other quarter. For making this one disturbance, perhaps, the members of the establishment in general may be willing to laugh at him and forgive him; but he will certainly provoke their indignation, if he should again, by such an idle and noisy alarm, interrupt them in their business, their studies, or their pastoral vocations.

If this reverend gentleman has really been so unfortunate as to fall under the calamity which we have ventured to surmise, it must be obvious, that his being subject to such gloomy and spectral visitations, will sufficiently account for his being unable to see any thing but omens, and to pronounce any thing but vaticinations, of evil; and will furnish

a good reason why nothing he utters should be either depended on or wondered at. Or if this his afflictive privilege of second sight is put out of view, and the reasonableness of his alarms and prognostics is judged of from a calm consideration of the matters in question, the friends of the church will soon decide what degree of regard is due to his forebodings, threatenings, and lamentations. We presume they cannot want to hear any more about the man, when they are informed, that it is chiefly (as far as we have been favoured to understand him) in the pious and useful labours of the Wesleyan Methodists, that he foresees the speedy destruction of our church; an establishment which has, even from antiquity and prescription, an exceedingly strong hold on the general popular mind, which has in its service the main share of the learning in the nation, which commands millions of revenue, which is an integral part of the constitution, and is supported by the whole power of the state with which it is inseparably combined, which has formidable courts however of its own, which has the king for its head, and almost the whole of the nobility, and the vast majority of the other wealthy and polished classes of society, for its faithful adherents! And, more than all this mighty assemblage of advantages and securities, the clergy of this church, with an extremely few exceptions, are, even according to Mr. Thomas's own account, (which we can the more readily admit, as he seems disposed to make the worst of every thing affecting the prospects of the church) eminently pious, and moral, and indefatigable. Yet all these things notwithstanding, this venerable, learned, wealthy, splendid, pious, and more than trebly fortified establishment, has not, as we are now given to understand, the smallest chance, without the assistance of some strong and new measures of coercion, of maintaining itself against the ram's horns, (not battering rams, courteous reader,) of the Methodist preachers;—on whom every form of contempt and contumely is nevertheless at the same time exhausted, on whom all the epithets expressive of meanness, ignorance, and insignificance are lavished, throughout this learned gentleman's performance. What may we be fated to hear next? It appears to us that the manifestation of the celebrated prophet, Richard Brothers, infected a portion of our nation with a silly credulity which has never been entirely expelled: for since that time a succession of men, not altogether devoid of sense and information, have been found gravely uttering, on a variety of subjects, the most ridiculously extravagant predictions; and entertaining no juster ideas of the relation between causes and effects than to foresee, some of them the downfall of the Christian state in the east, and some of them the downfall of the Christian

church at home, from a continuance of the benevolent efforts of preachers in the two quarters to persuade the people into Christianity and all its attendant moral virtues.

Some of the most zealous friends of the English church have maintained, that it would have little to fear from external hostility so long as it should be true to itself; and that the corruptions to which, like all other human establishments, it was liable, were to be dreaded as the chief causes and symptoms of its falling, like others, into decay. Persons of this opinion will not listen very attentively to such an alarmist as our Rector, till his quick-sighted anxiety describes something wrong in the internal state of this venerable institution. Indeed we had been so long fixed in this opinion ourselves, that we cannot help repeating how utterly we were confounded to hear him predicting the fall of a church, in which his keenest scrutiny had found hardly a single circumstance for censure or reform. He has nowhere told us he had the smallest reason to apprehend, that a considerable proportion of its clerical members entered on the sacred office, not from feeling a profound interest in religion, and a pious zeal to promote it by the instruction and conversion of mankind, but from the mere necessity of choosing a profession, or from expectations of emolument or preferment;—that many of its chief officers, occupying situations of solemn and anxious responsibility, were content to live in showy stately indolence;—that its stations of wealth, dignity, and power, were carefully withheld from clergymen of eminent zeal and piety, while they were conferred with a view to enrich relations and friends, to reward political services, or to strengthen parliamentary influence;—that great numbers of its ministers were found in theatres, or at balls, assemblies, and card-tables; or habitually playing the fop, or the buck, or the wag; or mixing in the mirth, the intemperance, and the songs, of convivial parties; or at one time trussed up in a jacket, wielding a fowling-piece, and maintaining a peripatetic dialogue with a couple of pointers, and at another time racing after a pack of hounds;—that many of them were observed to perform their functions in the slightest, scantiest, and most careless manner possible; or to deary, even with scorn or violence, a popular fervent mode of addressing the conscience and passions of mankind, in behalf of religion and their eternal salvation; or to neglect teaching, and even to hold up in ridicule, those doctrines of a renewal of nature and the operations of a Divine Spirit, and the evangelical plan of salvation for mankind, to which they had formally subscribed in the articles of the church, and which are so exceedingly prominent in the New Testament;—or that they

were generally chargeable with a spirit of arrogance and persecution against conscientious seceders from their communion, of sycophancy toward persons of rank, or of servility to the party in power.—If he had found any such grounds as these for the apprehension of the friends to our church, he would certainly have done well—not to cry out in this frightened and childish manner, that the church will fall,—but to recommend measures of reformation as highly conducive to its respectability and perpetuity. But we trust that, on a careful consideration of the subject, Mr. Thomas's apprehensive mind will become reassured and cheerful; for it may be clearly gathered from his own work, we repeat, even from his own pamphlet—which labours hard to represent the condition of the church of England in the most gloomy light,—that, with some trifling quantity of exception, our church is not beset by any of the ominous circumstances we have here enumerated.

The disordered state of the faculties, which naturally accompanies terror, has caused an extreme confusion in Mr. Thomas's attempts to distinguish the several sorts, or hordes, in the enormous host of dissenters. Goths, Huns, Vandals, are attempted to be separately described and referred to; but the attempted discriminations are quickly confounded and lost under the one general and formidable designation of 'the barbarians.' The Wesleyan Methodists are indeed fearfully conspicuous; (to turn our allusions from profane to sacred history,) they are the Philistines of our pagan invaders. When the other tribes of the enemy are to be separately pointed out, this affrighted herald is utterly puzzled to know whether it is the Amorites, the Hittites, or the Hivites, that he wants to tell of; and is obliged at last to call the whole promiscuous hostile assemblage by the more general denomination of Canaanites. He should not, from the first, have troubled himself about distinctions, which he was so little in the state of mind to be able to describe clearly; why not have contented himself without more ado to use, from first to last, the denomination dissenters, or sectaries?—just as in older times the people used to talk of the 'black-a-moors,' or 'savages,' without pretending to any knowledge of the distinctions, or respective geographical localities, of the various nations of human wild beasts. Our author refers us to the destruction of our national church, effected by the dissenters at the time of the 'great rebellion;' and plainly declares there are awful indications of a similar catastrophe threatening our present establishment, and even the state too, from the same kind of men and operations. Now we are surprised he should need to come to us for consolation on this head, when one single sober



reflection would have dissipated all his fears. It is this; the dissenters (we are too much in good humour to contend with him about the propriety of calling them 'rebels'), the dissenters of the seventeenth century, who accomplished this remarkable subversion, notoriously had among them a very large share of talent and learning, but for which their designs would have burst like a bubble, instead of exploding into a revolution; whereas the dissenters of the present day are the most ignorant, silly, and despicable of mankind, according to our author's own testimony,—which we look upon, for the reason already assigned, as of peculiar weight.

We will confess that one fact, which he states, did rather at the first moment 'give us pause,' as appearing to prove there was more reason in his terrors than we had been willing to allow. He deposes in the following words; 'we know that a man, not unfrequently, by going thither,' (to the meeting-house) 'if he do by chance forego the vices of men, adopts those of devils.' p. 82. We are very sorry to learn this fact; from any little acquaintance we have with the dissenters, we should not have imagined it; and we must own such a phenomenon would seem to portend no good to our national establishment. There is indeed something that might be cavilled at in the terms of the deposition; but the plain fair construction is, that often, by going to the meeting-house, men are converted into real veritable devils, retaining indeed the human flesh and shape. The fact, we fear, since it is so attested, must not be denied; but we think we can again suggest to the reverend gentleman a consideration of very consolatory efficacy. He will recollect it is said, that 'if Satan be divided against himself,' his cause will come to nothing; the position involving, of course, the whole tribe of infernals, whether inhabiting human forms or subtler vehicles. Now it is obvious to say, that the incarnate demons in question are divided one against another; there are trinitarians against unitarians, Arminians against Calvinists; there are independents, methodists, baptists, and many other sorts, and some of the sorts differing from some of the rest far more than from the established church:—we surely need not draw the inference for the learned gentleman. But even if all this were too little to allay his fears, and if he were desperately convinced that, in spite of all these divisions among them, there is still one

devil with devil damo'd  
Firm concord holds,

he has after all the final consolation of an assurance, in favour of the true church, (and it is impossible he can have

any doubt *which* is the true one) that the gates of hell (i. e. the meeting-house,) shall not prevail against it.

The courage of the clergy of former times rises exceedingly in our estimation, by contrast with the panic and the mean cowardly purpose of our reverend author. In those better times, when any thing demoniac presumed to infest and alarm any place, the sacerdotal class disdained to think of calling in any secular aid against the Satanic visitation; but promptly addressed themselves, in their own spiritual capacity alone, to the work of combat or exorcism. No such holy daring for our rector. He confesses, and indeed loudly proclaims, that he and his brethren are totally inadequate to cope with the legion. It is of no avail, he says, for them to write, and preach, and pray, and live like demigods; the people crowd, and, as he predicts, will crowd, to the conventicle still; and therefore he earnestly tries throughout this performance, by a mixture of rebukes and cajolery, compliments and menaces, wailing and boasting, to stimulate the government to interfere with the high hand of authority to stop the progress, and crush the privileges, of the dissenters. This is his chief or sole aim; and, in prosecuting it, he has judged it worthy of him to employ every sort of calumny and abuse, of which the dreaded and hated class in question have at any time been the objects. Especially, they are all incorrigible enemies to the state, and many of them are actually conspiring its overthrow; even the Wesleyan Methodists, it seems, are not a *religious* confederacy, but a *political* one. pp. 110, 112.

We shall do no more than quote a few short passages, which will give the essential spirit of the performance.

“—nor will I quarrel with any man’s judgment, when deciding on questions within its province: but I will protest against the stupendous absurdity of elevating conceit into infallibility; of making the private judgment of any individual his own justification for renouncing the ordinances of God and man.” p. 12.

“Is not that an invaluable right which either pleasure or pain, or vice, or even petulance, can command to reconcile all contradictions? a right which can assimilate all discordances, and justify alike piety and blasphemy, conformity and schism, loyalty and rebellion!!” p. 13.

“By allowing to every man the privilege of thinking and of acting, as he pleases, with regard to religious concerns, the distinctions between law and disorder have been nearly obliterated from the common mind.” p. 36.

“I appeal to all the resident parish priests in the kingdom,—whether every ignorant or fanatical seceder do not justify his revolt from the church, by asserting the right of *his* private judgment?” p. 17.

“Is not the latitude in which private judgment is now claimed, and allowed, a strong symptom that the “religion of this state is falling into contempt!” p. 18.

‘Although there is not now, among the economists of this nation, the power to degrade the clergy into dependent mercenaries, their zeal is equally hearty in the cause; and when that zeal is inflamed by the pious suggestions of the tabernacle and the meeting-house, and bursts forth in the same form, with the same fury, against the same objects, contemptible as the talents of the confederacy are, their numbers, their impudence, their rancour, and their perseverance, are formidable enough to demand vigilance and activity, not only from the clergy, but from every friend to sound religion and order.’ p. 50.

‘The abilities and the virtues of the clergy were not, on another occasion, sufficient to prevent the total subversion of the establishment, by the very same means as threaten it at this hour; we have seen, and we have felt, the elements of the old storm regathering around us; we forebode a second wreck,—and nothing is done.’ p. 21.

‘It has been observed of us by foreigners . . . that, though our civil constitution is so incorporated with the church, that they cannot be separated without the destruction of both, in this particular we desert common sense, by conniving at every infraction on its rites, its ordinances, and its ministers; and that, instead of asserting the priority and the obedience which a lawful establishment ought to enforce, we grant almost unconditional licence to every innovation in religion.’ p. 40.

‘There is not one friend to the church, who can contemplate the preparations, now combining against her in so many quarters, without wishing for measures, very different indeed from any that have hitherto been adopted, for her protection and preservation.’ p. 32.

‘We wish that they who give the advice of Gamaliel, would be pleased to say how long it ought to be pursued; for obvious it is, that if the disorderly practices which corrupt the moral honesty, and pervert the religious principles, of the common people, while they weaken their loyalty, be still encouraged by connivance, the evil must, in the course of some years, be past all power of remedy.’ p. 109.

‘As to any *decisive measures*, by which the establishment may be strengthened, and continue in strength, whatever to that effect may have been devised, most certainly nothing has been done.’ p. 44.

‘I am convinced that if ministers and parliaments had fairly heard, and not repelled, the suggestions and the arguments of many of the reverend bishops and the clergy; and if the clamours for religious liberty had not drowned all sense of religious order and moral decency, the confusions, and the discontents, and the religious madness, that disgrace these times, would never have increased to such an extent as to endanger, as they have more than once, the constitution in state and church.’ p. 39.

‘The argument is shifted from the power which *can* suppress, to the example and precepts which *might* reclaim.’ p. 112.

‘My object is, not to dictate what ought to be done, but to hint to others the necessity of doing it. My wish is, to prevail on those to think and act, whose thinking and acting may be effectual.’ p. 115.

‘Lest any of our readers, after looking over these passages, should be tempted to think meanly of our discernment, when

they see us ascribing to terror such wishes and proposals, as they will without hesitation attribute to a malicious and detestable bigotry; and should suspect us of adopting this palliating explanation from an undue partiality to a clergyman of the establishment,—we beg them to recollect the old observation, that cowardice naturally leads to cruelty, and to give us some little credit for a candour, in which we probably stand unrivalled.

Those readers who may think us a great deal too mild, will be highly gratified to witness the more adequate castigation bestowed on our Rector by the anonymous Layman. He does, to be sure, lay it on with a sinewy arm, and a hard heart. It is such a piece of discipline, as the galled smarting subject of it did not at all anticipate, in his lofty contempt of the abilities of all dissentients from the established church. And, to confess the truth, neither did *we* anticipate any such thing; for whatever may be our opinion of the intellectual faculties of those dissentients (and we would not use disparaging expressions unless the occasion absolutely compels us), we think they have of late years borne those faculties very meekly, and have practised toward the establishment and its clergy a most exemplary and obsequious deference. We have no doubt the Layman's sense of this merit, on the part of his friends, with the surprise of finding it in the present instance so ill requited, may have contributed to call forth the severity,—(we might be deemed not quite impartial, if we were to call it asperity) which often prevails in his pages.

It would be unjust to the Layman to deny that he is an acute and spirited writer, well read in the divines and the history of our church, and the political history of our country; indeed furnished with almost every kind of requisite knowledge for making him a dangerous enemy. It is but justice to say that he does not, like some advocates of a party, abandon all equitable discrimination in his references to the party that he opposes; he evinces the utmost veneration for many of the illustrious prelates and writers of our church, whom Mr. Thomas had cited as its defenders; but it is to be acknowledged that the Layman's greater familiarity with their works is very unfortunate for our Rector, as it has produced from them a number of quotations of a more mortifying quality, as bearing on the dispositions and views of the Rector, than any thing the most malicious non-conformist could have invented.

The Layman will not attribute it to a spirit of prejudice, that we shorten our observations on his performance. With his zeal for religious liberty we fully accord; we highly

approve the exhortations which in some places he urges on the English clergy; we cannot deny the correctness and force of many of his observations on the *corruptions* of the best religious establishments; and our plan forbids us to enter into any controversy with him on the wisdom and utility of religious establishments in general.

As to Mr. Thomas, it is probable he has a hundred times recollected it as an unfortunate day, on which he exposed himself to the public, and to this acute and satirical assailant.

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Art. X. *Thoughts on Prophecy, particularly as connected with the present Times; supported by History.* By G. R. Hioan. 8vo. pp. 291. Price 6s. Longman and Co. 1808.

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FOR a person to write correctly on the prophecies, it is necessary that he should be well read in history, that he should be a judicious politician, a tolerable linguist, and a sound divine; but as these qualifications rarely meet in one person, it is no wonder that we have so few works on this subject that obtain or deserve general approbation. There are several errors very prevalent among writers on the prophecies, which lead them to a variety of false conclusions. By some authors, persons and facts are made of more importance than principles: but to us nothing is more evident, than that the prophecies are much less concerned with facts which only benefit or injure a few individuals, than with principles that may extend through an empire and influence for ages. Others, who nevertheless consider principles as the prominent objects of prophecy, represent them in the abstract, or as the opinions of a sect; whereas the prophets only notice them as they are blended with intolerance, and are forced on men's consciences by penal sanctions. Mahometanism, Popery, Socinianism, and Infidelity, however opposed by the doctrines and spirit of the Scriptures, appear to be no otherwise the distinct objects of prophecy, than as they are combined with civil codes and armed with power. By others, the prophecies are considered too much in the light of an anticipated history of worldly politics; whereas their principal design is to give a previous description of the state of the church. The prophets no otherwise concern themselves with who conquers, or who reigns, or by what means this is effected, than as these events are injurious or conducive to the reign of the Messiah and the interest of his people. Hence it is that Europe, with its one hundred and fifty millions of inhabitants, is almost the only scene of prophecy; while the vast empire of China, and other extensive regions, containing more than five hundred millions of human beings, are no otherwise noticed than as

the nations of the heathen, which are to be given to Christ for his inheritance. These have been for ages the scenes of wars and revolutions, as great as any in Europe; but as they had no respect to the kingdom of Christ, they are no more the subject of the prophetic writings, than the variations of our atmosphere. But a fault still more prevalent is, the construction of these writings in a sense too literal and minute, and the undue application of them to the time in which the authors live.

We sometimes fear, however, that while many persons, merely from ignorance, write on prophecy in a manner calculated to bring it into discredit, there are others who write with that express design, and who labour to shew how many absurdities they can make it appear to justify. We will not bring this charge against Mr. H., though it would be difficult to find conceits more unsubstantial and extravagant than many of the notions in his book. After several ingenious, and a few judicious observations on prophecy in general, he makes it the principal design of his work to prove that a great part of the prophecies of Daniel, Paul, and John, was intended to predict the reign of Bonaparte. He was typified by Antiochus Epiphanes; he is the person meant by the man of sin and of perdition; he was intended by the tyrannical king of Daniel; and Russia, according to our author, is the king of the *south*. These two kings were to speak lies at one table, were to have it in their hearts to do mischief, and were to enter into secret engagements to accomplish their wicked purposes. Mr. H. thinks this was fulfilled when Alexander and Napoleon met in the river Niemen, and confirmed by the treaty of Tilsit. We wish this had been the first time that two emperors had found it in their hearts to do mischief, to tell lies, and to deceive each other. But what our author principally wishes to prove is, that Bonaparte is the second beast mentioned in the 13th chapter of the Revelation, who was to exercise all the power of the first beast, to profess to work miracles, to make an image to the former beast, and to cause that none should buy or sell but such as had the mark of the beast. As a confirmation, he detects in the name of this extraordinary person the famous number of the beast, 666; and this he effects with the help of a few trifling alterations, such as omitting a letter, changing one vowel for another, and doubling a consonant, so as to make up the word *Bonaparte*. It grieves us much to be under the necessity of reminding Mr. H. that his very laudable efforts are entirely in vain: for after all, Bonaparte is only part of the dreaded name, and Napoleon is indeed the most important part, as it is this by which the

individual is distinguished from the family, and by which he is officially described in all public acts. The opinions of Mr. H., and those of several other writers on the same subject, appear to us extremely ill-supported. The second beast is synchronous with the first, his duration must therefore be 1260 years, and he is to exercise all the power of the first beast: but before this can apply to the French monarch, he must have the dominion of the seas, and Great Britain and her dependancies must be brought under his controul. Some gloomy imaginations may perhaps have looked forward to such an event; which appears to us, on every account, highly improbable. But it is needless to urge this objection, as there are so many descriptions given of Daniel's king, of the man of sin, and the second beast, that can by no mode of reasoning be applied to Bonaparte; and as there are so many parts of his conduct in direct opposition to the character of antichrist. We do not wonder at the total disregard evinced by this writer for most of the principal rules of interpreting prophecy, considering how wild a scheme he had been induced to adopt and recommend; this was naturally to be expected. But we are surprised, we own, and not a little concerned, that a person, who is capable of expressing himself in so respectable a style, should have been first the dupe and then the advocate of these strange and useless reveries.

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Art. XI. *Poems*, containing Dramatic Sketches of Northern Mythology, &c. By Frank Sayers, M. D. 8vo. pp. 294. price 6s. boards, Cadell and Co.

THESE Poems are correct and elegant, such as a mind produces which is formed by nature to feel the beauties of polite literature, and improved by studying the best masters. We do not remember ever to have seen, in the same space, a greater variety of composition. Some authors are distinguished for the quantity of their writings, as Lucilius, who wrote two hundred lines an hour. Some are conspicuous for the solid and intrinsic excellence of their verses, as Euripides, who consoled himself for writing slowly, with the persuasion that his productions would live for ever. Dr. S. seems desirous of being distinguished for the versatility of his powers. This small volume contains poems in three languages; Greek, Latin, and English: composed in almost every style, epic, dramatic, elegiac, burlesque, lyric, amatory, epigrammatic. Here are originals, imitations, and translations; and of the latter some are free and others close. Here are entire pieces, and fragments. In short, the volume reminds us of the portfolio of a man who loves to range through the flowery fields of

elegant literature, and who reads good compositions with so much approbation and delight, that he cannot resist the desire to attempt producing something similar. When such a man reads the inspirations of Milton, he closes the book with a determination to construct an epic poem, and waits for a leisure day to begin chusing his subject, and forming his plan. If chance or deliberation direct his attention to the pages of Shakespeare an embryo tragedy begins to grow up in his mind. If the Satires of Juvenal, or Horace, or Dryden should fall in his way, he looks a road among his acquaintance or enemies for some features of character, which he may caricature or reprobate with poetical severity. If the Sonnets of Petrarch happen to excite his compassion, he must have some beautified object, his soul's idol, whose charms he may adore, whose absence he may mourn, or whose death may reduce him to misery and despair. These effusions of a muse frequently, rather than a genius, (for every writer of poetry has his muse) accumulate in the course of years, and the author is emboldened by the praise of friends, or won over by their exhortations, to present his compositions to the public. We have often found it necessary in the discharge of our office, as promulgators of the laws of criticism, to announce the following rule : that writings are not certain of pleasing in print because they please in manuscript. But as we have been hitherto but little regarded by authors, we will address ourselves to their panegyrists, beseeching them to be careful how they urge a poetical friend to expose himself to the just condemnation of critics, and the malice of an ill-natured world. The poems before us would have given considerable amusement, if they had been put into our hands by one of our literary acquaintance, with the intimation that he should never make them public. But whether there be any thing in letter-press which excites high expectation, and prepares the way for disappointment ; or whether a writer seems to set up as a candidate for immortality, and to challenge a high degree of praise when he appears in print ; or, lastly, whether we have certain peculiarly high notions of the excellence which a book ought to possess which offers to instruct or amuse the public, certain it is that we cannot bestow on these poems our high commendation.

The principal part of the work is the Sketches of Northern Mythology, in which the author designs to convey an idea of the Gothic, and *Celtic* (meaning the Iberian) superstitions. The former superstition is exhibited in a Masque, a Tragedy, and a Monodrama ; the latter in a Tragedy. But as these subjects have been much studied and illustrated since the time when Dr. S. first appeared before the public, we shall not enter into



a minute examination of his work. Indeed we do not think his talents, though respectable, are suited to this species of composition. His thoughts are not sufficiently sublime, nor his feelings sufficiently strong, to reveal a scene of gloomy horror in which gods are the persons of the drama. It requires the genius of a Milton to represent a fallen deity in hell.

The other compositions, in this volume, are too numerous and miscellaneous, for us even to enumerate them. There is a pleasing ode to Night, a dull translation of the Cyclops of Euripides, a successful burlesque of the Homeric style in a story of Jack the Giant-killer, some neat Sonnets, a few elegant translations of Greek Epigrams, besides other pieces of various style and merit. The powers of Dr. S. appear much better calculated for the lighter and more elegant kinds of composition—the *Poeticæ Nugæ*, as he properly termed a former Collection of his Poems,—than for the feeling of Tragedy, or the grandeur of the Epic.

An extract from the imitation of Homer will not fail to amuse our classical readers ;

‘ To whom the giant-killing Jack replied ;  
 “ Guest, thou hast spoken right ; but ere I enter  
 Thy ship of heart-of-oak, well-built, swift-sailing,  
 First let us sup, for so my heart inclines me ;  
 Then let us go to bed ; and when the morn,  
 With rosy fingers, opes the gates of heaven,  
 We’ll spread our sails, and cross the barren ocean.”  
 He said ; and lo ! a blue-arm’d, red-fac’d maid,  
 With apron white, brings in a fresh-wash’d cloth  
 Of hemslen thread well twisted, wove long since  
 By a skilful weaver ; this she swift unfolds,  
 And on the table, form’d of close-knit oak,  
 She jerking spreads ; then seeks the knives and forks  
 And clattering plates, and from the cool brick’d pantry  
 She bears cold pork, which Jack had left at dinner,  
 And places it before them ; quick she brings,  
 Well fill’d with dark-brown beer, a wooden can  
 Of curious workmanship, the which to Jack  
 His friend Tom Thumb had given, and the which  
 Was given to Thumb by Hickatrifft divine,  
 And Hiel atrifft had stolen it from the castle  
 Of mighty Ogre, whom he boldly slew  
 In dreadful fight, thwacking with knotty staff.  
 Supper serv’d up, Jack smiling thus began ;  
 “ Cheer up, my friend, although thou’rt griev’d in mind,  
 Because thy daughter, in the giant’s cave  
 Lies bound in ropen bonds : I’ll set her free ;  
 But now attend, and treasure in thy mind  
 What I shall say ; when heart-corroding cares,  
 And bitter groans, assail thy labouring breast,

Then eat and drink, for I do nothing know  
That sooner drives those heart-corroding cares  
And bitter groans away, than joyous feasting."  
To whom the white-hair'd traveller replied ;  
" O giant-killing Jack, thou speak'st most shrewdly :  
Although with keenest grief my mind is stor'd,  
Yet will I joy a-while in thy repast."—  
He said—and Jack did separate with ease  
Two ribs of white-tooth'd hog, and to his guest  
Gave them ; the old man eats, and from the can  
Draws frequent draughts, and soon his soul is gladden'd.  
When their dear hearts were satisfied with food,  
The giant-killing Jack again bespake him :  
" O guest, before we sleep, I'll give to thee  
A keep-sake, and do thou return the like.  
Take this tobacco-pouch ; 'tis made of skin  
Of mountain-deer, that on the windy top  
Of Cheviot play'd ;" &c. &c. pp. 277—279.

Another specimen of the Doctor's humour may afford a good hint to any unfortunate person who may be looking out for a convenient precipice or pond : it is intitled 'the Despairing Lover.'

" Say, Delia, since that iron heart  
Forbids me more to woo,  
What cased, to cure the rankling smart,  
Should scorn'd lovers do ?  
I'll do—what desperate act will move  
That stubborn bosom most ?  
I'll do—ah ! grant me power, O ! Love,  
To execute the boast !  
I'll do—then drop one wilking tear,  
Nor cast cold looks about you ;  
Yes—I'm resolv'd—toe cruel fair,  
I'll do—I'll do without you." pp. 294.

We close our remarks with a translation of a Greek epigram, on a swallow bearing a grasshopper to her young.

" Ah, Attic maid, who from the fragrant flower  
Drink'st honied juice ! ah, minstrel ! dost thou bear,  
To feast the callow younglings of thy bower,  
The brisk and gaily-chirping grasshopper ?  
What ? shall the songster seize a vocal prey ?  
The winged seek the winged for her food ?  
The stranger snatch her fellow-guest away ?  
The child of summer tear the summer-brood ?  
Do'st thou not drop him ?—O, 'tis cruel, base,  
When poets suffer by the poet race." pp. 228.

Art. XII. *Practical and Familiar Sermons*, designed for parochial and domestic instruction. By the Rev. Edward Cooper, Rector of Ham-stall Ridware, in the County of Stafford, Chaplain to the Right Hon. the Earl of Courtown, and late Fellow of All Souls College, Oxford. 12mo. pp. 330. Price 5s Cadell and Davies. 1809.

**W**ITHOUT controverting the propriety of the ordinary classification of sermons into doctrinal and practical, we must contend that every discourse which conducts us as disciples to the divine footstool, which charges us to bow our understandings before infinite wisdom, to pay humble deference to the supreme authority, and to seek the divine favour as the chief good, is practical; for it not only calls us to the highest exercise of obedience to the moral governor, by sacrificing even the pride of intellect to the Supreme Mind, but also induces a habit of conformity to the divine dictates, in which consists the essence of obedience. What then shall we think of those who, while they indulge a lawless arrogance of reasoning, determined to think as they please, in defiance of him who has taught them to think as they ought, study to hide their rebellion against the Source of wisdom under the mask of dislike to speculation, and preference of practical to dogmatic theology? Are they not imitating the Hebrew impostor, in an awkward pretence to maternal fondness for an object, to whose heart they can direct the sword with the utmost complacency, while the true mother yearns to preserve the vital principle, even at the hazard of being robbed of her just right and credit by a cruel stranger?

While our reflections take this turn, Mr. C.'s sermons appear well deserving of their title: they are essentially practical, for they inculcate the most exalted, because the most difficult and comprehensive of all duties, implicit surrender of our intellectual and moral powers to the absolute controul of the supreme legislative Intelligence; nor have we the shade of a doubt, that those who yield to the momentum which these discourses furnish, will by superior moral conduct "adorn the doctrine of God our Saviour in all things." But when we consider that the public will naturally and justly expect to find, in a volume of practical sermons, specific instructions for the various duties of life, and exhortations to all the personal domestic and social virtues, we feel compelled by duty to warn our readers that they will not find these sermons practical, but didactic. We should, indeed, feel no hesitation to assert, that the general strain of evangelical preaching has insensibly fallen below the true scriptural standard,—not by excessive attention to theological truth, for that we deem scarcely possible,—but

by a general vague recommendation of practical religion, to the neglect of that minute, explicit, and authoritative exhortation to every grace and every duty, of which the scriptures afford us an example worthy of their author, and without which the exacter beauties of Christian conduct cannot justly be expected. For what will it avail to plead that it is of the essence of just sentiments to produce good morals? Do they produce this effect by miracle, or by mystic spell, or by furnishing the most energetic motives to every Christian temper and duty? If evangelical doctrines operate in the latter way, should not these motives, like all other means, be actively employed in order to produce their effects? The inspired teachers of Christianity, in their epistles to the churches, have exemplified the proper application of revealed truths to practical uses, when, commencing as if with the elevated tones of deity uttering the oracles of truth and grace from between the cherubim from off the propitiatory, they advance, at the close of their letters, to a minute lecture on the tempers and duties of husbands and wives, parents and children, rich and poor, freemen and slaves. While in this respect the volume before us certainly does not accord with the title of *Practical Sermons*, it well fulfils the promise of familiar discourses adapted to domestic and parochial instruction.

Lamenting that there has been no adequate supply of sermons for the illiterate, our very estimable author has attempted in this volume to make good the deficiency. His style is sufficiently plain and perspicuous for his design; while those, who have read his former volumes, will justly presume that his language is too pure to offend the cultivated mind, and that his sentiments are too correct and scriptural to leave room for any qualifying animadversion. The design of the volume would scarcely admit of its furnishing brilliant passages to adorn our pages; but the reader may form his own expectations from the following extract.

“God claims your service on the ground, not only of what he *can do*, but of what he *has done* for you. In this respect, his claim to your obedience is still more clear and strong. By every tie of gratitude, you are bound to serve God. He made you what you are. Your body is the work of his hands. He breathed into you the breath of life. He gave to you an immortal soul. He has preserved you ever since you were born. The food, by which you have been supported; the raiment, by which you have been clothed; the friends who have assisted you; the health which you have enjoyed, have been all his gifts. They have been mercies daily, and hourly bestowed on you. Surely you are powerfully called on to devote to the service of God all those faculties of soul and body, which, in fact, are not your own, but his. There are, however, other, and still higher grounds, on which he claims your services.

He has not only created, not only preserved you; but he has also *redeemed* you. Who can conceive how vast a mercy is expressed by the word Redemption! Call to mind your state as sinners; the guilt and misery which you have brought upon yourselves. Recollect, that in this wretched state God looks on you with pity, and wishes not your death: that "for the great love wherewith he loveth you," he has planned a way for your salvation. To this end, he has not withheld from you his Son, his only Son, but has given him up for you, has given him up to death, even the death of the cross; that thus by the ransom of his blood, he might redeem you from eternal misery, and open to you the kingdom of heaven. Nay, that nothing might be wanting to complete your salvation, or to shew forth the riches of his grace, to the unspeakable gift of his Son, he has added also the gift of his Spirit, to dwell in you, to be your Sanctifier, your Comforter, and your never-failing Friend. Hath God done all this for you, and does he not justly claim your services? Is it not the most base ingratitude to refuse to serve Him, who has thus bought you with his own blood, who has ransomed you at such a price? What claim can the world have on you equal to such a claim as this? What has Mammon done to deserve your services? Instead of furthering your happiness, it has only brought on you trouble and sorrow, sin and shame. Instead of doing any thing to save you from perishing, it has done all in its power to ruin and destroy your soul. Far, therefore, from being entitled to your favour, it deserves your just abhorrence.—"Chuse you then this day, whom ye will serve." Life and death are set before you. May God give you grace to choose that better part, which shall never be taken away from you! May every one of you be enabled from the heart to say, 'As for me, I will serve the Lord!' pp. 44—46.

As it is one of the advantages of a well educated preacher, like Mr. C. to be secure from the hazard of employing texts of scripture, according to the mere sound of the English words, or after an erroneous translation, in order to prove what the original text or the scope of the passage never intended; we recommend Mr. C. to review the original Greek and the connection of Heb. ii. 9. convinced that he would not then employ it as he has done at page 154.

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Art. XIII. *The Edinburgh Medical and Physical Dictionary*, containing an Explanation of the terms of Art in Anatomy, Physiology, Pathology, Therapeutics, Surgery, Midwifery, Pharmacy, Materia Medica, Botany, Chemistry, Natural History, &c. as employed in the present improved State of Medical Science; and also a copious Account of Diseases, and their Treatment, agreeably to the Doctrines of Cullen, Monro, Hunter, Fordyce, Gregory, Denham, Saunders, Home, and other modern Teachers in Edinburgh and London. To which is added, a copious Glossary of obsolete Terms, calculated to assist those who have Occasion to refer to the Writings of the Ancients. By Robert Morrie, M. D. James Kendrick, Surgeon, F. L. S. and others. 2 vols. 4to. pp. 1600, with 54 plates. price 4l. 4s. bds. Edinburgh, Bell and Bradfute; Ostell, 1808.

**N**O science perhaps more urgently demands of its votaries a steady perseverance in a regular course of study, than

Medicine. It is too well known, however, that there are persons, who, with little previous education, with only the information gained behind an apothecary's counter, and relying on the aid of a Medical Dictionary, are bold enough to take upon themselves the professional care of a populous neighbourhood. Their conscience is satisfied with a reference, in all doubtful and alarming cases, to a work which they suppose to contain the whole of the medical science, and which they regard as an oracle which cannot mislead; never considering, and perhaps too ignorant to understand, that such temerity is not less absurd and atrocious, than that of a person unacquainted with nautical affairs, who should undertake the management of a vessel, with no other information than what might accidentally be obtained, in the moment of disaster, by consulting a treatise on navigation.

A work of this kind, however, when examined in the hour of leisure or study, by those whose minds are already stored with medical knowledge, either for the purpose of refreshing their memory, of comparing different opinions, or of ascertaining precisely the meaning of various terms of art, cannot fail to prove highly beneficial. To the navy or army surgeon, and indeed to all those whose medical library is too much circumscribed, such a work of this kind, if ably executed, will be found a most valuable companion.

The performance now under review claims a respectful notice for the wide field over which it expatiates. Not only Anatomy, Physiology, Surgery, Medicine, and the other sciences immediately belonging to the healing art, form a part of this work; but many important articles are furnished by Chemistry, Botany, and the other auxiliary sciences. Several pieces of medical biography are also introduced; chiefly relating, however, to ancient writers, whose doctrines, now less useful than curious, are here preserved for the purpose of comparison with the more rational opinions which have succeeded them.

The definitions, as well as the histories, of diseases, and the directions for treating them, are in general those of the Cullenian school: but in several instances, where the disease has been investigated with peculiar attention by any particular writer, his observations and opinions have been very properly introduced. Thus, on diseases of the liver, the work of Dr. Saunders is referred to. On Ascites, the observations of Dr. Millman are fairly detailed. Observations on the teeth and dentition are very advantageously adopted from the works of Mr. John Hunter; and the remarks on inflammation and its various *sequelæ* are freely introduced from the same author. Several good articles are furnished by the excellent treatise

on Midwifery by Dr. Denman. A concise and fair account, as well as a candid examination, is given of the Brunonian system; the solidity of several of its principles being admitted, while the difficulty of its application in all diseases is demonstrated.

The chief defect in this work is a want of originality. It is true that, in a dictionary of any particular science, little is expected beyond an accurate explanation of the several terms, and a faithful report of the latest discoveries in that science, arranged under the appropriate heads. To do this in a proper manner requires, however, no small skill; since it is not sufficient that the matter is obtained from the best authorities, unless it have also undergone a skilful arrangement and compression. But this is rarely accomplished in the work before us; instead of brief and comprehensive reports from various authorities, long unvaried extracts are introduced from some particular writers with such frequency, as to give it too much the appearance of a dictionary of quotations. It is but fair to say, however, that the different articles are in general properly selected, and that the work is on the whole calculated to answer its purpose to the profession. The plates are sufficiently numerous, and are respectably engraved.

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Art. XIV. *An Exposition of the Historical Books of the New Testament; with Reflections subjoined to each Section.* By the late Rev. Timothy Kenrick. With Memoirs of the Author. 3 vols. price 2l. 2s. p. 1600. Longman and Co.

FROM the biographical sketch which is prefixed to these bulky volumes, we learn that Mr. K. was born in Denbighshire, Jan. 26, 1759, and received a classical education in a private school at Wrexham. Discovering a predilection for the office of the Christian ministry among the dissenters, he was in his sixteenth year sent to the academy at Daventry, then under the care of Dr. Ashworth, and afterwards of Mr. Robins. He there pursued his studies with exemplary diligence; so that, before he had completed his course, was chosen assistant tutor to Mr. Robins, and afterwards sustained the same office under his successor Mr. Belsham.

On the resignation of the venerable Micajah Towgood, in 1782, Mr. K. was invited to succeed him in the pastorate of a dissenting society at Exeter: he accepted the charge, but was not ordained till the year 1785. In addition to the pastoral office, he undertook, in 1799, the work of a tutor; and instituted a small seminary, principally with the view of providing a succession of dissenting ministers. In these employments he persevered with unremitting ardour till his death.

In the summer of 1804, having paid a visit to his friends in

Denbighshire, he returned from a short excursion to Chester and Liverpool, on the 22d of August, to Wrexham. Walking out in the evening to the fields which surround the town, he was observed suddenly to fall: medical aid was instantly procured, but with no avail. It was supposed to have been an apoplectic seizure, that in the midst of health and vigour put a period to his laborious life.

Mr. Kenrick's religious sentiments in the earlier part of life are thus described by his biographer.

'Some of the first religious impressions on the mind of Mr. Kenrick were accompanied by his admission of the tenets inculcated in the Assembly's Catechism: for although it does not appear that this celebrated formulary of belief was put into his hands, yet he had acquired from other quarters its unscriptural views of the divine character and government. One of his favourite books in early life was Dr. Doddridge's "*Rise and Progress of Religion in the Soul.*" This treatise, with many claims on approbation, justly incurs the accusation of describing religious excellence as a certain train and state of the affections, rather than as a principle and habit. So powerful was its influence on Mr. Kenrick, that agreeably to a direction and a form contained in it, he drew up and subscribed a solemn act of self-dedication to a holy life. But while he gave this proof of the devout and serious temper by which he was always characterized, his feelings were overcast by a bordering on that despair which Dr. Priestley likewise, as we learn from his memoirs, experienced in his youth, and which proceeded from the same, or nearly the same cause. It was then the practice of Mr. Kenrick to regard God as the arbitrary sovereign of the human race, and not as their gracious Father: he was then perplexed as to the proper object of his worship, and had a constant fear of incurring the displeasure of one of the three persons in the trinity by presenting his addresses to another of them. At a subsequent period, he frequently contrasted with gratitude the doubts and the despondency of his former days, with the serenity and joy arising from his belief in the pure religion of the Gospel.'

For a person, who held such unscriptural notions, to renounce them, and adopt those of Socinianism, was scarcely to be regarded as a change for the worse. It is surely unnecessary to observe, that they receive no countenance either from the writings, or the example, of Dr. Doddridge, or of any other eminent person, whose memory is revered by the Christian church in general: and if Mr. K. or his biographer intended to represent them as forming an essential part or consequence of that orthodox faith, which the vast majority of Christians in all ages have maintained, and which he thought fit to abandon for Dr. Priestley's new and improved religion, we must view it as grossly dishonourable, if not to their integrity, at least to their understanding.

From the time of Mr. K.'s removal to Exeter, his Rosinante carried him with accelerated speed, till he had reached the utmost bounds of the Socinian region, and was close to the low



wall which separates it from the wilds of Infidelity. With Dr. Priestley, his adventurous leader, he thought that at death he should take 'a long nap', till the morning of the resurrection, and for perhaps some thousand years have no more existence than his grandmother's cat. Of what choice materials, what finer clay, must the soul of Mr. Kenrick or his biographer be made, (for that it is composed of clay is well known to 'rational' Christians), so as to be filled, by such an opinion as this, 'with serenity and joy!' There is nothing in evangelical religion rightly understood, which will envelope the soul in so deep a gloom: we say, rightly understood: for, whether it be owing to wilful misrepresentation or ignorance, the fact certainly is, that scarcely in twenty years do we meet with one Socinian writer who fairly states its doctrines, or appears to understand them.

Exposition of the sacred Scriptures formed part of Mr. K.'s professional services at Exeter: and the proverb *Tum pastor quam ovis* was again verified; for his hearers were so much pleased with his expository labours, that they sent a respectful request to his widow to allow them to be published at their expence; and likewise two volumes of his sermons, which we have already noticed according to their deserts. (Vol. II. p. 457.)

Each discourse in the three volumes contains an illustration of ten or twelve verses, with a few reflections at the close. A specimen or two will give a sufficient idea of the book.

• Matthew xx. 28. *Even as the son of man came to give his life a ransom for many.*

• To this purpose I devote my time and attention, while I live, and for promoting the same grand and useful design I shall also die, laying down my life as a ransom or deliverance, i. e. the means of deliverance for many: for my death, by affording a clear proof of my divine mission, and preparing the way for my resurrection from the dead, and ascension into heaven, will furnish men with the most powerful means for delivering them from subjection to sin, now, and from the fatal consequences of it in another world.

• Matthew xxviii. 19. *Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

• That is, baptize them, upon the profession of that religion which came from the Father as its author, which was communicated to the world by Jesus Christ, and confirmed by the miraculous gifts of the holy spirit; by this commission the Apostles were authorized to admit proselytes from all nations, from Gentiles as well as Jews.

• Luke xxiii. 43. *And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise.*

• In answer to the request of the penitent malefactor, Christ promises that he should be in the same state with himself on that day. In order, therefore, to determine where this man was to be, we have only to consider

where Christ was. Now it is evident from the history that Christ died on that day, and was laid in the grave; yet he lay there under the smiles of heaven, and with the certainty of a resurrection. The meaning of Christ then, as illustrated by fact, could be no more than that he should go to the state of the righteous dead; to pious men of former ages, where he should lie in the hope of a resurrection. Agreeably to this notion it has been observed, that according to the opinion of the Jews, paradise was that part of the habitation of the dead which was assigned to righteous and good men. This Jesus might well promise to him, because he discerned in him some promising dispositions, and was convinced, from what he now observed, and from the miraculous knowledge which he had of his character, that the conduct for which he was suffering was to be ascribed rather to the erroneousness of his principles than to the depravity of his heart.

‘ John iii. 3. *Except a man be born again, he cannot see the kingdom of God.*

‘ Except a man part with his errors and prejudices, particularly that error which leads so many of the Jews to suppose that the kingdom is to be of a temporal nature, he is not qualified to become my disciple: to see the kingdom of God, is the same thing as being admitted into it.’

From these examples it will be seen, that this is a Socinian commentary written by a sensible and well-informed man, the necessities of whose creed, however, suggest such laws of interpretation as, if applied to the classics, would render them utterly unintelligible. The examples surely require no other remark, than that if such principles be the real doctrines of the Bible, it is the most obscure and ill-contrived book in the world; it is calculated to convey, in almost every page, erroneous notions, and has in fact conveyed them wherever it has been read; it must therefore forfeit all claims to divine origin, and be considered as the disgrace even of human literature.

We should add, that the work is destitute of any merits that could render it serviceable to those who are satisfied with the plain meaning of Scripture, and have no wish to see it perverted into some kind of conformity with the Socinian creed.

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Art. XV. *Twenty Short Discourses, adapted to Village Worship, or the Devotions of the Family.* Vol. III. Published from the MSS. of the late Rev. B. Beddome, A. M. 12mo. pp. 182. price 2s. 8vo. fine 8s. Burditt, Burton, Williams and Co. 1808.

**H**AVING expressed at some length our high approbation of the second volume of these discourses, (Vol. III. p. 531.) we deem it scarcely necessary to say more, in announcing the third, than that it is in no respect inferior to the two which are already in circulation. Like them it displays an admirable combination of various excellences; uniting the practical application of genuine scriptural doctrine which prevailed among our reformers in the sixteenth century, and the preci-

sion, point, and method of the seventeenth, with much of the purity and elegance of the eighteenth. We could give instances in which the several qualities are very conspicuous, but must admit only one, which strongly reminds us of the Fathers of the English Church. It occurs in Sermon X. 'on the Connection between Faith and Works,' James ii. 18. *Shew me thy faith without thy works, and I will shew thee my faith by my works.* The preacher considers the text as a 'beautiful sarcasm' which 'gives a severe reproof to his presumptuous hope and carnal confidence of self-deceiving hypocrites; who profess to rely upon Christ as a Saviour, but obey him not as their king; who embrace his promises, but reject his commands, and sin that grace may abound.' p. 79.

Having observed, 1. that true faith is visible, 2. that it is made visible by its fruits, he says,

'It may not be improper here to notice the seeming difference between Paul and James on the subject of works, especially as some may think their statements incompatible with each other, or find it difficult to reconcile them. Paul affirms that *by the deeds of the law there shall no flesh be justified*, and that *a man is justified by faith without the deeds of the law*. James says, *Ye see then how that by works a man is justified, and not by faith only*. The former shews how a poor self-condemned sinner, trembling on the precipice of eternal misery, may find acceptance with God, and tells us that by the deeds of the law, either before or after conversion, in whole or in part no flesh can be justified. The latter treats not of the ground of a sinner's acceptance with God, but of that which proves him to be a believer, or by which his profession of faith in Christ is justified. The one shews how our persons may be accepted of God, and the other how our faith may be approved of men: the former is by faith without works, and the latter is by works only.' p. 82.

We subjoin the whole of the third division.

'III. Those who pretend to faith, and yet are destitute of good works, are awfully deceived.

'Such will one day be the scorn of men and angels, and even of God himself. "Shew me thy faith without thy works," if it be possible. The attempt is vain and delusive! You might as well pretend to remove mountains, or dry up the sea. Be not deceived therefore: let such vain words have an end. Can a sinful and unholy creature, who neither fears God nor trusts in the Redeemer, who neither cares about his own soul nor the souls of others, can he be a believer? Can he be possessed of faith who is a stranger and an enemy to holiness? He may indeed have a faith that will answer the purpose of stupifying his conscience, and lulling him into the deep sleep of carnal security; but it will not avail him in a dying hour, nor at the bar of God. It will neither save him from misery, nor bring him to glory. If the heart be unhumiliated and the life unholy, duties neglected and corruptions unsubdued, our faith is a mere pretence, and our hope is all a delusion. That faith, which leaves a man where it finds him,

as much attached to the world and under the power of sin and Satan as before, is no faith at all.—Hence we may learn,

‘(1.) It is as impious to deny the utility and necessity of good works as it is to ascribe merit to them. They are the way to the kingdom, as one said, though not the cause of reigning. The life is the index of the heart. Leaves and blossoms will not evidence a christian, but fruit will. Hearers of the word, and not doers of it, only deceive themselves. Faith may be previous to good works, but cannot long exist without them. James i. 22.

‘(2.) All works performed before faith, or while in a state of unbelief, are no better than dead works, and cannot be acceptable with God. Works do not give value to faith, but it is faith that makes works acceptable: it is the tree that makes the fruit good, and not the fruit that makes the tree good. Enoch was uniform and constant in his obedience, and walked with God; but it was by faith that he obtained this testimony that he pleased God. Let our affections be ever so warm and lively, and our conduct ever so consistent, yet both the one and the other must be influenced by faith as the vital principle of all true religion. Faith in the promises, in the sacrifice and righteousness of our Saviour, is that only which brings us near to God, and renders our persons and services acceptable. Let it be our care to preserve that connexion between faith and holiness which the scriptures teach, and not put that asunder which they have joined together, knowing that as works without faith are dead, so faith without works is dead also.’ pp. 85—87.

The principal fault of the sermons is, the deficiency of application: the topics of application are judiciously and distinctly suggested, but are not extended into a copious and earnest address. This fault results from the plan of the discourses, which is to compress as much truth as possible into a very small space; admitting nothing superfluous, and suppressing that inclination to repeat, explain, and enforce, which the author, like every preacher who is desirous of giving effect to his labours undoubtedly indulged in the pulpit. As intended for family, and especially for village instruction, they will consequently be adopted with most advantage by those who can introduce a few sentences, in various parts perhaps, but chiefly at the end, by way of amplifying and enforcing the author's remarks. As subjects for private meditation, however, or materials for the assistance of preachers, for both which purposes they are admirably adapted, the fault we have imputed to them is of little moment. A short hymn, in most instances by the author of the sermons, is added to each.

The work is judiciously printed in a cheap form for the lower classes, as well as in a handsome size and type for respectable libraries.

Vol. V.

E.

Art. XVI. *A poetical Picture of America*; being Observations made, during a Residence of several Years, at Alexandria, and Norfolk, in Virginia; illustrative of the Manners and Customs of the Inhabitants, and interspersed with Anecdotes arising from a general Intercourse with Society in that Country from 1799 to 1807. By a Lady. 12mo, pp. 177. Price 4s. Vernor, Hood, and Co. 1809.

**I**T is but justice to say, that this lady has given us both rhyme and reason; there is very little dulness in her book, and less nonsense; very few couplets occur that do not end consonantly, and very few sentences that may not be grammatically construed. The promises of its title page are literally, though not abundantly, fulfilled. There is nothing very feminine in the tone of sentiment, nor lady-like in the manner of expression; but the picture is sketched with spirit, and there is much of nature in the lively colouring and accurate detail. We can easily fancy the sprightly widow amusing her party with just such a narrative in prose; and are by no means angry with her for addressing a larger circle, in this easy, homely, conversational sort of verse. She gives a tolerable sketch of the companions and events of both her voyages across the Atlantic, and a distinct idea of the domestic economy in Virginia, and of the provisions, the fruits, and various other matters peculiarly within the province of women. We shall select, as a sufficient specimen, her account of a funeral, on occasion of the death of a female in her family, whose wedding only a year before she also describes.

The house so late with flow'rets dress'd,  
When flatt'ring love became the guest,  
Now ev'ry part with white was hung,  
O'er all the glasses linen flung;  
With all the outward marks of woe,  
On ev'ry box and chest they throw  
Sheets, table-cloths whate'er is white,  
To hide the furniture from sight.  
In the best room, on table high,  
The dead within their coffin lie,  
Dress'd in the clothes they us'd to wear,  
No woollen shroud is needful there.  
Three days the longest time they save,  
The mould'ring relics of the grave;  
And during Sol's autumnal pow'rs,  
The grave is clos'd in thirty hours.  
No outward ornament appears,  
No gilded plate the coffin bears;  
Th' initials of the name put on,  
The day on which they died upon,  
With small brass nails, also the year,  
Is the remembrance usual there.  
Two silken cords and tassels bound  
Twice loosely o'er the coffin round;  
If young and single were the dead,  
White are the cords and tassels spread;

If lately married, black and white;  
 If aged, black they think is right.  
 A stand is near the coffin's head,  
 Cover'd with white, and on it spread  
 A pillow, and a prayer-book there,  
 Against their preacher should appear.  
 For there the sermon is prepar'd,  
 And in the house with rev'rence heard;  
 It is expected ev'ry friend  
 And every neighbour should attend,  
 A compliment that few neglect,  
 It being meant to show respect.  
 The sermon o'er, all done their part,  
 The corpse plac'd safely in the cart;  
 For its more like a cart than hearse,  
 Their mode of drawing it is worse;  
 One shabby horse, who scarce can crawl,  
 Conveys the dead, without a pail,  
 Quite open to the public eye,  
 Where the deceased is meant to lie.  
 Somtimes they're in the church-yard laid,  
 Sometimes in their own garden's shade,  
 Just where the burial place remains,  
 Which their old ancestors contains;  
 And those who have no vault, must lay  
 In Potter's-field their senseless clay.'—pp. 117—121.

Our good-humoured traveller will not be offended, at our giving her the hint to correct, if opportunity should offer, one or two coarse expressions, such as 'the Lord knows where;' to omit some of her rubs at the parsons and methodists, because every lady should *seem* to have a regard for religion; and to make up her mind on a point which she seems to regard as somewhat doubtful, when recording the death of Washington,——

If sorrow is a proof of grief  
 Virginia gave it to her chief!—p. 49.

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Art. XVII. *The Practical Mathematician*, containing Logarithms, Geometry, Trigonometry, Mensuration, Algebra; Navigation, Sphe-rics, and Natural Philosophy. Illustrated by copper-plate engravings. And, to render it peculiarly adapted to Schools; nearly 600 Practical Questions are included. By John Sabine. 12mo. pp. 358. Price 7s. Sherwood, Neely, and Jones. 1808.

**T**HERE was a time, when the mere mechanical labour of *writing* a book deterred many a literary character, whose works would have enlightened the age in which he lived, from commencing author: but our lot is cast in happier days. Since the discovery of those inestimable auxiliaries of intellectual exertion, *a paste brush and a pair of scissors*, the operations of authorship are much facilitated, and we are often called upon to admire the *manual dexterity* of one, who by this novel mode of cutting up a writer clothes himself in the shreds and patches he has procured, and thus passes himself on the world for a real author. In

former times, it was thought a formidable thing to appear before the public; and an author would, with trembling hands and throbbing breast, examine his manuscript again and again before he ventured to commit it to the press: but, since the recent improvements in the manufacture, this race of beings has become more hardy, and dreads not to expose its productions to an ordeal severe as the fire of Moloch.

Now, our readers must not conclude that we mean to censure Mr. John Sabine, whose name adorns the title page of this book; nothing, we assure them, is farther from our intention. We took up the work with a determination to praise it, if possible; and many are the occasions, on which we have been more strongly tempted to change our views. There is manifested, on the part of Mr. Sabine, such a docility of spirit, such a candid readiness to yield to the opinions of others, such a pointed conviction of the folly of hanging by a rope of sand which almost constantly preserves him from "leaning on his own understanding," and such a determination to copy faithfully whatever falls in his way, (whether it be suited to the purpose, or not,) as are really very engaging, and would certainly have disarmed our anger, even if the book had fallen into our hands at a period much more unfortunate than the present.

Atkinson. (an author who wrote upon navigation in 1686), Martin Clare, Mr. Bonnycastle, and Dr. Hutton, are the writers who have furnished Mr. Sabine with the greater part of what his present book contains. We have not been able to ascertain precisely, whether, in copying from these, open or a pair of scissors was the instrument employed by Mr. Sabine: but be this as it may, we must applaud him for the general accuracy with which he has performed his operations. James Atkinson treats the subject of logarithms very superficially and inadequately; so does Mr. Sabine. Atkinson calls all the fundamental propositions in trigonometry, (propositions susceptible of, and requiring demonstration) *axioms*; so does Mr. Sabine. Dr. Hutton says, "a series *are*," talks of "remains," when he means remainders, and says "any *how*," when he means any way; so does Mr. Sabine. Dr. H. represents ratios by means of fractions, (a mode of representation protested against by Mercator, Huyghens, and others, as unsatisfactory and leading to error); so does Mr. Sabine. Dr. H. speaks of "an infinite approach," a phrase to which we can attach no meaning; so does Mr. Sabine. Dr. H. says, "air is a heavy body which gravitates," (that is, a *gravitating* body which gravitates) so does Mr. Sabine. Dr. H. falls into an error in a solution of the problem relative to the pressure of earth against walls; Mr. Sabine carefully adopts it. Dr. H. in the demonstration of the proposition that "the angle formed by a tangent and chord is equal to half the arc of that chord" refers twice to definition 57, because def. 57, in *his* geometry, was the one which defined the measure of an angle: therefore Mr. Sabine refers twice to def. 57, although it happens that he has but 55!—having omitted some in copying from Hutton, so that def. 39, is that to which he should have referred. Thus, he proceeds, very carefully transcribing from authors all their little inadvertencies and blunders, and as judiciously abstaining from adopting those parts of their works which are truly honourable to their reputation, and really useful to science. What can be a more commendable trait in a man's character, than this readiness to take to himself the blame of others' mistakes, while he nobly disdains to deck himself in their excellences?

The effect of our author's occasional deviations, from his plan of uniform transcription or patchwork, is such, that we cannot sufficiently commend his self-denial in not indulging himself in more frequent excursions. Thus, in solving some of the examples, in Algebraic fractions, left unwrought by Mr Bonnycastle, he blunders in such a way as proves decidedly his claim to originality. And he takes especial care, under Progressions, to confound progression with proportion; and, when treating of Collision, to transfer from one part of Hutton's Course to another, for the sake of illustrating the doctrine of percussion, six examples, in *not one of which* can impact ever occur!

From all these circumstances combined, (and various others, indeed, which we should be inclined to specify, were we not afraid the public might suspect Mr. S. has fee'd us to applaud him) we cannot but assign to this author a high niche in the Temple of Fame. We earnestly exhort him to perseverance: though, if it would not be thought too presumptuous, we would beg to recommend, that in future, unless Mr. S. can procure an Entick's or a Perry's Spelling Dictionary, he confide the correction of the press to the printers. It is not every one who can make allowance, as we do, when a man of genius neglects such a trifle as orthography. An ill-natured critic would carp for a week at an author who puts *scaline* for *scalene*, *monagan* for *nonagon*, *trafexum* for *trapezium*, *malster* for *maltster*, and so on.—The British public is much in want of a complete treatise on Fluxions, as well as one on Optics: and, as these are topics which our author has not included in the compendium, we beg to recommend them to his attention. Let him but proceed in the tract in which he has so honourably commenced his operations, and not, like some men of quick parts, be seduced into other regions, and he must ultimately be successful: he will soon get beyond all our modern eminent mathematicians and philosophers, our Joyces, and Mavors, and Williams, and Florian-Jollys, and having reached the acmé of science, may illuminate the world with a production of which he may say with far greater truth than ever Ovid could,

"Jamque opus exegi, quod nec Jovis ira, nec ignis,

"Nec poterit ferrum, nec edax abolere vetusta."

Art. XVIII. *Poems*, by Miss S. Evance, selected from her earliest Productions to those of the present Year. foolscap 8vo. pp. 131. price 5s. Longman, and Co. 1809.

AS the latest productions of our fair author are not half so fine or so melancholy as her earliest, we think there is some hope of her. Her taste appears to have been sadly corrupted by the poetry of the Della Cruscan school; but we flatter ourselves she may now be reckoned among the converts to simplicity and nature. Her fancy, instead of being stimulated to the production of extravagance and absurdity, will gradually be reduced under good discipline; and her amiable sensibility, employed on the real sorrows and sufferings of others, will no longer be perverted into an instrument of needless torture to herself. Acute feeling is a talent which may as easily become a blessing as a curse; and those who possess it are chargeable both with folly and ingratitude, if they make it, either for themselves or others, a source of misery, instead of a means of happiness. While therefore we feel a little indignant at the murmurings and moanings



of this lady, who probably knows scarcely any thing of the severer ills of life, we are nevertheless constrained to protest against the opinion which she seems to inculcate in the following poem, that a state of mind approaching toward indifference is preferable to a keen sensibility. It is intitled, 'A Tender Heart.'

'A tender heart—O what a treasure !  
 O what a source of varied pleasure !  
 A gentle word—a smile—a glance—  
 Can bid with joy the spirits dance ;  
 Nature in her minutest scene,  
 Her flow'rs, her moss, her turf green,  
 Has pow'r to spread enchantment near,  
 And bid delight in ev'ry thing appear.  
 A tender heart !—O cause of sadness !  
 Of wild despair—of raving madness !  
 An unkind word—a look—a frown—  
 Can sink the yielding spirits down ;  
 And when no real ill appears,  
 Oft fancy fills the eyes with tears ;  
 Spreads shadows dark on all around,  
 And bids distress in ev'ry thing be found.  
 He then, in waters calm, appearing,  
 Who far from transport's waves is steering,  
 Should prize the blessing of repose,  
 Nor wish th' extremes that feeling knows.  
 And let the thought of past delight,  
 And hope of future seasons bright,  
 Console and soothe beneath distress.  
 The lonely drooping child of tenderness.' pp. 75, 76.

We will add the 'Sonnet written at Netley Abbey', as a further specimen of Miss E.'s performances.

'Why should I fear the spirits of the dead ?  
 What if they wander at the hour of night,  
 Amid these sacred walls, with silent tread,  
 And dimly visible to mortal sight !  
 What if they ride upon the wandering gale,  
 And with low sighs alarm the listening ear ;  
 Or swell a deep, a sadly-sounding wail,  
 Like solemn dirge of death ! why should I fear ?  
 No ! seated on some fragment of rude stone,  
 While through the Ash-trees waving o'er my head  
 The wild winds pour their melancholy moan,  
 My soul, by fond imagination led,  
 Shall muse on days and years for ever flown,  
 And hold mysterious converse with the dead !' p. 36.

Art. XIX. *An Essay on the Life and Writings of Mr. Abraham Booth*, late Pastor of the Church in Little Prescott Street, Goodman's Fields, London. By William Jones. 8vo. pp. 143. Price 4s. Liverpool, Jones, Woodward and Co: Button, Burditt. 1808.

AS the chief features in Mr. Booth's life and character have been exhibited in various publications which we have already noticed, it will not be necessary to give so large an account of this work, as the excellence of the venerable subject of it might warrant. That the particulars concerning so good and wise a man, which lay dispersed in several pamphlets, should be collected into a more regular, respectable, and permanent work, was certainly much to be wished; and this is nearly the amount of what Mr. J. has performed, with regard to Mr. Booth's life. It was very proper, also, that such a work should include some account of his valuable writings; this Mr. J. has likewise furnished, though not so satisfactorily as he might have done, had he devoted a few more pages to the object. In other respects, he has evidently taken pains to render the work complete; for which purpose he has prefixed an excellent portrait of Mr. Booth, as a frontispiece.

It is not quite evident, however, that Mr. J. was the proper person to assume the office of biographer for so good a scholar, and so amiable a man, as Mr. Booth. It would be a stretch of liberality to applaud the metaphysics of a writer, who makes such a strong distinction, as we find in the remarks on a work of Mr. Booth's, p. 50, between "exuberance of fancy," and "fertility of imagination." His criticisms indeed are seldom creditable to his discernment: even his motto affords a strong presumption against the extent of his reading and the accuracy of his judgement. On the subject of his own abilities, however, Mr. J. is by no means of our opinion; indeed his indications of self-complacency, and dogmatical declarations of sentiment, are far from being peculiarly appropriate in a memoir of Mr. Booth, whose eminent merits, in other respects, were enhanced by his singular modesty. The sarcasms of such a writer as Mr. Jones, on such a writer as Mr. Fuller, are not a little ridiculous. And with regard to minuter points of propriety, Mr. J. is frequently culpable. For instance, he uses the word "assumption" for *suspicion*, (p. 69) "names" for *men*, (p. 3) &c. and, by his use of the word "fastidious," (p. 92) appears to be ignorant of its meaning. He also writes, "such happy strokes of pleasantry as renders," (p. 50); and says precisely the reverse of what he means in the following sentence, (p. 121) "to deny that, among those who are disaffected to the doctrines of divine grace, there may *not* be found many men of good sense and even of great learning, would be both uncandid and unjust." There must be some mistake, too, in the observation, that Mr. Booth "has laboured, and others have entered into his rest!" a sentence, however, which Mr. J. has dignified with a note of admiration. It is not very easy to guess whether this point was intended as an expression of the author's admiration of a blundering sentence, or a signal for the reader's. There is either an oversight or an artifice, in the quotation of five stanzas from a poem of Montgomery's, without any reference to the author, or any mark to admonish the reader that Mr. Jones is *not* the author of them; it must be confessed, however, that no admonition of this kind was necessary. In one respect, his qualifications are not to be disputed; he appears to

agree with Mr. Booth on every point,—excepting that he is an admirer of Glas and Sandeman. We should not have mentioned his foibles so pointedly, but for the very lofty and satisfied tone which he adopts in many parts of his work, and the frequency with which he thrusts himself forward under the imposing form, “*we*.” Some other improprieties might have been noticed; but it is unnecessary; and none of them are of a kind to affect very materially the utility of his publication.

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Art. XX. *Distress: A pathetic Poem.* By Robert Noyes. Second Edition. 4to. pp. 38. Price 4s. Williams and Co. 1809.

ACCORDING to a biographical sketch prefixed to this edition of a poem first published many years ago, the author was educated for the ministry among the dissenters; was a man of respectable attainments, and on terms of friendship with Dr. Edward Young. After an engagement of three years at Newport in the Isle of Wight, he settled, in 1755, with a congregation at Cranbrook, Kent. Here he continued till early in 1781, when he suffered a very severe affliction in the death of his wife, aggravated, as we are told, by a sudden dismissal from his office, which he had held twenty-six years, the very next Sunday after her interment, on a pretence that the congregation could not support him, though it is stated that they intended at the same time to invite a successor at an augmented salary. This complicated “*Distress*,” for he was left with six children to provide for, gave rise to the poem before us, in which a pungency of feeling, unhappily more akin to wrath than to resignation, seems to have supplied vigour to a mind certainly of no despicable powers. The poem has been frequently printed; and, though not composed in the best taste, contains a good proportion of spirited and harmonious verse. This brief notice is, we think, due to the present edition, as it exhibits the poem in its genuine state, and is published for the purpose of benefiting the author’s surviving children.

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Art. XXI. *The Economy of the human Mind.* By Eleonora Fernandez. 12mo. pp. 184. Price 4s. Sherwood and Co. 1809.

OF all the ancient adages, none is more frequently found applicable than that ‘*extremes meet*.’ We think this book affords a very fair instance. When Milton published his *Paradise Lost*, it might safely have been predicted that no work of the same class would arise for a century; which is exactly the prediction we venture to utter respecting this performance of Mrs. Eleonora Fernandez. Of her mental qualities it is not easy to speak without an appearance of exaggeration. Of her attainments, we shall only say, that she appears to have disdained the humble studies of grammar and spelling book, but has made considerable proficiency in the dialect and doctrines of ‘*the Economy of Human Life*.’ A few specimens will enable our readers to judge for themselves of a performance, which, to our shame be it spoken, we really have not faculties to understand. Of a virtuous woman it is said, ‘*The tongues of the licentious are dumb in her presence, for they perceive a captivating weakness, awed by the manly virtues*.’ Of the hypocrite, ‘*The words of his mouth are concealed in a poisonous drug, which defileth the mind of his hearers, while he attempteth to clothe his hypocrisy in the beautiful garb which truth hath been dressed in; but her limbs are distorted, uncouth in her*

manners, inelegant in her shape, and the richness of her robe only exposeth her hidden deformities." Under the section intitled "Modesty" Mrs. Eleanora observes, 'To taste of the fountain of truth, is to secure those inestimable treasures which die not with the soul, but exist with time, and only end with eternity.'

Art. XXII. *The Fisher Boy, a Poem*: comprising his several Avocations during the four Seasons of the Year. By H. C. Esq. foolscap. 8vo. pp. 120. price 4s. Vernor and Co. 1808.

**H**ERE is a poem of four cantos, extending over more than a hundred pages, which we have read without once yawning! This felicity, indeed, we ascribe rather to the novelty of the subject than the talents of the author. It is perhaps sufficient praise, to say that he has collected a number of incidents and scenes, arising out of a fisher boy's life, of which he has been an eye-witness, and described them very naturally, minutely, and clearly, in simple, but not vulgar verse. An extract from the part which details the occupations of summer, will probably induce some of our readers to peruse the whole poem.

'Propitious now the summer solstice glows,  
To shrimp with little net our Ned oft goes;  
While sultry *Leo* plenteously supplies,  
With sav'ry pawns, that yield a precious prize:  
'Tis now with anxious gaze the moon he'll view,  
Note well the full, and equally the new;  
Then at low-water-mark that spot he'll reach,  
Where sand abounds, and rocks bestrew the beach.  
His net to hoop attach'd, and fixt to pole,  
He nimbly glides into each rocky hole,  
With care proceeds the limpid pools to try,  
Where shelly prawns transparent meet the eye;  
Arrests their darting progress with his drag,  
Draws forth the spoils, then pops them in his bag;  
And while thus busied, he will sometimes pause,  
To mark the green crab sidling on its claws;  
Will oft preserve in pouch some fine-vein'd shell,  
Or pluck the varied weed from rocky cell;  
Nor does that living wonder 'scape his eye,  
The little snaky living anemone,  
Whose fungus body to the rock adheres,  
While, like Medusa's locks, its back appears,  
Fring'd with all colours to th' admiring view,  
In beauty equal to the rainbow's hue.  
In myriads, clinging to the stones are seen,  
Muscles and cockles, ting'd with black and green,  
And periwinkles; frills, with cockle-shell,  
Whose flesh of pinkish hue in sauce eats well;  
These, with unnumber'd reptiles of the main,  
The tide retiring, leaves on sandy plain;  
Fit food for contemplation of the sage,  
Whose study is prolific nature's page.  
Return'd from prawning, Noddy, without fail,  
Finds for his horny lot immediate sale,

F f

Which being boil'd, the long claw'd produce straight  
Is turn'd to scarlet hue, though green so late ;  
Making, what living was as amber clear,  
A substance firm, and quite opaque appear.'

Notes of explanation or anecdote frequently occur at the foot of the page, and contribute to the value of the book. If it should reach a second edition, we would strongly recommend the author to expunge his preface and all his quotations from the classics, as they can answer no other purpose than that of exciting the spleen of all persons of taste, and provoking some ill-natured critics to call him a conceited school-boy, who tries to make up for the scantiness of his learning by the abundance of his pedantry. As if to give some appearance of originality to these worn-out scraps, the printer has altered many of them into utter nonsense.

Art. XXIII. *The Cambrian Traveller's Guide, and Pocket Companion*; containing the collected information of the most popular and authentic Writers, relating to the principality of Wales, and Parts of the adjoining Counties, augmented by considerable Additions, the Result of various Excursions: comprehending Histories and Descriptions of the Cities, Towns, Villages, Castles, Mansions, Palaces, Abbeys, Churches, Inns, Mountains, Rocks, Waterfalls, Ferries, Bridges, Passes, &c. &c. arranged in alphabetic Order: also, Descriptions of what is remarkable in the intermediate Spaces, as Solitary Houses, Forts, Encampments, Walls, Ancient Roads, Caverns, Rivers, Aqueducts, Lakes, Forests, Woods, Fields of Battle, Islets, Cromlechs, Carneths, Tumuli, Pillars, Druidic Circles, Works of Iron, Tin, Copper, &c: the Roads are described, the Distances given, and the distinct Routes of Aikin, Barber, Bingley, Coxo, Donovan, Evans, Hutton, Malkin, Pennant, Skrive, Warner and Wyndham, are preserved; the whole interspersed with Historic and Biographic Notices, with Natural History, Botany, Mineralogy; and with Remarks on the Commerce, Manufactures, Agriculture, and Manners and Customs of the Inhabitants. (By George Nicholson), 8vo. columns 720. price 7s. 6d. bds. Stourport, G. Nicholson; Symonds, Lackington, 1808.

AFTER copying the whole of this very instructive and amusing title page, our account of the book may be short. The plan appears to us not very judiciously chosen; but it has been executed with great diligence. The work is printed very closely on thin paper, and contains as much information as could possibly be comprised within the allotted space: it is very comprehensive without being bulky, and will be found to afford as much entertainment as can ever be expected in a series of distinct articles of this kind arranged in alphabetical order.

Art. XXIV. *Apostolical Directions concerning Female Education. A Sermon*, preached at St. Thomas's Square, Hackney, Jan. 8. 1809, to recommend a School of Industry founded in that place. By S. Palmer. 12mo. pp. 20. price 6d. Conder, Maxwell and Co. 1809.

THIS plain but sensible discourse is founded on 1 Tim. v. 10. In the introduction a good account is given of the charitable labours of widows, and the plans of educating youth, in the primitive churches. It is then observed, 1. 'that the bringing up of poor children, especially poor female children, is a good work'; and 2. 'that this good work is peculiar-

ly fitted to employ the female sex, and they have a more special call to engage in it.' These propositions are substantiated by many suitable remarks, which manifest the good sense and experience of the preacher. If any exception to the sermon be necessary, it is, that the principles of religion are not brought forward with sufficient distinctness as the most important kind of instruction that can be imparted to children; and, consequently, that a good opportunity is lost of introducing in this sermon, — what all sermons ought to contain on whatever occasion they are delivered, — a forcible application to the consciences of the hearers, and a clear reference to 'the Way, the Truth, and the Life.'

Art. XXV. *Advice to Young Ladies, on the Improvement of the Mind, and the Conduct of Life.* By Thomas Broadhurst. cr. 8vo. pp. 187. Price 4s. Longman and Co., 1808.

MR. BROADHURST, it seems, assists his wife in the education of young ladies at Bath; and has drawn up four addresses for their use. In the substance of his work, as it is derived from a variety of good sources, with which the public are perfectly familiar, we find little to censure; but in the manner, style, and particular sentiments, that are truly to be ascribed to Mr. B. we find as little to praise. The most obvious charge is, that the work is quite needless, being anticipated by publications far superior in merit, and so popular as to be universally read. A more important objection is, the very slight reference made to the nature or the necessity of religion, and the intimation that differences of sentiment on the most important of all subjects are of extremely trivial moment. Indeed there are some indications that the author's creed differs in the most essential points from that of the established church, and of dissenters in general. Accordingly, he says to his fair pupils, in the language which Milton applies to Eve, *before the fall*, "Go in, your native innocence." This is more consistent with the author's being a preacher among the Socinian dissenters, than with the obvious meaning of the remark that his family is accustomed to attend 'upon the established rites and solemnities of public worship.' p. 130. As an author, Mr. B. very wisely makes no claims to distinction. The second sentence of his Preface commences with a grammatical inaccuracy. His appellation of Eve, "the great mother of *your* sex," though indisputably correct, admits of some curious inferences; who, we beg to know, was the mother of *ours*? A writer of very refined taste would not have used such an expression as "should Hymen reckon you among the favoured train of his happy votaries." We will only add the following sentence; in reference to a child, he says, 'like the atmosphere around it, which it cannot but imbibe, and the food which is destined for the nutriment of the body, which according to its quality will be wholesome or pernicious, it must receive into its juvenile mind the seeds implanted in it; and when these are transferred from a worthless stock, or from an unhealthy soil, they never can enrich, but, on the contrary, will exceedingly impoverish, if they do not render it wholly unproductive.'

We do not suppose that Mr. B. meant to say 'the atmosphere,' or 'the food' 'must receive into its juvenile mind the seeds implanted in it,' though this would not be a very forced construction of the sentence; but it is evident that he thinks seeds come from a stock, that they are planted instead of being sown, and have a tendency either to enrich a soil or render it unproductive.

ART. XXVI. *A Letter to a Noble Duke, on the incontrovertible Truth of Christianity.* Second Edition, corrected. To which is now added a Postscript. foolscap 8vo. pp 117. Price 3s. Hatchard. 1808.

THE only objection we have to make against this publication is, that it has a little the air of a trick. It consists, in fact, of Leslie's admirable work, the 'Short Method with the Deists,' somewhat compressed and modernized; and of some judicious observations extracted from Mr. Bigland's 'Reflections on the Resurrection and Ascension of Christ.' It is handsomely printed, and forms perhaps the most elegant and convincing work, of its size, that can be recommended as a defence of Christianity.

ART. XXVII. *The True Patriot. A Sermon, preached at Salem-Chapel, Leeds, on the Fast-Day, Wednesday, February 8, 1809. By Edward Parsons.* 8vo: pp. 43. price 1s. Leeds, Baines; Williams and Co. 1809.

THIS is one of the most able and animated Fast Sermons that for a long time have fallen into our hands. It commences with a refutation of the notion, formerly maintained, with very opposite intentions, by different writers, that Patriotism is not a virtue inculcated by Christianity; and demonstrates, in opposition to Bolingbroke and others, that the genuine virtue of Patriotism is included among the instructions and fruits of the Christian Religion, though the spurious and exclusive Patriotism, reprobated by Soame Jenyns, is not.

Our preacher, after an enumeration, in very forcible terms, of various false kinds of patriotism which prevail among his countrymen, attempts to delineate the character of the genuine patriot. The principal features of this character form the divisions of the discourse.

Unfortunately we have not room to extract so largely from this excellent sermon, which will amply reward the trouble of perusal, as our desire to recommend it would suggest. The noble spirit of civil and religious liberty, as well as of zealous piety, which glows in all its pages, deserves our most cordial applause; nor can we dispute the justice with which it defends the dissenters from the charge of disloyalty, that has been so clamorously urged against them by bigoted and unprincipled men. With equal wisdom and energy, it expatiates on the necessity of reformation, especially among the higher classes; and condemns with due severity the irreligious and hypocritical prayers which too many of our countrymen offer up on fast-days in mockery of heaven. It would have been intitled to still higher praise, if the writer had allowed himself time to correct a few errors, and give a somewhat softer tone to a few of his most animated paragraphs. We can only insert a brief description of the true patriot.

'This man's patriotism is not to be sought in the vows of political delirium, nor in the songs of a bacchanalian revel, nor in the dull formalities of an annual fast day; but in the cool and deliberate decision of his judgment, taking the lead of the passions of his heart, and rendering them subservient to all the great purposes of his connection with civil society. You must look for the patriotism he cultivates, in his harmless and peaceable demeanour; in his faithful opposition to error and vice; in the encouragement he gives to virtue and knowledge; in his well principled charities; in the magnanimity with which he meets public danger in the alacrity with which he endures hardships; in his courage; in his generous compassion to his enemies; in his love to man, and his piety to God.' p. 37.

## ART. XXVIII. SELECT LITERARY INFORMATION.

*\*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Proposals will soon be issued for a new edition, by subscription, of Dr. Griesbach's Greek Testament, which will be a faithful reimpression of the last edition, including his Prefaces, Prolegomena, Notes, and Appendix, without any abridgement or omission.

Mr. Custance has in the press a new and improved edition of his Concise View of the Constitution of England.

The Rev. W. Moorhouse, Jun. has just sent to the press, "A candid Examination of the Rev. Dr. Williams's Essay on the Equity of Divine Government, and the Sovereignty of Divine Grace."

Professor Leslie, of Edinburgh, is preparing for publication, a Course of Mathematics. The first volume, which is devoted to Geometry, and which will contain a Preliminary Dissertation to prove that Mathematical Studies are favourable to the exercise of Imagination, will be published in May or June next.

Mr. Fox, of Lombard Street, has just published the second edition of his "Comparative View of the Plans of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster;" with many additions, viz. Remarks on Dr. Bell's "Madras School," Hints to the Managers of Charity and Sunday Schools, on the Practicability of extending such Institutions on Mr. Lancaster's Plan; comparative tables of the method and expense of the two systems; an account of the progress of Mr. Lancaster's Establishments, &c. &c. For an account of the first edition, see E. R. Vol. IV. p. 944.

The Rev. Thomas Gisborne, M. A. has in the press an octavo volume of Sermons, principally designed to illustrate Christian Morality.

A work will soon appear, in octavo, under the title of the Ecclesiastical and University Annual Register; the object of which is to furnish an opportunity for the preservation of documents which may obtain interest with the body, for whose use it appears to be so immediately designed.

Dr. Edward Popham, Rector of Chilton, Wilts, has nearly ready for publication, Remarks on various texts of Scripture, in an octavo volume.

The Travels of Lycurgus, the son of Polydeutes, into Greece, Crète, and Egypt, in search of knowledge, is printing in a duodecimo volume.

The works of the late James Parry, Esq. in two quarto volumes, are nearly ready for publication.

Mr. Campbell has a new poem, Gertrude of Wyoming, or the Penysylvanian Cottage, on the eve of publication.

The Sailor Boy, in four cantos, by the author of the Fisher Boy, is in the press.

John Ferriar, M. D. will shortly publish the Bibliomania, a poetical Epistle to Richard Heber, Esq.

Dr. Adam's work on Epidemics is nearly finished at the press. It is an address to the public on the laws that govern those diseases, and on the late proposals for exterminating the small pox.

Mr. Alexander Walker, of Edinburgh, has in the press a compendious, but very complete System of Anatomy.

Letters of Mrs. Elizabeth Montagu, with some of the Letters of her Correspondents, will shortly be published by Matthew Montagu, Esq. M. P. her nephew and executor.

Mr. Robert Ker Porter's splendid work upon the Costume of Russia and Sweden, with a Journal of his Travels in Russia, will be very soon ready for publication.

An Apology for the King's Supremacy, and Memoirs of the Supremacy of the Pope, with its rise, progress, and results, in different ages and nations, so far as relates to civil affairs, is in the press, and will form an octavo volume.

Mr. Maurice has finished the second volume of his modern History of Hindoostan; which completes the plan he undertook to execute.

Mr. John Lloyd, of Cefnfaes Maentwrog, in Merionethshire, proposes to publish by subscription, in two quarto volumes, the Records of North Wales; consisting of all the State Papers relating to that part of the Principality, with every document that will throw light on the history of former times; arranged and digested in proper order, with notes historical and practical.

Mr. Saunders, Demonstrator of Anatomy



at St. Thomas's Hospital, is preparing for publication a Treatise on some Practical Points relating to Diseases of the Eye, and particularly on the Nature and Cure of the Cataract in persons born blind.

The Rev. Mr. Belfour has collected his papers, entitled the Lyceum of Ancient Literature, with the intention of forming them into three volumes.

Mr. John Cary has in a state of great forwardness, large four sheet Maps of Europe, Asia, Africa, and America, on which will be delineated the most recent divisions, and every geographical improvement to the present time.

The Right. Hon. George Rose will shortly publish, in a quarto volume, a Narrative, by Sir Patrick Hume, of the Events which occurred in the Enterprise under the command of the Earl of Argyle, in 1685; from

an original manuscript. With Observations on the Posthumous Historical Work of the late Right Hon. C. J. Fox.

Mr. Bewick, the celebrated engraver on wood, has been long engaged on a system of Economical and Useful Botany, which will include about 450 plants, the most useful in Medicine, Diet, and Manufactures. The text has been prepared by Dr. Thornton, containing a body of information relative to the history and uses of the several plants.

Mr. S. Parkes, author of the Chemical Catechism, has in the press the Rudiments of Chemistry, with familiar illustrations and experiments, in a pocket volume, illustrated by neat copper plates.

Dr. Hales will shortly publish the first volume of a new Analysis of Chronology. The work will form three quarto volumes.

## Art. XXIX. LIST OF WORKS RECENTLY PUBLISHED.

### BIOGRAPHY.

Members of the Life and Writings of the late Rev. P. Wood, F.L.S. By C. Welbeloved. 8vo. 6s.

Mémoires of Mrs. M. A. Clarke. 2s. 6d.

### CHEMISTRY.

The Chemical Pocket Book; or, Mémoires Chimica, arranged in a Compendium of Modern Chemistry. Containing an Account of the recent Discoveries of Mr. Davy, respecting the Chemical Agency of Electricity, the metallic Nature of the fixed Alkalies of Ammonia, and of the Earths; the decomposition of Sulphur and of Phosphorus, &c. by James Parkinson, 9s.

### GEOGRAPHY.

A Complete System of Geography, ancient and modern. By James Playfair, D. D. Principal of the United Colleges of St. Andrews, &c. Vol. 2. 4to. 2l. 2s.

### HISTORY.

A History of France, from the Commencement of the Reign of Clovis in 461, to the Peace of Campo Formio in 1797. 12mo. 6s.

### JURISPRUDENCE.

A correct Copy of the Evidence taken before a Committee of the House of Commons upon the Conduct of his Royal Highness the Commander in Chief. 3s.

### MEDICINE AND CHIRURGERY.

Observations on some of the most fre-

quent and important Diseases of the Heart; on Aneurisms of the Thoracic Aorta; on Preternatural Pulsation in the Epigastric Region; and on the unusual Origin or Distribution of some of the large Arteries of the Human Body. Illustrated by Cases. By Allan Burns, Member of the Royal College of Surgeons, London; and Lecturer on Anatomy and Surgery, Glasgow. 8vo. 7s.

Anatomico-Chirurgical Views of the Nose, Mouth, Larynx, and Fauces; with appropriate References. By J. J. Watt. folio. 1l. 11s. 6d. plain, 2l. 12s. 6d. coloured.

### METEOROLOGY.

Seven Meteorological Journals, of the Years 1801 to 1807, kept in London. By William Bent. With an Appendix, containing a Table, from a similar Journal, of the greatest, least, and mean state of the Barometer, Thermometer, and Hygrometer, and the quantity of rain in every month of the year 1808, and some tables and Remarks on a Series of Journals for 26 years, from 1785 to 1808 inclusive. 8vo. 10s. 6d. The Appendix separate. 1s.

### MISCELLANEOUS LITERATURE.

Asiatic Researches; or, Transactions of the Society instituted at Bengal, for inquiring into the History, Antiquities, and Literature of Asia. Printed verbatim from the Calcutta Edition; Vol. 9, 8vo. 12s. 4to. 1l. 5s.

Six Letters on the subject of Dr. Milner's Explanation, relative to the proposal made in the last Session of Parliament for admit-

ing the King's Veto in the Election of Roman Catholic Bishops. By A. R. 3s.

Reflections on the Appointment of Dr. Milner as the political Agent of the Roman Catholic Clergy of Ireland. By the Rev. T. Elrington, D. D. 2s.

The Bricklayer's Guide to the Mensuration of all sorts of Brick-work, according to the London practice. By T. W. Dearn, 8vo. 7s.

De Motu per Britanniam Civico Annis MDCCXLV et MDCCXLVI. Libarumica. Auctore T. D. Whitaker, LL.D. SSA. 12mo. 6s.

Thoughts on Reanimation, from the Reproduction of vegetable Life, and the Renewal of Life after Death to Insects. By J. Collier. 8vo. 10s. 6d.

Essays, Biographical, Critical, and Historical, illustrative of the Rambler, Adventurer, and Idler. By Nathan Drake, M. D. Author of Essays on the Tatler, Spectator, and Guardian, &c. 8vo. 10s. 6d. a few copies in post 8vo. 14s. Vol. 2. of this work is in the press, and will contain Essays on the various periodical papers, which, in imitation of Steele and Addison, have been published between the close of the 8th volume of the Spectator, and the commencement of 1809.

#### POETRY.

An Elegiac Tribute to the Memory of Lieut. Gen. Sir John Moore. By Mrs. Cockle. 2s.

Poems on various Subjects, by H. B. Wood, Esq. 5s.

The Scotiad, or Wise Men of the North. A serio-comic and satirical Poem, in three Cantos. By Macro. 5s. 6d.

#### POLITICAL ECONOMY.

A View of the Natural, Political, and Commercial Circumstances of Ireland. By Thomas Newenham, Esq. Author of an Inquiry into the Population of Ireland. With a Map. 4to. 11. 7s.

#### POLITICS.

Political, Commercial, and Statistical Sketches of the Spanish Empire in both Indies; Reflections on the Policy proper for Great Britain in the present Crisis; and a View of the political Question between Spain and the United States, respecting Louisiana and the Floridas. 8vo. 4s. 6d.

An Attempt to elucidate the pernicious Consequences of a Deviation from the Principles of the Orders in Council. 8vo. 2s. 6d.

A Summary Review of the Evidence upon the Charges adduced against his Royal Highness the Duke of York. 1s.

#### THEOLOGY.

The way in which we should go. A Sermon preached in the Parish Church of St. Botolph, Cambridge, on Sunday, Dec. 11, 1808. By J. Plumptre, B. D. 1s.

The Clergy of the Church of England truly ordained. By the Rev. T. Elrington, D. D. 4s.

The Connection between the work of Man's Redemption, and the divine Agents engaged in it. A Sermon preached at St. Mary's, Oxford, Nov. 27, 1808. By C. R. Cameron, M. A. 1s. 6d.

A Preservative against Unitarianism, in a Letter to L. Carpenter, LL.D. By D. Veysie, B. D. 1s.

Apostolical Directions concerning Female Education. A Sermon preached at St. Thomas's Square, Hackney, Jan. 8, 1809, to recommend a school of industry founded in that place. By S. Palmer. 8vo. 1s.

Memoirs of the Rev. James Hervey, A. M. late rector of Weston Favel, Author of Theron and Aspasio, &c. containing an Account of his Principles, Experiences, and Conduct. Second edition, much improved from original papers. Compiled by John Brown, Minister of the Gospel, Whitburn. 12mo. 5s.

A Sermon, preached before the Grateful Society, in All Saints Church, Bristol, Nov. 14, 1808. By the Rev. W. Shaw, D. D. 1s.

#### TOPOGRAPHY.

The History and Antiquities of Cleveland, in the North Riding of the County of York; comprehending a historical and descriptive View of the ancient and present State of each Parish within the Wapentake of Langbarch; the Soil, Produce, and Natural Curiosities; with the Origin and Genealogy of the principal Families of the District. By the Rev. John Graves. 4to. 11. 11s. 6d. royal paper, 21. 2s.

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## CORRESPONDENCE.

We are obliged to Pharez for the trouble he has taken, in copying long extracts from *one* only of Mr. Martin's treatises on 1 John v. 7. Our worthy Correspondent seems not to be aware, that the reasoning of the French Pastor proceeds upon an extremely superficial and erroneous acquaintance with the subject, and involves many gross misrepresentations, from ignorance we willingly believe, as to the matters of fact on which the question rests. We assure our Correspondent that we knew all that he has written to us, and a great deal more, when we expressed our persuasion of the spuriousness of the passage under consideration: and we now repeat the avowal from full conviction of its validity. In return for his charitable intention of enlightening and convincing us, by quotations from Martin!—we refer him to the late Mr. Porson's Letters to Archdeacon Travis, 1790.

C. D.'s letter was received.

Errata—p. 237. l. 29. *for* here *read* again.  
 p. — l. 30. — again *r.* here.  
 p. 249. l. 30. — *sense r.* sentiment.

# THE ECLECTIC REVIEW,

For MAY, 1809.

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Art. 1. *Reliques of Robert Burns*: consisting chiefly of Original Letters, Poems, and Critical Observations on Scotch Lays. Collected and published by R. H. Cromek. 8vo. pp. 454. price 9s. 6d. Cadell and Davies. 1808.

IN youth, when we first become enamoured of the works of the great Poets, we naturally imagine that those must themselves be the happiest of men, who can communicate such unknown and unimagined emotions of pleasure as seem at once to create and to gratify a new sense within us, while by the magic of undefinable art they render the loveliest scenes of nature yet more lovely, make the most indifferent things interesting, and from sorrow itself awaken a sympathy of joy unutterably sublime and soothing. He, who in his early years has never been so smitten by the love of song as to have wished; nay even *dreamed* himself a Poet; (as Hesiod is said to have done, though few like Hesiod, *awaking*, have found their dream fulfilled,) is a stranger to one of the purest, noblest, and most enduring sources of earthly enjoyment. When, however, glowing with enthusiastic admiration, we turn from the *works* to the *lives* of these exalted beings, we find that they were not only liable to the same infirmities with ourselves, but that, with respect to many of them, those vehement passions which they could kindle and quell at pleasure in the bosoms of others ruled and raged with ungovernable fury in their own, hurrying them, amidst alternate penury and profusion, honour and abasement, through the changes of a miserable life, to a deplorable, and sometimes a desperate death; while, among the more amiable of this ill-starred race, those finer sensibilities, that warm the heart's blood of their readers with ineffable delight, were to the possessors slow and fatal fires feeding upon their vitals, while they languished in solitude and sunk in obscurity to the grave, after bequeathing to posterity an inheritance, in the unrewarded productions of their genius, that should last through many generations, and cast at once

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a lustre and a shade on the age in which they *flourished*, as the phrase is,—in which they *perished*, as it ought to be. On the whole then, (though it is a frigid and disheartening conclusion,) it is well when a youth of ardent hope and splendid promise, who has been allured into the ‘primrose path of dalliance’ with the Muses, by the songs of their most favoured lovers (heard, like the nightingale, unseen) is in due time, and before he is irrecoverably bewildered, alarmed and impelled to retreat by the affecting and humiliating sight of those lovers, discovered in their characters as men, of low estate, neglected or contemned by the multitude, trampled down by the pride of wealth and power, hypochondriac martyrs of sloth, or suicidal slaves of intemperance. If ever there were an *example*, of paramount genius,—like the first-created Lion, bursting from the earth,

————— ‘pawing to get free  
His hinder parts,—’

then rampant, and bounding abroad, and shaking ‘his brinded mane,’ in all the joy of new found life,—calculated to quicken souls as sordid as the clod, and make them start from the furrow into poets, the story of Burns affords that inspiring example: and if ever there were a *warning*, of the degradation and destruction of powers of the highest order, calculated to scare the boldest, and even the vainest adventurer in the fields of poesy, the story of Burns too presents that terrific warning, that ‘flaming sword turning every way,’ to forbid entrance into the Paradise, wherein he flourished, and fell.

The volume before us consists of letters, poems, and other pieces, which had either escaped the notice of Dr. Currie (whose edition of Burns’s Life and Works appeared in 1800, for the benefit of his widow and children), or were then thought too insignificant for publication. Of the genuineness of most of these pieces no doubt can be entertained; of their merit we shall say a few words, and only a few, hereafter; but we shall take the opportunity of entering, as fully as our rigid limits will allow, into a consideration of the poet’s general claims, as an author of original, though unequal worth.

In analysing the character and talents of Burns, philosophy and criticism have exhausted their powers, and their subject too, except on one point, a point which critics and philosophers seldom regard with a partial eye, and frequently overlook altogether,—the influence which religion had in forming the heart and mind of the poet. The remarks which we may make on this neglected topic, will give some variety, though no attractive novelty, to our review of his genius;

for the leading events of his life we shall consider solely in connection with his *genius*, the progress of which from childhood to maturity we purpose rapidly to trace.

Robert Burns was born at a small house, near the town of Ayr, on the 29th of January 1759. His father, William Burns, was a wanderer from the Highlands, whence he was driven by adversity in his youth; but he brought with him into the vallies of the South the untameable mountain spirit of the North, and through many a change of condition (where every change was but variety of wretchedness) he maintained that headstrong integrity, and jealous independence, which may make a poor man's cottage his castle wherein even great men may tremble to assail him, but which will inevitably shut in poverty with the very door that bars out oppression. At the birth of his son Robert, he was a gentleman's gardener; but afterwards entered first on a small and then on a larger farm, which proved only a lesser and a greater evil, till broken in spirit, and strength, and circumstances, he escaped a prison by finding a grave. From his cradle, Robert was taught the scriptures by his father, Scottish songs by his mother, and all the lore of tradition by an old woman in the neighbourhood, who had an inexhaustible stock of tales of terror and pity wherewith to feast his insatiable curiosity. Speaking of this period of his life, in a letter to Dr. Moore, he says, 'I was by no means a favourite with any body. I was a good deal noted for a retentive memory, a stubborn, sturdy something in my disposition, and an enthusiastic *idiot-piety*.' When we reflect that at the time of writing this letter (1787) poor Burns had already got rid of just so much of his piety as constituted the happiness of his infancy, and retained just enough to make him wretched with remorse during the rest of his days, (which many of his poems and letters most bitterly testify) we can lay little stress on this contemptuous description of his early piety, especially since he adds,—'I say *idiot-piety*, because I was only a child:—as if a child, a little child, such as Jesus took in his arms and blessed, were incapable of both feeling and exercising a piety acceptable to God; as if the loveliest sight out of heaven, an infant at prayer, were an *idiot* spectacle! It would be wasting time to refute a mere bravado expression. We hereby ascertain the fact, that religion made a very early, and, judging from his following life, an indelible impression on his mind; and, consequently, in a high degree influenced the growth and character of his genius. This is manifest from various passages in his writings. Two of the most beautiful and affecting stanzas in "the Cotter's Saturday Night," in

which the bard is known to have described the felicities of his father's cabin, are on the principal subjects of the bible, and prove that not only the day-spring of poetry from on high that shines through the psalms and the prophecies had fired his infant imagination, but that the simplicity of gospel narrative and the power of gospel truth had captivated his soul with that sweet and irresistible constraint, which ever accompanies the word of God received in a 'pure heart.' One who had always been a total stranger to the dying love of the Redeemer could never have penned the following lines, humble yet exquisite as they are.

' Perhaps the Christian Volume is their theme,  
How guiltless blood for guilty man was shed,  
How He, who bore in heaven the second name,  
Had not on earth whereon to lay his head.'

He who does not feel his heart burn within him while he reads this passage may well suspect that he wants something,—whether it be *taste* or *grace* we leave him to determine. To the cherished remembrance of early religious feelings, and a peculiarly happy talent of imitating the language of the Sacred Writers, the poems of Burns are indebted for much of their splendour of expression and elevation of thought, their purity, tenderness, and force.

But the wild minstrelsies of his native land, unrestrained and irregular, and infinitely variable,—confined indeed within a narrow circle, but that circle was a magical one; and limited to a single key, but that key had a minor third of surpassing sweetness,—contributed likewise to awaken his fancy, interest his feelings, and enrich his memory with images and sentiments sublime and striking; while its melodies that flowed around him were mingled in his ear, and associated in his thought, with the harmonies of nature heard amidst forests and mountains, the music of birds, and winds, and waters, which they resembled in unmeasured fluency and spontaneous modulation. Then too the stories of tradition, which he learned from the beldame already mentioned, made him the inhabitant of an imaginary world, wherein all that 'fable yet had feigned, or fear conceived,' was realized to him; for he was a thoughtful and solitary boy, and in solitude and thought he peopled every scene that was dear and familiar to his eye with spirits and fairies, witches and warlocks, giants and kelpies. It is evident from almost all his pieces, that it was his delight, and indeed his *forte*, to *localize* (we use a word of his own) the personages of his poetry—whether the offspring of his brain, like *Coila*, supernatural beings, like the dancers in *Kirk-Alloway*, or national heroes, like *Wallace* and

*Bruce*—with the very woods, and hills, and streams, which he frequented in his youth. And, in his mind, this natural association was so lively and abiding, that there are few of his descriptions,—descriptions in number, variety, and beauty rarely equalled,—on which he has not cast such a day-light of reality, that we cannot doubt that they had their prototypes in nature, and not only in nature but in his native district: for neither his knowledge, nor his affections, were ever much enlarged beyond the province of his birth; and beyond Scotland they scarcely extended at all. He was distinguished, according to his own words, in his childhood, for a retentive memory; in the stores of that memory we discover the hidden treasures of his Muse, which enabled her, with a prodigality like that of Nature, to pour forth objects of every form, and colouring, and character, and, with an economy like that of the most perfect Art, to select and combine every feature of pleasing or magnificent scenery with such simplicity and effect, under every aspect of sky or season, that the Bard himself seems rather to be a companion pointing out to the eye the beauties or horrors of a present landscape, than the magician of genius creating a fairy scene visible only to the imagination. He appears to invent nothing, while in truth he exercises a much higher power of mind than that which is frequently dignified with the name of invention, and which is often a mere arbitrary and dissonant combination of things, harmonious only when arranged by the hand that built the universe, or faithfully copied from the original models of that hand by an earthly one that presumes not to add a touch of its own. The genius of Burns, like his native stream, confined to his native province, reflects the scenery on the ‘banks of Ayr’ with as much more truth and transparency, than fictitious prospects appear on the opaque pages of more ostentatious poets, as the images of trees, and cottages, and animals, are more vivid and diversified in water, than the shadows of the same objects on land.

At the age of six years, Robert Burns was sent to school, and from that period to his twenty-fourth year he acquired progressively, that is, as opportunities would allow, so competent a knowledge of the English language, by a pretty extensive acquaintance with English authors, that he was qualified to write it not only with correctness and energy, but with grace and purity, as is evident from many beautiful examples in his poems. These, however, are rather to be found in detached passages intermingled with his Scottish compositions, than in pieces entirely English; for in the latter he frequently fails, sometimes by being too daring, sometimes by being too diffident, and in both cases more from ignorance of his real



strength, than from unskilfulness or imbecillity;—beside this, neither the rhymes nor the cadences of his native poetry can be tolerated in ‘suthron’ song. He also added to his learning as much French as served to alloy the sterling of his prose, both in his letters and in his conversation, with common place phrases, which every boy who has got hold of a nasal twang that makes the ear tingle, and has gabbled his way through the kitchen-dialogues at the end of any French Grammar, (and the worse the better for this purpose,) knows how to use *mal-à-propos*; on every occasion where he expects to be admired, and deserves to be hissed. His poetry, however, is fortunately very little tainted with this pitiful pedantry. Of Latin we cannot find that he learned more, than to say that he knew less than nothing;—that is, a few phrases by rote. But during all these years, owing to the narrow circumstances of home, he was obliged to increase his precarious stock of knowledge by stealth from the tasks, or by chance in the occasional intervals, of hard and multifarious labour in his father’s farm; and that labour ill-supported by scanty fare at the best; while it was sometimes aggravated by the want of the necessities of life. Gilbert Burns, his brother, in a letter to Dr. Moore, (Curri’s Edit. l. 71.) says that Robert at thirteen assisted in thrashing the crop of corn, and at fifteen was the principal labourer, for his father had no hired servant male or female. For several years, butcher’s meat was a stranger in the house, while all the members of the family exerted themselves to the utmost of their strength, and rather beyond it, in the work of the farm. Notwithstanding all these disadvantages, Robert improved both in mind and body, and when he arrived at manhood was so healthy and vigorous, that in seed time or harvest, in summer or winter, with the plough, the scythe, the sickle, or the flail, he yielded to no competitor.

While he was yet a child, in addition to his miscellaneous school reading, the *Life of Hannibal*, and afterwards the *History of Wallace*, fell into his hands. These were the first books that he ever had to read alone; and in all the luxury of solitary happiness he stole away from toil and from amusement to enjoy them without interruption. These were the very books best suited to his genius at that age; they awakened the noblest energies of his mind; and lighted up an inextinguishable flame of heroic virtue and patriotic feeling in his bosom. He became a soldier immediately; the drum and bagpipe spoke a new language in his ear, which was answered in corresponding tones from the recesses of his heart; he left his boyish sports, and strutted through his native village

after the recruiting ensign, in the spirit of Hannibal overrunning Italy, or Wallace repelling the southern ravagers. Thus the character of grandeur and sublimity was stamped upon his soul, while it was as yet soft in the mould; he became a hero long before he was a man, and what was of much greater consequence to his future glory—long before he was a lover. His genius was hewn out of the quarry with the strength and proportions of a Hercules; love, indeed, afterwards touched it down into a gentler form, but even love could never reduce it to an Adonis; the original majesty remained after the original ruggedness was softened away. The graces may be added to the noblest mind without destroying, though perhaps not without lessening its dignity; but when they precede the heroic virtues, they preclude them. The former are parasitical, and may be ingrafted on any stock; the latter are indigenous, and must be implanted in the soil in their due season; the mistletoe adorns the oak on which it flourishes, but the oak cannot grow out of the mistletoe,—it is the giant son of earth, from which it is not merely derived its origin, but it perpetuates its strength solely by attachment to its mother. We insist on this point the more, because we conceive that in every mind, which has been so fired and frenzied with love as the mind of Burns was; sublimity and grandeur, if they prevail at all, must have been antecedent to tenderness and passion; and as these exalted qualities eminently prevail in the poems of Burns, we conclude that their glorious features were impressed upon his genius by his early familiarity with the Scriptures, irrevocably confirmed by his later acquaintance with the exploits of warriors, like Hannibal and Wallace, whose prowess and patriotism filled his young heart with transporting hopes and desires before effeminating sensibility subdued it. Hence he was prepared to be both a poet and a lover of a far higher order than the late Thomas Little, or the present Thomas Moore, in whom love seems a disease of the senses, and poetry the wanderings of a delirious imagination; while the love of Burns is always a passion of the heart, and his poetry the language of nature,—of a heart led astray, and of nature corrupted, we acknowledge, which may often excite our pity, but seldom our scorn.

At length love found him. Then, as the morning-mists, when they retire from the advancing sun, leave the landscape which they had obscured more beautiful, diversified, and spacious, than could have been imagined before,—so when the selfishness of the child, and the obstinacy of the boy, were dissolved in the growing ardour of the youth, Burns discovered a new world of social feelings and generous senti-

ments in his soul, all referring to one object, and that object the dearest and loveliest, both in his eye and in his fancy, that he had ever beheld. The passage in his letter to Dr. Moore, in which he mentions this change, is so simple and striking, that we must quote it. 'You know our country custom of coupling a man and a woman together, as partners in the labour of harvest. In my fifteenth year my partner was a bewitching creature a year younger than myself. How she caught the infection (of love) I cannot tell,—but I never expressly said that I loved her. Indeed I do not know myself why I liked so much to loiter behind with her in the evening, when returning from our labours; why the tone of her voice made my heart-strings thrill like the *Æolian harp*; and particularly, why my pulse beat such a furious *ratan* when I looked and fingered over her little hand to pick out the cruel nettle-stings and thistles.' Religion, as we have seen, had already warmed his affections, and heroism elevated his imagination; love therefore found him a prompt disciple, and, unfortunately for his future peace and honour, love soon became lord of the ascendant in his horoscope, and thenceforward the load-star of his genius, and the master-passion of his life. Hitherto he had often gazed with admiration on the heavens as displaying the glory of God, and on the earth as being filled with his goodness; while in more romantic mood he had imagined his native mountains and vallies the Alps overcome and the battle fields traversed by Hannibal, or had contemplated them as the real scenes of the achievements and misfortunes of Wallace; now he looked upon the face of nature and of his beloved with the same tenderness and enthusiasm; whatever charms he descried in the features of the one his lively fancy could attribute to those of the other. Sometimes he saw nature supereminently fair, because her beauties reminded him of her whom he adored; again the beauties of his mistress appeared unrivalled, because they alone reminded him of all that was lovely in the creation. In her presence, and even in the idea of her presence,

'The common air, the earth, the skies,  
To him were opening Paradise.'

Such joyous emotions as now began to visit his bosom were too restless to be confined there, too exhilarating to be told in ordinary language, and too evanescent to be revealed even in verse without the aid of glowing imagery. Then it was, according to his own scriptural allusion, that the poetic genius of his country found him, as the prophetic bard *Elijah* did *Elisha*, at the plough, and threw her inspiring mantle over him. She bade him sing the loves, the joys, the rural

scenes, and rural pleasures of his natal soil in his native tongue. He obeyed. His first poem was of course addressed to his first love; it was composed in his sixteenth year. We are far from thinking with Dr. Currie, that the 'Stanzas on Nelly' give *no* indication of the future genius of Burns. We shall only quote two verses as a specimen.

'As bonnie lasses I hae seen,  
And many full as braw,  
But for a modest gracefu' mien  
The like I never saw.

\* \* \*  
She dresses ay sae clean and neat,  
Both decent and genteel,  
And then there's *something* in her gait  
Gars \* any dress look weel.'

Graver critics may condemn these simple lines, but we are not ashamed to avow our admiration of the last couplet in particular, in which there is exquisite natural grace both of feeling and expression;—and in which may be discerned, however dimly, the *Ceatus* of Venus in Homer, and the *vera incessu patuit Dea* of Virgil.

From the period when he first fell in love, Burns began to be as studious to adorn his person, and polish his manners, as to enrich or embellish his mind; and he who in childhood was 'by no means a favourite with any body' now became the delight of 'the lassies,' and the soul of convivial company, though it appears, both from his own and his brother's account, that he neither indulged in love nor in liquor to any criminal or degrading excess for many years afterwards; and this he himself attributes to his early-acquired '*ingrained piety*,'—the very principle which he before stigmatized as '*ideot-piety*.' He still persevered in habits of indefatigable industry, and it was only in seasons of necessary relaxation that he gave himself up to the muses, 'the lassies', and his friends. His talents, in rhyming and letter writing soon acquired him companions and correspondents of both sexes, on whom, with all the prodigality of genius born to an inexhaustible inheritance, he lavished his favours both of prose and verse, to enable them to carry on their rustic courtships, almost the only joy mingled with anxiety of humble life. For these labours he received no other recompence, than the bliss of knowing half the love-secrets of the parish. This golden age lasted till his twenty-fourth year. He then removed to Irvine, to learn the business of a flax-dresser. Here he resided only a few months; on new-year's eve, as he was carousing with some of his boon com-

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\* Makes.

panions, his workshop and all his 'world's gear' were burnt to ashes; and to crown his misfortune, the reigning queen of his heart, where many a queen had reigned since Nelly, jilted him, and was married to a rival. These strokes drove Burns almost to desperation, and he sunk for three months into unutterable melancholy; for although his sanguine temper and vehement spirit bore him frequently into mirthful society, he had within that canker-worm, of constitutional despondency that secretly riots in the heart of every man privileged, or rather afflicted, beyond the common lot with the sensibility which is the soul of poetic genius, and which scarcely knows a gradation of feeling between agony and rapture. But the destruction of his property, the falsehood of his mistress, and the hypochondriac malady that seized him, were the least calamities that befel him at Irvine:—the friendship of a young fellow, (a sailor) whom he describes to be 'a very noble character, whose mind was fraught with independence, magnanimity, and every manly virtue,' proved fatal to that 'ideal piety,' which had been the joy of his childhood, and that 'in-grained piety,' which, by his own confession, had preserved him from his sixteenth, to his twenty-fourth year, within what he calls (and we will not cavil about a word, since we understand his meaning,) 'the line of innocence.' Taking this jolly tar as his pilot, and his own heart as his compass, he spread his sail upon a sea of pleasure; and soon suffered shipwreck in his soul. He tells Dr. Moore that his manly and magnanimous friend 'spoke of illicit love with the levity of a sailor; which I had hitherto regarded with horror.' Here his friendship did me a mischief, and the consequence was, that soon after I resumed the plough, I wrote the *Poor's Welcome* to an illegitimate child. His brother Gilbert also informs the same gentleman, that in Irvine Robert 'had contracted acquaintance of a free manner of thinking and living than he had been used to, whose society prepared him for overleaping the bounds of rigid virtue, which had hitherto restrained him.' These two quotations agree that this was the period of poor Burns's fall from virtue, and it was his fall from happiness also; his whole life from that time was a series of desperate and unsuccessful struggles against intemperance and misfortune, against conscience and remorse, against the wish to do right and the will to do wrong. But we shrink from the contemplation of his errors, and gladly turn to the brightening prospects which poetry opened to his ambition. The only good he obtained at Irvine was an acquaintance with Fergusson's *Scottish Poems*, which animated him to strike anew his 'wildly-sounding lyre' with emulative vigour;

and in the course of the four following years many of his best pieces were composed. But the work of his hands never prospered, after he began to deviate from 'the line of innocence.' After a series of sins and sufferings which we will not detail, in the year 1787 he was so miserable at home, that he determined to transport himself to the West Indies. Meanwhile, the publication of a volume of his poems at Kilmarnock excited the attention of Dr. Blacklock, of Edinburgh, and, in consequence of a suggestion from that amiable man and respectable poet, Robert Burns, instead of sailing to Jamaica, for which he had taken a steerage passage and only waited for a breeze, turned his face with the gale of fortune to the east, and repaired to the Scottish metropolis. Here the earl of Glencairn, and many of the nobility and gentry, as well as the literati, patronized, or rather countenanced him; for excepting the first truly beneficent man, he received little attention from the rest of his admirers, who, from ostentation, or to gratify their curiosity in beholding the prodigy of a ploughman poet, invited him to their tables, and made promises to his hopes which they broke to his heart.

A second edition of his poems now appeared, under the auspices of the Gentlemen of the Caledonian Hunt, which spread his fame throughout Great Britain, and produced him considerable profit; and now with a moderate share of the mercenary prudence, which it was his pride to despise, and his punishment to undervalue, he might have established himself in that comfortable state of comparative independence, which consists in having a *dependance* which may be *depended upon* without obligation to the oppressive and precarious liberality of the great. But our duty does not require us, and we will not voluntarily undertake the invidious task, to follow the misguided bards through the follies, and vices, and sorrows of his latter days. With the sins of his life we have nothing to do, except so far as they may be inseparably connected with the history of his mind, which we have hitherto endeavoured to trace:—the powers of that mind had grown to their full strength and stature, before Burns reached Edinburgh, and thenceforward they underwent no extraordinary change either of improvement or deterioration, until their total and premature extinction, after a short but splendid career of fame, a merry and a miserable career of dissipation. The genius of Burns resembled the pearl of Cleopatra, both in its worth and in its fortune; the one was moulded in secret by nature in the depths of the ocean, the other was produced and perfected by the same hand in equal obscurity on the banks of the Ayr: the former was suddenly brought to light, and

shone for a season with attractive splendour on the forehead of beauty ; the latter not less unexpectedly emerged from the shades, and dazzled and delighted an admiring nation ; the fate of both was the same ; each was wantonly dissolved in the cup of pleasure, and quaffed by its possessor at one intemperate draught. It is only necessary to add, that after spending some time in seeing the world,—that is the world in Scotland, and Scotland was all the world to him, for he was a patriot to his heart's core, and to his last moment,—he sunk the profits of his poems in a farm, except two hundred pounds which he generously sent to his brother Gilbert to assist him in the support of their aged mother, a younger brother, and three unportioned sisters. While his prospects were promising, he also took the earliest opportunity of making all the amends that he could to her whom he had loved and injured the most in his native country, by marrying her. But his farming scheme miscarried ; his hopes and his harvests were blasted ; and the mountain of patronage, which had been two years in labour, and had made his days wretched and his nights sleepless with its groans, at length brought forth a mouse of preferment ;—we would not for shame tell, if we knew, how many Dukes and Earls and Barons and Knights and Gentlemen and Scholars and Ladies, &c. &c. it required to make Burns an Exciseman, with fifty pounds a year, which after a certain time was augmented to seventy ! But his salary was too slow of growth to keep pace with his life, which was unhappily closed in July 1796, in the 38th year of his age.

As a man, Burns had a powerful understanding, a generous heart, and an independent spirit ; but confidence in his powerful understanding too often rendered him overbearing, and unmerciful to the weakness of others ; his generous heart hurried him into follies, and those follies betrayed him into vices ; while his independent spirit was so impatient of obligation, and so jealous of indignity, that in the presence of the great he always strove to make the nobility of blood feel its inferiority to the nobility of intellect. His social talents are said to have excelled his poetical and epistolary ones, in force, variety, and fascination ; this may be the conviction of those who heard him in his happiest moods, but, without disputing the wit and vivacity of his conversation, every body else may be allowed to doubt the fact. After the retrospect of its progress which we have already taken, it will be unnecessary minutely to characterize his genius. In infancy religion was its nurse, and romance its playmate ; in boyhood its energies were awakened by the voice of glory calling from the tombs

of departed heroes; in youth its sensibilities were quickened and refined by the endearments and anxieties of love; hence fervour, exuberance, spirit, and tenderness were its maiden perfections; and though it was subsequently debauched by passion, degraded by impiety, and sometimes prostituted to slander and obscenity, its 'form' never lost

'All its original brightness, nor appear'd  
Less than Archangel ruin'd.'—Par. Lost. B. I.

In his best pieces, Burns is the poet of truth, of nature, and his native country. His subjects are never remote, abstracted, nor factitious; they are such as *come in his way* and therefore shine in his song, as the clouds that meet the sun in his course are enlightened by his rays; his scenery is always purely Scottish, and represents the very objects that engaged his eye, when the themes with which they are associated were revolving in his mind; his feelings irresistibly impress the heart of the reader, because they are the same that impressed his own, on the spot, and at the time when, those objects were in his sight, and those themes in his thought. Burns wrote not so much from memory as from perception; not after slow deliberation, but from instantaneous impulse; the fire that burns through his compositions was not elaborated spark by spark, from mechanical friction, in the closet;—no, it was in the open field, under the cope of heaven, this poetical Franklin caught his lightnings from the cloud while it passed over his head, and he communicated them, too, by a touch, with electrical swiftness and effect. It was literally thus, amidst the inspiration of a thunder-storm, on the wilds of Kenmore, that he composed the '*Address of Bruce to his Soldiers at Bannoch burn.*'

It was probably fortunate for Burns, that by a partial education his mind was only cleared of the forests, and drained of the morasses, that in a state of unbroken nature intercept the sun, chill the soil, and forbid the growth of generous thought; higher cultivation would unquestionably have called forth richer and fairer harvests, but it would have so softened away the wild and magnificent diversity that makes the objects within the range of his genius resemble the rocks and moorlands, the lakes and glens of his native country, that, instead of being first and unrivalled among the Scottish minstrels, he might with difficulty have maintained a place in the third rank of British poets. It was a further and incalculable advantage to his untamed muse, that she sung her native strains in her native tongue. The Scottish language is of a very peculiar character; its basis was undoubtedly a national dialect now almost obsolete, but its superstructure consists of vulgar idioms, and its embellishments of pure En-



glish phrases. Hence the language, as it is *written*, is an arbitrary one, and its force and elegance depend principally upon the skill with which the poet combines its constituent parts, to make a *common chord* of its triple tones; and we may venture to pronounce that style the most harmonious and perfect, in which the national dialect is the *key-note*, and the vulgar and the English are subordinate. The muse of Burns disdained to confine her song to any peculiar accordance of these, but ran, as it suited her subject or her caprice, through the whole diapason of her country scale, and tried her skill in every modulation of which her mother-tongue, copious and flexible beyond any other now in use, was capable. Hence we have pieces by Burns in plain English.

'Is there beneath Love's noble name,  
Can harbour, dark, the selfish aim,  
To bless himself alone?  
Mark Maiden-innocence a prey  
To love-pretending snares,  
This boasted honour turns away,  
Shunning soft Pity's rising sway,  
Regardless of the tears and unavailing prayers!  
*Perhaps, this hour in misery's squalid nest,  
She strains your infant to her joyless breast,  
And with a Mother's fears, shrinks at the rocking blast,*  
From 'A Winter's Night.'

In broad Scotch:—

'Thou never braindg't, \* an' fetch't, † an' fiskit, ‡  
But thy auld tail thou wad hae whiskit,  
An' spread abreed § thy weel-fill'd brisket, ||  
Wi' pith and pow'r,  
Till sprittie ¶ knows wad' rair't \*\* and riskit, ††  
An' slippet †† owre.  
To his auld Mure Maggie.

In the purer or national Scotch:—

Ay free, aff han', your story tell,  
When wi' a bosom-crony;  
But still keep something to yoursel  
Ye scarcely tell to ony;  
Conceal yourself as weel's ye can  
Fra' critical dissection;

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\* Reel'd forward.

† Pull'd by fits.

‡ Fretted.

§ Abroad.

|| Breast.

¶ Hillocks tough with roots of plants.

\*\* and †† Opened and crackled.

†† Fell over.

But keek thro' every other man  
Wi' sharpen'd aye inspection.' *Epistle to a Young Friend.*

But in each of these three styles, words and phrases may be traced borrowed from the other two; and, in his larger and nobler productions, Burns employs them indiscriminately or alternately at pleasure. It follows, that what is now called the Scottish is in fact only a *written* language; there is not a poem of Burns (the *mere*, not *pure*, English ones excepted) composed in a dialect spoken by any class of men in our whole of island. This is a curious and in some respects a novel view of a very interesting subject; but we must proceed. There are three other advantages incidental to the use of this dialect, which we shall briefly mention.—1st. The measure of verse may be computed by *quantity*, as well as by the *number of syllables*. The lines, marked with italics, in the following quotation will shew this; it would be wilful murder to abridge a letter of one word in them.

'As I stood by yon roofless tower,  
*Where the wa' flower scents the dewy air,*  
*Where the Howlet mourns in her ivy bower,*  
And tells the midnight moon her care,  
The winds were laid, the air was still,  
The stars they shot along the sky;  
The fox was howling on the hill,  
*And the distant-echoing glens reply.*—*The Vision.*

2ndly. An undefinable latitude is allowed of using rhyming, jingling, or only alliterative vowel-sounds in dissonant words at the end of the lines: on this we shall not expatiate, as an English ear can neither tolerate, nor comprehend terminations that are truly melodious to a Scottish reader. Finally, this dialect gives exquisite quaintness to humourous, and a simple grace to ordinary, forms of speech; while it renders sublime and terrific imagery yet more striking and dreadful; it seems not a language of this world in the following passage from "*Tam O' Shanter*," that miracle of the muse of Burns, in which all his versatile powers are exemplified through the whole compass of his native tongue, on a subject most gross and abominable, yet supernaturally grand and mysterious.

'A murderer's bane in gibbet air,  
Twa span-lang, wee, unchristen'd bairns;  
A thief new-cutted frae a rape,  
*Wi' his last gasp his gab did gape;*  
Five tomahawks, wi' blude red-rusted,  
Five scymetars *wi' murder cruisted;*  
A garter, which a babe had strangled,  
A knife, a fisher's throat had mangled,

Wham his ain Son o' life bereft,  
 The grey hairs yet stuck to the 'keft,  
 —Wi' mair o' horrible and awful,  
 Which e'en to name wad be unlawful.

The elision of the *l* at the end of the two last rhymes is wonderfully expressive of a horror that *suspends the breath* of the speaker.

The high praises which we have bestowed on the poetry of Burns must be confined to his *best pieces*,—his tales, a few of his epistles, his descriptive poems, and most of his songs. His ordinary and his satirical productions, though the worst are stamped with originality and boldness of conception, are so debased and defiled with ribaldry and profaneness, that they cannot be perused without shuddering, by any one whose mind is not utterly perverted and polluted. There is a blasphemous boldness in some of his effusions of spleen and malignity against graver personages than himself, which deserves unqualified reprobation; he stabs at the very heart of religion through the sides of hypocrisy; yet the enmity itself which he manifests against her in his frantic moods, proves the power which she held over his mind, even when he was blindfolding, and buffeting, and spitting at her. In misery and misfortune she was his 'forlorn hope,' as we learn from many confessions in his letters, written in sickness and sorrow; and we fervently trust that, in his last hours, he who could pray so sweetly for another, as he does for his 'Jean,' in the following stanza, prayed effectually for himself.

'O all ye powers who rule above!  
 O Thou, whose very self art Love!  
 Thou knows't my words sincere;  
 The life-blood streaming through my heart,  
 Or my more dear immortal part  
 Is not more fondly dear!  
 When heart-corroding care and grief  
 Deprive my soul of rest,  
 Her dear idea brings relief  
 And solace to my breast:  
 Thou Being, all-seeing!  
 O hear my fervent prayer;  
 Still take her, and make her  
 Thy most peculiar care.'—*Epistle to Davis, a Brother Poet.*

We intended to have given specimens of the diversified compositions of Burns; but our limits restrict us, and we shall only offer one example of his *patriotic* strains, which we admire more than even his love-songs.

'We'll sing auld Coila's plains an' fells,  
 Her moors red-brown with heathen bells,

Her banks an' braes, her dens and dells,  
Where glorious Wallace  
Aftbure \* the gree, as story tells,  
Frae Southern billies.

At Wallace' name what Scottish blood  
But boils up in a spring-tide flood !  
Oft have our fearless fathers strode  
By Wallace' side,  
Still pressing onward, red-wat-shod,  
Or glorious died !

O ! sweet are Coila's haughs and woods,  
When lintwhites chant among the buds,  
And jinkin hares, in amonous whids,  
Their loves enjoy ;  
While thro' the braes the Cushtat croods, †  
Wi' wailfu' cry.

Even winter bleak has charms to me  
When wipds rave thro' the naked tree ;  
Or frosts on hills of Ochiltree  
Are hoary gray ;  
Or blinding drifts wild-furious flee,  
Darkening the day.

O Nature ! a' thy shew an' forms,  
To feeling pensive hearts hae charms ;  
Whether the summer kindly warms  
Wi' life and light,  
Or winter howls, in gusty storms,  
The lang dark night.

The Muse, nae Poet ever fand her,  
Till by himsel' he learn'd to wander,  
Adown some trotting burn's meander,  
An' no think lang :

O sweet to stray, and pensive ponder  
A heart-felt song !—*Epistle to W. Syme.*

All the preceding quotations are from poems published during the author's life-time. Of his prose, consisting chiefly of letters, we have only room to remark, that it is far more labour-ed and less pleasing in its construction than his verse ; but it is distinguished by a vehemence of spirit and an energy of expression that give it a power over the mind of the reader, and an interest in his heart, which make its external merits or defects perfectly indifferent to him.

The authenticity of the general contents of the volume before us will not be disputed ; and, upon the whole, their comparative excellence may equal that of the bulk of pieces previously published. Had these ' Reliques' fallen into our hands

\* Bore the victory.  
Vol. V.

† The Ringdove coos.  
H h

as the sole remains of an unknown author, we might have contemplated them with the same kind of wistful astonishment as we look upon the bones of the Mammoth, found on the banks of the Ohio;—assuredly they indicate a mind of uncommon power and grandeur, but *alone* they would have afforded us a very inadequate idea of the talents of the author of the Cotter's Saturday Night, Halloween, Tam O' Shanter, the two Visions, the Songs of War and Love, now fortunately known and admired wherever the language in which they are written (and they can never be translated into any other) is understood. We give the editor, Mr. Cromek, great credit for what he *has done*, with a sincere view, we believe, to the honour of the poet; and when we consider the temptations to which he was exposed to publish poems and letters, which have been surreptitiously circulated, and which would have been meretriciously attractive, we give him yet greater credit for what he *has not done*. We have now enough both of the prose and verse of Burns, and much more than *can* endure. In the days of Tarquin, a strange woman came to Rome and offered nine books of the Cumæan Sybil's oracles for sale, at an exorbitant price; which being contemptuously refused, she burned three, and demanded the same sum for the other six. Being again denied, she burnt three more, and still required the price of all the nine for the last three. It was given her; and the books were preserved, and revered and consulted for ages by the Roman people. The multifarious works of Robert Burns will share a similar fate. One, older and sager than the Sibyl herself, Time, who tries all things, will offer them to the next generation in their present form; they will be rejected; in the course of fifty years he will have reduced them one third without having diminished their worth; they will still be too bulky; in another century he will curtail them as much more; then, on the remaining third, he will irreversibly fix the original value of the whole; and to posterity those '*Reliques*' will be inestimable.

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Art. II. *Traité de Topographie, d'Arpentage, et de Nivellement, &c.* Treatise on Topography, Land-Surveying, and Levelling. By L. Puissant, Professor of Mathematics in the Imperial Military School, &c. 4to. pp. xx. 350, 6 plates. Price 11. 7s. Paris, 1807; London, Dulau and Co. 1809.

**M.** Puissant is well known to most mathematicians, as the author of a work published in 1805, under the title of "*Traité de Géodésie, ou Exposition des Méthodes astronomiques et trigonométriques appliquées à la mesure de la Terre, &c.*" As that treatise is connected in subject with the present, so intimately, indeed, that both together are intended to form one

complete work, it may be proper to give a concise description of it. The *Traité de Géodésie* is a work in which are resolved all the geodesic problems relating to the measurement of an arc of the meridian, the determination of degrees of latitude and longitude in different parts of the terrestrial spheroid, and the consequent fixing of the base of the new metrical system. M. Puissant has there given a new view of the theory of rectilinear and spherical trigonometry, demonstrated by a method purely analytical, as are also the principal properties of the stereographic projection, and the rules for the construction of charts. These are followed by the theory of the terrestrial spheroid, drawn from the *Mécanique Céleste* of Laplace, but with the developements necessary to render it suitable for the generality of readers. The '*Géodésie*' likewise contains the description of Borda's repeating circle, and of the rules which were employed in measuring the bases of Melun and Perpignan: it is terminated by very extensive tables to abridge the calculation of reductions, and that of geodesic problems, according to the method explained in Delambre's memoir on the arc of the meridian. The author has added, farther, Laplace's table of refractions, and his formulæ for finding the height of mountains by observations with the barometer and thermometer.

In the treatise now before us, M. Puissant has laid down several important theories which he had not inserted in his former work; and he has especially spoken of the applications of geometry to actual operations on the ground, and to the graphical operations of the study, or office. Thus, after having given a complete view of the trigonometrical computations which it is necessary to effect in order to obtain the first elements of a chart or map, he displays pretty fully the construction of those which are respectively termed geographical and particular, and then passes to the geometrical figure of portions of the earth, or what we usually call *surveying*, by the aid of the plain-table and other instruments; next, to those operations which regard the calculation of surfaces and the *division* of lands; then to the theory and practice of levelling, to the calculation of terraces and other works of fortification; and finally to the reduction of charts, and the collection of descriptive memoirs.

That our readers may form a tolerably correct judgement of the contents of this work, we will be a little more particular in our description. It is divided into five books. Of these, the first contains nine chapters, comprising a recapitulation of the principal formulæ employed in geodesic computations, and of which some are demonstrated after a new method; correction relative to the excentricity of the telescopes

of the reflecting circle; formulæ for the reduction to the centre of the station, and to the horizon; formulæ for computing the latitudes, longitudes, and azimuths, of the summits of the triangles; formulæ for the resolution of spheroidal triangles; expressions of the various radii of curvature relative to the ellipsoid of revolution; computation of the difference of level, both by the trigonometric and the barometric methods; determination of the figure of the earth by observations on pendulums, with the theory of pendulums vibrating in resisting media; geodesic operations in the Isle of Elbe; approximative calculus of distances, with allowances for the various reductions necessary to arrive at their exact determination.

Book II. contains an analysis of the projections of the sphere, and the construction of charts and maps. It is divided into three chapters, comprizing researches into the properties of the stereographic and orthographic projections of the circles of the sphere; application of the theory to the construction of maps of the world, and to the projection of particular maps and charts, according to the conic developement, the cylindric developement, the projections of Flamsteed, Cassini, and Lorgna.

Book III. describes, in three chapters, the detail of geodesic operations, and of questions relative to land-surveying. Here we have descriptions of the several instruments employed, with applications of the principal methods; solutions of the problems relative to the evaluation of surfaces, the principles of polygonometry, and the division of lands.

The fourth book exhibits the theory and practice of levelling, in four chapters: here the principles of levelling are first deduced from the equation of equilibrium of a fluid mass; then the difference between the true and apparent level is explained, and the effects of terrestrial refraction are computed; the different kinds of levels are next described, and their practical use shown; the book being terminated by rules for the computation of terraces, and the cubature of solids.

In book V. the author treats of the reduction of charts, maps, and plans, by pantographs, micrographs, &c. and directions for the descriptive memoirs of the topographer, and statistic observer. The work is terminated by two supplements, on—the centre of oscillation,—some new formulæ for spherical and spheroidal triangles,—and the determination of the area of a spheroidal zone; with five tables, relative to the spherical excess, and to the degrees of latitude and longitude on a spheroid whose compression is represented by  $\frac{1}{11}$ .

From the preceding analysis, our readers will perceive that M. Puisant's treatise includes the discussion of many interesting topics. We can assure them, too, that many of the in-

vestigations and disquisitions are conducted with no small ability. But there is great inequality in our author's manner. He possesses mathematical knowledge enough to furnish matter for an excellent treatise; but not logical skill sufficient to mould his materials into the most commodious and useful shape. It is not a little singular, that, with only one or two exceptions, the most elementary discussions, such for example, as those relating to the mensuration of surfaces and solids; and to the common operations in land surveying, are very clumsily conducted; while the profounder investigations, and the nicer and more difficult operations, are usually managed with much dexterity and judgement. There are, however, some of the elementary disquisitions, and especially those which regard the division of lands, and the different operations in projection of the sphere, which we have not seen so well handled in any other work. We were also much pleased with the specimens our author gives of the collection of questions that should be asked in order to acquire the most interesting information respecting the climate, topography, and statistics, of any department or country: its length, alone, prevents our translating it for insertion here.

Many of the analytical formulae exhibited in different parts of this volume are highly curious and valuable: but the limits to which we are obliged to confine ourselves will only allow us to extract a few of them.

Such of our readers, as are conversant in the theories by which the more extensive operations of the measurement of degrees on the meridian are regulated, know that much depends upon what is termed *the spherical excess*; that is, the excess of the sum of the three angles of any triangle measured, above two right angles; this excess, in fact, being a measure of the surface of the triangle. Let  $A, B, C$ , be the angles of a spherical triangle,  $a, b, c$ , the sides opposite the angles  $A, B, C$ , respectively,  $\pi$  = two right angles,  $r$  = the radius of a great circle of the sphere, and  $R''$  the number of seconds comprised in radius; then the spherical excess may be ascertained by the following elegant theorem first given by Simon Lhuillier of Geneva:

$$\tan \frac{1}{4} (A + B + C - \pi) = \frac{1}{r} \sqrt{(\tan \frac{a+b+c}{4} \tan \frac{a+b-c}{4} \tan \frac{a+c-b}{4} \tan \frac{b+c-a}{4})}$$

See Legendre's *Geometry*, p. 320; Bonnycastle's *Trigonometry*, p. 394. But this theorem, however elegant it may be, considered as an analytical formula, is very confined in its



application to practical purposes. It was, therefore, an important problem, to investigate a theorem which should furnish a mean of deducing the third angle of a triangle when circumstances were not favourable for the measurement of that angle. M. Puissant, by a very simple process, discovers the following theorem for the excess.

$$e = \frac{1}{2} \left( \frac{R''}{2r^2} \right) a^2 \sin 2C + \frac{1}{2} \left( \frac{R''}{2r^2} \right) c^2 \sin 2A.$$

When the value of  $e$  is given in this form, it is easy to compute a table which will give the spherical excess in two parts. Such a table in fact has been given by Delambre (*Base du Système métrique décimal*). M. Puissant exhibits a table in the present work, by means of which the spherical excess may be determined from knowing  $b$  the base and  $h$  the height of the triangle: the corresponding theorem is  $e = \frac{1}{2} \left( \frac{R''}{r^2} \right) b h$ . When

the ancient measures are used, we have

$$\log. \frac{R''}{r^2} = 1.98527, \text{ and } e = 0''.00000, 00096, 66 \text{ } b h.$$

or, according to the new metrical system,

$$\log. \frac{R''}{r^2} = 1.89509, \text{ and } e = 0''.00000, 00078, 54 \text{ } b h.$$

The chapter on determining the figure of the earth by the vibrations of pendulums in different latitudes, contains a summary view of the truly ingenious method devised by the illustrious author of the *Mécanique Céleste* for this purpose: the general theorem he lays down for the length of the seconds pendulum in metres, in any latitude  $\downarrow$  is . . . . .  $0.739502 + 0.0004208 \sin^2 \downarrow$ . It also contains a curious disquisition, by M. Poisson, on the motion of pendulous bodies in resisting media, where a theorem, first published by Bouguer (*Figure de la Terre*, p. 341), has met with a satisfactory demonstration; M. Poisson having now shewn that 'the time of the ascending semi-oscillation is diminished by the effect of the resistance of the medium, by the same quantity as that of the descending semi-oscillation is augmented: whence it results that *the time of the entire oscillation is the same as if the motion had been in vacuo*.'

The chapter on Polygonometry contains a few curious results, deduced principally from the valuable work of Lhuillier on that subject. As Lhuillier's treatise is scarcely known in this country, we shall extract one or two of the simplest theorems; such as may be understood without diagrams. 1. The square of any side whatever of a plane polygon is equal to the sum of the squares of all the other sides, *minus* twice the product of all the other sides multiplied two by two, and by the

cosines of the angles which they include. 2. Let  $a, b, c, d, e$ , represent the sides of a pentagon, of which the angle  $A$  is comprehended between the sides  $e$  and  $a$ ,  $B$  between  $a$  and  $b$ ,  $C$  between  $b$  and  $c$ , and so on; then the surface  $S$  of the polygon may be found by the formula below.

$$S = \frac{1}{2} \left\{ \begin{aligned} &a b \sin B - a c \sin (B + C) + a d \sin (B + C + D) \\ &+ b c \sin C - b d \sin (C + D) + c d \sin D. \end{aligned} \right\}$$

Analogous formulæ are given for other polygons.

The chapter on the division of lands contains many useful problems, as we have before remarked. But we were surprised to find one solved by a tedious process of two pages, which has been done by Simpson in his *Geometry* in less than 10 lines: it is to divide a triangle into two parts which shall have a given ratio, by a *minimum* right line: in this case the right line must cut off an isosceles triangle; as is well known to almost every school-boy in England. But the problem seems quite new to the French mathematicians, being 'un de ceux qui sont énoncés dans le 8e numéro de la *Correspondance sur l'Ecole Polytechnique*'.

Our last citation must relate to a more important subject, and one on which we owe almost all we know to the continental mathematicians. The first supplement contains the investigations by which M. Henry deduced, from the spheroidal theory, the chief results that are applicable to the grand geodesic operations. To shew the application of his formulæ to a practical case of considerable moment, this mathematician proposes the following problem.

Knowing

The semi-axis major,  $a$ , of the meridian ellipse, or the radius of the equator.

The semi-axis minor,  $b$ ; or the semi-axe of revolution.

The line,  $s$ , of shortest distance between two points on the surface of the earth.

The latitude,  $\lambda$ , of one of the extremities of that line.

The angle,  $A$ , which that line makes with the meridian passing through its extremity.

The number of seconds,  $r$ , contained in the radius of the circle whose value is such that  $r = \frac{1}{\sin 1''}$ , very nearly.

To find

The latitude,  $\phi$ , of the other extremity of the line of shortest distance.

The angle,  $\alpha$ , which that line makes with the meridian passing through that extremity.

The difference of longitude,  $\omega$ , of the meridians terminating such line.

The arc of the parallel,  $\mu$ , comprised between those meridians under the latitude sought.

The arc of the meridian,  $\zeta$ , comprised between the parallels to the equator passing through the extremities of the line.

The following are two systems of analogous formulæ which completely solve this problem.

I.

$$\left. \begin{aligned} \tan \theta &= \frac{b}{a} \tan \lambda \\ \cos \gamma &= \sin \lambda \cos \theta \end{aligned} \right\}$$

$$\sin p = \frac{\sin \theta}{\sin \gamma}$$

$$U = \frac{a^2 - b^2}{4}$$

$$u = U \frac{1}{4} \left( \frac{a^2 - b^2}{b^2} \right) \sin \gamma$$

$$[U - \frac{a^2 - b^2}{4} \sin U \cos (2\gamma + U)]$$

$$\sin \theta = \frac{\sin (u + v)}{\sin p} \sin \gamma$$

$$\sin (x + v)$$

$$\tan \phi = \frac{a}{b} \tan \theta$$

$$\sin \alpha = \sin \lambda \frac{\cos \theta \cos \gamma}{\cos \theta \cos \theta}$$

$$\sin \alpha = \sin \lambda \frac{\sin \alpha}{\cos \theta} = \sin \alpha \frac{\sin \lambda}{\cos \theta}$$

$$v = \frac{1}{2} \left( \frac{a^2 - b^2}{b^2} \right) u \cos \gamma$$

$$\mu = \frac{a}{r} \cos \theta$$

$$\gamma = (\theta - \phi)$$

$$\zeta = \frac{b}{r} \left[ \frac{1}{4} \left( \frac{a^2 - b^2}{b^2} \right) \gamma \right]$$

$$\sin \gamma \cos (2\theta + \gamma)]$$

II.

$$\left. \begin{aligned} \tan \theta &= \frac{b}{a} \tan \lambda \\ \cos \gamma &= \sin \lambda \cos \theta \\ \tan \chi &= \frac{a}{b} \tan \gamma \end{aligned} \right\}$$

$$\sin \alpha = \frac{\sin \lambda}{\sin \chi}$$

$$U = \frac{a^2 - b^2}{4}$$

$$v = U \frac{1}{4} \left( \frac{a^2 - b^2}{a^2} \right) \sin^2 \chi$$

$$[U - \frac{a^2 - b^2}{4} \sin U \cos (2\gamma + U)]$$

$$\sin \theta = \frac{\sin (x + v)}{\sin \gamma} \sin \chi$$

$$\sin (n + v)$$

$$\tan \theta = \frac{a}{b} \tan \phi$$

$$\sin \alpha = \sin \lambda \frac{\cos \theta \cos \gamma}{\cos \theta \cos \theta}$$

$$\left. \begin{aligned} \sin p &= \frac{\tan \phi \tan \theta}{\tan \chi \tan \gamma} \\ \sin q &= \frac{\tan \lambda \tan \theta}{\tan \chi \tan \gamma} \end{aligned} \right\}$$

$$u = (p - q) \frac{1}{2} \left( \frac{a^2 - b^2}{a^2} \right) v \cos \chi$$

$$\mu = \frac{a}{r} \cos \theta$$

$$\gamma = (\theta - \lambda)$$

$$\zeta = \frac{b}{r} \left[ \frac{1}{4} \left( \frac{a^2 - b^2}{a^2} \right) \gamma \right]$$

$$\sin \gamma \cos (2\lambda + \gamma)]$$

On comparing these two systems of formulæ, it will be sufficiently obvious, that the first is rather more simple than the second. What distinguishes them both from various other systems, which have been exhibited, is, that they are independent of the distances from the meridian, and from the perpendicular. M. Henry has composed tables, by the aid of which the trouble in using even these formulæ is considerably abridged. The first system is nearly conformable to the theories given by M. Dionis Dusejour; the second is something simpler than those of Oriani, published in the *Connoissance des Temps*, an. 1808.

A reader of this, or indeed almost any other French mathematical work, cannot help being struck with the palpable difference between the habits of French and of English mathematical authors, with regard to the manner of referring to contemporary writers. French mathematicians seem to delight in speaking of their contemporaries; and generally make their references in such a way, as, while all are spoken of in terms of respect, enables a reader to tell how the talents of each are estimated in France. No person who has read a few French mathematical works would hesitate to say, that they rank Laplace, Lagrange, and Lacroix, in the first class; Prony, Bossut, Delambre, Legendre, Girard, and Carnot, in the second; and Francœur, Haüy, Monge, Biot, Henry, Poisson, and a few more in the third class; the rest being either ranked as *élèves*, or not having yet sufficiently distinguished themselves, to deserve a marked specification. Instead of any thing like this, the habit of English mathematical writers (with a very few exceptions) is, to observe a sort of sullen silence respecting the merits of contemporary Englishmen. How is this difference to be accounted for? Perhaps by an equally striking difference between the talents of the writers on the respective sides of the channel. In France, and indeed on the Continent generally, as far as we have had means of judging, no man who has not a mind formed for mathematical pursuits, and whose attainments are not above mediocrity, ever ventures to publish: the *esprit de corps* would enkindle into a flame that would consume the presumptuous adventurer; and booksellers are too wise, if not too honest, to lend *their* support to such a writer. Here, on the contrary, a man who has but just sense enough not to transcribe nonsense from preceding authors, may patch up a new book, and is almost sure to find some speculating bookseller to take his work, and by dint of advertisement, and puff, to *force* it into circulation. The consequence is, that among English mathematical writers one can trace scarcely any thing like gradation: they are divided into eight or ten, who can think, and investigate, and arrange, and

write, to the real advantage of science; and about three or four times that number, who are unable to think of any thing connected with the subject, except it be how they can pilfer with the greatest probability of escaping detection. Hence, among other causes, it happens, that we meet with so few references. If a man of reputation have too much forbearance to hold up his plunderers to contempt, it is too much to expect that these plunderers will refer to an author for the purpose of saying that his are the stores they have made so free with.

As this is an evil which we are convinced has tended much to the depreciation of the English mathematical character, we have thought it a duty to express our opinion without disguise. We trust the good sense of the public will withhold encouragement from mere pretenders to science, and thus give a new stimulus to those who actually possess talents and genius; many of whose productions, being now thought "*too difficult*," are laid aside to make room for the vilest trash. Then shall we expect that the progress of the mathematical sciences, in Britain, will keep pace with that on the Continent; and shall feel confident that some of our *real* mathematicians will benefit the world with performances that will be honourable to the country of NEWTON.

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Art. III. *Remarks on the Sermons preached before the University of Oxford* by Dr. Barrow, and the Rev. Mr Nares, on the Prize Dissertations of the Rev. Mr. Pearson, and Mr. Cunningham, read at the Universities of Oxford and Cambridge; and on a Pamphlet written by a late Resident in Bengal, on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity.' By Major Scott Waring. 8vo. pp. 123. Price 5s. Ridgway, 1808.

A Whimsical anecdote is told of a hawker crying certain small wares on the Thames, at one time when it was frozen over, and a sort of fair was held on the ice; the makers and retailers of which anecdote, however, should have had more humanity than to find any amusement in inventing and repeating it. The story is, that when the ice broke under this unfortunate person, and in closing again severed the head, the force of habit was such, that the head, in rolling along the ice, continued for a while, like that of Orpheus, to articulate a part of the accustomed cry. It is not according to the best morality, to fabricate for a jocular purpose stories involving a tragical idea; and it would not perhaps be according to the best morality, for critics to be affected chiefly by the ludicrousness of the thing, when they witness in controversy a case nearly parallel to the above story. The writer whose *fourth* bulky pamphlet we have many months omitted to notice, from nau-

sea of literary dullness and dregs, not to say of impiety, has long since, as a reasoner, (if it were at all allowable so to apply that denomination) been 'cut sheer;' but he has not the less gone on repeating just the same things in almost literally the same words. Such of our readers as have not taken the trouble to look through the whole of his pamphlets, will really suspect ourselves of being under some compulsory spell to iterate the same sentences whenever we have to do with this unfortunate writer; they will impute to us a total want of the discrimination, requisite to vary the modes of critical description and animadversion. We cannot help it. When a *yogi*, in that part of the world to which these publications relate, has fixed himself on the top of a post under a vow to repeat some one word or phrase millions of times, a person, that should be sent repeatedly to reconnoitre him, and report what he is at, must every time return with the same story. The only variation he can make in his report will be, to signify, after each visit of observation, how much nearer the performer's *ens rationis* appears to have approached toward that final irremediable fatuity, in which the describers of the Hindoo customs inform us that this 'religious' exercise not unfrequently terminates.

Probably no external stimulus was *necessary* to ensure the repetition, through a hundred and twenty additional pages, of the phrases and sentences 'mania of conversion,' 'ignorant sectarian bigots,' 'mad Calvinistic missionaries,' 'I am decidedly of opinion that the conversion of the Hindoos is impracticable,' 'these proceedings will end in the destruction of our eastern empire,' and about half a dozen more. There was something so ingenious, so eloquent, and, we may add, so genteel, in such expressions, that to have once struck them out created both an inducement and a warrant to repeat them a hundred times over at the least. Extraneous promptings, however, *were* furnished, by the publications mentioned in the title; some of which we believe preceded, and some came after, the Major's third pamphlet; and all of which he carries an air of having triumphantly refuted by one more change of arrangement, settled by pure casualty, of the sentences of assertion and vulgar abuse of which he had made up so many pamphlets before,—with the petty addition of one or two facts, occasional compliments to Lord Teignmouth, and a few harmless attempts, of which we will quote specimens, to answer the noble author's 'Considerations.' Lest his Lordship should be elated above all reasonable self-estimation by compliments from the person who has expressed his high respect for Mr. Twining, for the officer who has written a Vindication of the Hindoos, and for the 'Barrister,'—the Major judges it necessary to tell him, that though he had peculiar advantages, from

his high station in India, for obtaining an extensive and intimate knowledge of the character and state of the people, yet 'any man possessing common sense, who has resided in India at any period of his life,' (or 'who has only been two years in India,' as he puts it, in repeating the sentence in another part of the pamphlet) 'is as fully qualified as his Lordship himself to form a correct opinion on the practicability or impracticability of converting the natives of Hindostan to Christianity.' In another part he says, 'I have reconsidered with the most careful attention every point on which my opinion differs from that of the noble writer of the *Considerations*. The result is, a decided conviction in my mind, that he has not refuted a single fact or argument, contained in my observations.' We wonder whether he expected this dignified and enlightened opponent to try again. We have not heard of any further operations against the Major, and we suppose he has reduced all his opponents to despair. Indeed it was easy, a good while since, to foresee that his position was impregnable; the huge heaps of rubbish which defended it being constantly increasing, and affording such plenty of convenient and offensive substances to be flung down on every assailant.

Yet we do not see why the silence of his adversaries should be admitted by him as a sufficient reason for closing his labours. We think there is very fair occasion for a *fifth* pamphlet, larger than any of the preceding. Its object should be to say over again the same things he has so often said before; but to endeavour, in saying them, to put them into something like an orderly distribution, so that matters of the same kind should be mostly placed together. The imputations on Christian societies and missionaries on account of the affair at Vellore, might conveniently form the matter of one section; the plain gratuitous abuse of the missionaries that of another; the more than twenty times repeated assertions of the illegality of their entrance into India that of a third; the impossibility of converting the natives that of the fourth, and so of the rest. If even no more than one half of his repetitions, referable to each of these heads, were thus laid together, a somewhat more distinct view would be afforded of the extent of those resources, from which the fashion of the day has submitted to be furnished with railing or argument against the plans for imparting the true religion to heathens. In performing such a task, however, no little assistance would be needed, we apprehend, by our author; as, in point of dislocation and utter absence of all connection, his composition has assuredly no parallel in the humblest refuse of the circulating library: and a person who has no perception at all about arrangement and connexion of ideas in the course of performance, is little

likely, without much help, to acquire any thing of it in the course of revision. For the encouragement of any that might wish to share the Major's honours, but have been withheld from coming forth by an apprehension, that some slight degree of logical order and connected succession of thought would be required, in a remonstrance to government against permitting the addresses of Christian teachers, and the offer of translated bibles, to the pagans of India, we make a slight extract, to exhibit the method of composition which will be allowed and even applauded in such a performance.

'In July 1807, there were fifteen missionaries of the baptist society in Bengal, and fourteen of the London missionary society on the coast. I include the ladies as missionaries, because they (the sisters as they call them) are represented as very active and very useful in catechising and instructing women and children.

'The candid and respectable writer of the *Considerations*, will, I am sure, acknowledge, that the law ought not to be violated even in the hope of propagating Christianity in India.

'The stress that I have laid on the missions of Doctors Buchanan and Kerr to the Syrian Christians of Malagala, appears perfectly ridiculous to this respectable writer. Let him candidly and fairly consider, &c.' p. 86.

These two complete paragraphs, with the beginning of a third, stand in this form and order on the page!—and there are numberless examples of the same strict relation and train of thoughts. Another entire paragraph will not occupy much of our page.

'More than one half of Mr. Cunningham's Essay is utterly inapplicable to the thesis of Dr. Buchanan. Were the Hindoos and the Mahomedans ten times more the slaves of superstition than they are, it would really be of no consequence to the only question for our consideration, which is, the practicability of converting them to the true religion. Mr. Wilberforce spoke of fifteen or sixteen millions of people, meaning, I presume, the population of Bengal only, and that Hindoo population Lord Melville truly described as a timid and innocent people, though singularly attached to their religion.' p. 43.

Making such quotations, and any remark on them, would be inexcusable trifling in any case, but where such writing has gained for itself a certain degree of consequence with the public, by its malice against the most zealous and enterprising friends of Christianity. In this case, it becomes worth while to take a passing notice, and give a slight sample, of the very singular imbecility of mind, the total incapacity of putting ideas together in any rational disposition, which would have doomed any productions not amenable addressed to the irreligion of the nation to perish within the week.

As this pamphlet contains nothing even pretending to novel-



ty, two or three paragraphs of remark may be nearly as well bestowed on any one part as on any other. What the writer is pleased to bring forward first, and evidently with no ordinary exultation, is the following extract from one of the recent reports of the Society for promoting Christian knowledge.

'The last accounts from the Danish missionaries were by no means satisfactory; a spirit of insubordination appears to have arisen in the Malabar congregations, both at Veppey and Tranquebar, which, at the former place seems to have given much trouble and uneasiness to Mr. Paegold, and at Tranquebar to have occasioned the departure of the Danish missionaries from their stations, and from that territory. The documents before the mission committee of the society, are quite insufficient to enable them to form a judgement of the true ground of these disastrous circumstances. It appears, however, that certain missionaries sent out by an anabaptist society, and by that called the London missionary society, had received a degree of countenance, at least from the Danish missionaries, if not also from some of those more immediately connected with the society, which tended to produce disorder in the established missions, and could not but be very dissatisfactory to the Church of England society for promoting Christian knowledge.' p. 4.

Here is a remarkable exemplification of the maxim, that bigotry plays into the hands of irreligion. It was impossible the Major should not instantly and eagerly accept the assistance of a representation, written so perfectly in his own spirit and manner, in point of logic and equity, and tending to the object for which he has avowedly laboured. The immediate, and we may fairly say the intended, effect, of this insinuated crimination of the missionaries of the two societies here named, would be to subject them to suspicion and aversion among the members of the established church, and also to the official disapprobation of the government, if its members should be of opinion, that the disturbers of religious communities might become injurious to the peace and good order of the general community, and if they should credit this venerable society's intimation that these missionaries are such disturbers. The next consequence must naturally have been, authoritative interposition to restrain, repress, or expel the delinquents. Would the persons who drew up, and the persons who sanctioned the report, from which the above passage is quoted, have been sorry if this *had* been the consequence? Would they have regretted to hear, that through the influence of their report it had been decided irrevocably, that men, with whom the slightest friendly acquaintance cannot be held but at the expense of disorder and almost ruin to some of the most excellent Christian institutions in the East, are not fit to be permitted in the country? But this is what the Major has ex-

PLICITLY demanded from the first, only on a wider ground of accusation; and he is very reasonably delighted to find the 'venerable society' working somewhat more indirectly toward the same point. He does not care that the passage which he quotes, and which we have quoted, is a piece of the grossest illiberality. He likes its tendency; and it is not *his* concern, whether the venerable society forgot the plainest dictates of justice and sense, in first acknowledging themselves wholly unable to explain the causes of the disastrous circumstances which had befallen the mission under their patronage in India, and in the very next sentence contriving to have the mischief imputed to the sectarian missionaries,—a conduct quite worthy to engage the friendship of the Major. We have not heard of any free and full retraction of this part of the report. The London missionary society, we recollect, applied for an explanation of it as far as concerned their missionaries, and received from the secretary of the venerable society a sulky sort of reply, *amounting* to an acquittal of those missionaries, but signifying a desire not to be incommoded by any further questions, and not indicating any degree of solicitous promptitude to obviate the unfavourable impressions that must have been made respecting the missionaries. We do not know that the anabaptist society (as it is called with equal politeness and logical propriety) ever remonstrated, or ever received from the venerable society in question one word of explanation or apology. What is certain is, that no such retraction has ever been made in justice to the missionaries of either of the societies, as to deny this unfortunate writer the full satisfaction of citing the 'venerable society for promoting Christian knowledge,' in company with Dr. Barrow, as his allies in intolerance. In his intoxication of delight to find himself so abetted, he falls into the blunder of assuming even Mr. Wrangham as one of the party; but Mr. Wrangham is not the proper man; he has utterly rejected the honour thus attempted to be imposed on him. We should really think there could need no stronger admonition against indulging, or at least publicly displaying, the arrogance and injustice of bigotry, than to see that there are such persons as Major Scott Waring in readiness instantly to reward that bigotry by a claim of alliance and fraternity.

We are not competent to judge whether, from the confident and highly applause appeals which this writer continues to make to the wisdom and piety of the established church, it is to be inferred that he has found himself extensively successful in his former addresses, on behalf of the object to which he is dedicating the latter years of his life, to the reason, the religion, and the benevolence, of the most respectable and powerful members of the establishment. However that may

be, he does certainly express the most emphatic complacency in anticipating the turn which the whole concern must take, according to his account, when it shall be committed to their exclusive management, and all sectarian agency is swept out of the way; for he is perfectly confident that *they* will do nothing at all. We are assured by him that *they* have always been free from the mania of conversion, and the rage of proselyting: they have, it is true, been misled to the trifling extent of lending, through the medium of the above-mentioned venerable society, some assistance to the Danish mission; but he is positive they have never once lost their senses in any dream of converting 'the perishing millions of Hindostan,' and he will answer for them they never will. He does not attempt to disguise, that it is chiefly on this account he is so violently urgent for all things relating to Christianity in India to be instantly put under the sole direction of the established church, as controuled by the government. Now and then, indeed, in order to pique the church into this assumption, he will have some expression, which seems for a moment to let it be supposed that something may and will be done in India; and will enlarge on the indecency of its being permitted to be attempted by sectaries, who are thus defrauding the church of something that belongs to its office and its privileges: if the attempt is to be made, the church alone has the right to make it. But no pains are taken to conceal that this is a mere expedient of instigation; all he wants is to get the matter made safe, by being entirely committed to an authority, in behalf of which he takes upon him to promise to the hideous superstitions of India a lasting inviolability, a perpetual impunity, from all attempts at Christian illumination. While the members of the church hear him loudly applauding the conduct which he thus most confidently predicts, they may perhaps feel some hesitation to appropriate the man and his principles, and some difficulty in resolving to fulfil his predictions and merit his applauses, from reflecting who will have cause to join the Major in gratefully extolling the conduct that should verify his anticipations. Most of the mere idolaters of gain and traffic, who 'prefer a guinea to the welfare of mankind,' will cordially applaud it. The whole school of Voltaire will applaud it. The most savage zealots of Mahometanism, and the priests and votaries of the Hindoo pantheon, and indeed of every superstition that has blasted any part of the earth, would vehemently join in the praise, if they could be duly informed of the merit. The chorus would be completed by another personage whom we need not name.

We have dwelt particularly on the circumstance of the Major's eager assumption of the Society for promoting Christian

knowledge, and of Dr. Barrow, as his allies in the promotion of one main object; that is, the exciting of a general odium in the established church against the persons whom he always takes care with an ill-intentioned justice to describe as the most active missionaries that ever were seen in India; and on his full confidence that he shall find the church in general quite accordant to his views,—because we discover nothing else in the present pamphlet half so deserving of notice. It cannot well fail, we should think, to be an instructive lesson to all who are really anxious for the extension of Christianity, and who, in prosecuting this great object, have piety enough to spurn the petty considerations of aggrandizing a particular party or church, to have so striking an instance held up to them to shew *what cause and party is to be the gainer* by the bigotry and obstructive proceedings of one denomination of Christians against another. And as to those advocates and projectors of missionary and other Christianizing undertakings, whose motives are not of so noble a quality, and whose schemes for converting heathens must be carefully adjusted also to the purpose of promoting the consequence of their party or themselves, we must again put it to their consciences, and we add to their *pride*, (a strange appeal, we confess, on such a subject) whether the ultimate success of their hostility, against other classes of Christians benevolently and earnestly labouring for the illumination of India, would be the more gratifying to them because such a man as this would most warmly join them in celebrating their victory.

This pamphlet leaves every point in the controversy just where it was before, except that the argument on the anti-christian side appears to retrograde through the very imbecility with which it is maintained, as we have sometimes seen a vicious horse getting further and further back during all the bustle and violence of a puny and clumsy driver to force him on. A specimen or too will shew the manner in which the Major meets the arguments of his opponents. In asserting against him the possibility of inducing the Hindoos to abandon their superstitions, or, as he would express it, change their religion, Lord Teignmouth, in company with several other writers, alledged the instance of the Seekers, whose ancestors a few centuries back renounced, in spite of the impossibility of doing so, the whole Brahminical system, at the persuasion of an apostate and reformer of the name of Naneek, and who, with a theological, moral, and ritual institution, wonderfully simple and rational in comparison of that which has been abandoned, maintain, according to the information of Mr. Wilkins, 'the *unity*, the omnipresence, and the omnipotence of the deity' that they worship. How does the Major

dispose of this fact, which gives so uncivil a contradiction to his hundred-times repeated assertion? We will transcribe every word of his refutation, which we believe he considers as most decisive; he intimates as much by the typographical mark at the conclusion.

'He (Lord T.) assigns two reasons for supposing it *practicable* at some future period to convert the population of Hindostan to Christianity. The first is the apostacy of the Seics four hundred and fifty years ago. A nation that can bring one hundred thousand cavalry into the field, and is composed of apostate Hindoos and Mahomedans. This nation can scarcely be said to belong to *India* at all. But dangerous indeed will be our situation, if we take measures to convert the population of British India, because a people, at the very extremity of Hindostan, formed a new religion four hundred and fifty years ago!' p. 64.

This is the reply, on the strength of which the Major deems himself authorised, as far as the proof against him arising from this fact is concerned, to go on with his re-assertions of impracticability. And it gives a pretty fair exposition, we think, of both his intellectual and moral qualifications for the controversy. There is, however, a still better illustration. The accounts of the baptist missionaries in Bengal have mentioned their having obtained eight or nine converts of the Brahmin caste. This they would themselves readily acknowledge, with regret, is not quite so triumphant a result, in point of numbers, as they would gladly have anticipated from their zealous labours. But it is, notwithstanding, a very inconvenient fact, in the way of a man who finds it his duty to insist that no such conversions *can* be effected. The inconvenience is obviated in the following manner.

'But shall any man possessing common sense, believe upon the *ipse dixit* of the baptist missionaries, that a single Brahmin, or a Mahomedan of fair character has been converted, unless proof of the fact is adduced by a reference to the Bengal government, or by the evidence of a respectable clergyman appointed by the prelates of the church of England, to inquire into, and to report the facts. Those who know any thing of India, cannot possibly give credit to the baptist statement.

'The deceptions that have been practised are indeed of a most scandalous nature. It would be an idle waste of time to expose them, were I not convinced that unless they are exposed, we shall place a force in the hands of Bonaparte, more efficacious than any French army that may hereafter arrive on the banks of the Indus.' p. 19.

The reference here suggested would easily have been made, if the enemies of the missions had thought it worth while; we fancy, however, but few of them would have been willing to make it in a way that should publicly stake their characters on the result being a proof of falshood against the missionaries. But if the accounts of the missionaries had been false, all such

references would have been rendered quite needless. The public attention would soon have been summoned to a mass of concurring testimony (not anonymous slander) from a great number of persons in India, some of them conscientiously moved by the duty of exposing imposture, and some of them exulting in the disgrace of the pretended Christian apostles, and in the consequent frustration of an undertaking, which, however unsound the motives, had evidently been directed to the propagation of Christian truth. And the missionaries knew they were thus watched by both this honesty and this malice; and this alone had been ample security, however devoid they might have been of integrity, for the veracity of their statements. The proof of their truth may therefore stand independent of all consideration of their character; but we will take their character independently of all other evidence; and on the ground of this character we must think, that a more profound humiliation can hardly be preparing in the malice of ill fortune for any man, than that he should be betrayed to commit his name and character in a charge of falshood on such an association of men as Carey, Marshman, and the other persons who usually sign the accounts of the mission.

We have adverted to the vigilant observation under which the missionaries have carried on all their operations. How much of this vigilance would be of a friendly kind may be conjectured, from the fact which Mr. Carey noticed without the slightest idea that any well-informed person would undertake to deny it, that 'India swarms with deists, and that deists are the most intolerant of men.' The major, however, is unbelieving about this swarm of deists. But it is difficult to determine the amount, to say nothing of the worth, of the negation, unless we could ascertain the sense put upon the word 'deist' by a man who insists to be himself taken for a Christian on the strength of such things as the following.

'When Mr. Carey and Mr. Moore are at Dacca, they write on the Lord's day, "what an awful sight have we witnessed this day! a large and populous city wholly given to idolatry, and not an individual to warn them to flee from the wrath to come." As soon as we rose in the morning our attention was unavoidably excited by scenes the most absurd, disgusting, and degrading to human nature.' Could men possessing common sense have written such nonsense as this is, unless blinded by enthusiasm? Had they discovered that a single Englishman was a convert to the Hindoo or to the Mahomedan religion, they would have been justified in giving their sentiments to him as to his apostacy from the true to a false and idolatrous religion; but to pour out such unmeaning and useless abuse on an immense population which merely observed those forms and ceremonies which had been used throughout Hindostan for above two thousand years, is folly and arrogance in the extreme.' Preface to Observations, p. 65.

'A copy of one of the pamphlets, as, the missionaries call the papers they gave away, is in England. In that paper the people are exhorted to abandon their idolatrous Shastah, and to embrace the religion of the true Shastah, the holy bible. Should we be surprised, if, instead of abuse, the people had thrown such madmen into the Ganges?' Ibid.

'What city, town, or village in Hindostan is not filled with '*bigots*,' if the true meaning of the word bigotry is, that every man who thinks differently from these missionaries is a bigot? The fair way to state the fact is, that the whole population of Hindostan is invincibly attached to their religion and local customs.' p. 67.

'I cannot believe that Lord Wellesley, who evinced a laudable anxiety to extend the religious foundations of India, could have encouraged men, whose object it is to overturn all the ancient institutions of the country.' Preface, p. 69.

After quoting Marquis Wellesley's orders to the resident at Lucknow, containing the following words, 'I desire you will furnish me with a statement of such public endowments of both the Hindoo and Mahomedan religion as you may propose to confirm or *extend*,' the Major says, 'these instructions do infinite credit to Marquis Wellesley.' Observations, p. 12. At page 21, he says, 'But hitherto they have remarked, that we have not only left to them the free exercise of their religion, but with a wise and liberal policy we have continued, and in many instances extended, their religious foundations, whether Mahomedan, or of the Hindpos.' Obs. p. 21.—In various places he is loud in repeating his applause of this Christian plan of *extending* the foundations of the pagan 'religion.'

There are numberless passages of the same colour. The unfortunate person is uniformly careful to employ a respectful language when adverting to the detestable superstitions of India. When those superstitions are spoken of in strong terms of reprobation in the discourses and tracts addressed by the missionaries to the people, he is extremely angry at this 'abusive and ruffianly attack on the national religions of Hindostan.' (Preface to Observations, p. lx.) Referring to the enmity which the converts to Christianity will have to encounter in their heathen countrymen, he says, 'it appears to me inhuman to entail sufferings and persecutions on any of our native subjects.' He cannot avoid shewing some signs of irritation, when Christian compassion speaks of the idolaters as 'miserable heathens.' In naming the bible, instead of *the* holy scriptures, he systematically says '*our* holy scriptures,' and to make this phrase significant, applies, as a counterpart, the denomination '*their* holy scriptures' to the sastras. And he refers with unqualified approbation to a production, which was a direct 'vindication' of heathenism, almost in the lump. Considering all this, (and other characteristic and indicative circumstances might be added,) we think the Major is much too mo-

derate in his acknowledgement of obligation to the 'candour' of Lord Teignmouth, who, he says, 'neither supposes me to be an advocate for paganism, nor hostile to religion and its interests.' Considering all this, it is obvious that our ill-fated author is not the man to be cited in evidence to the religious principles of the 'gentlemen in India.' For notwithstanding all this he holds himself forth for a Christian, and therefore could have no hesitation to attribute Christian principles to other men, who might evince the same veneration for paganism, and the same rancour against those who abhor it and commiserate its slaves. No surmise of deism could have entered his mind relative to any man, who had broken out in angry and vulgar reproaches against a Christian teacher for repeating, with the addition of a few emphatical expressions, the words uttered by St. Paul while beholding the idolatry of Athens, in viewing a city in this respect parallel to Athens, except as being in a state of still deeper abasement. His testimony on this head, therefore, is of no use.

Dr. Buchanan and others have strongly represented the causes which operate toward irreligion in the minds of the European residents in India; and the Major will not obtain from Lord T., to whom he confidently appeals on this subject, any denial that there is a melancholy multiplicity of instances of the efficacy of those causes. One of the most unequivocal evidences before the English public, relative to this point, is in the writings of our oriental literati. No terms of admiration can be too strong in applause of the indefatigable exertion and the attainments of those men; and there are some of them that have not published any thing for which they owe an atonement to Christianity. But in the writings of more than a few of them, we fear, the student will find a sort of language which appears to insinuate or assume that all religions are of the same authority; that authority being, of course, in no case absolute and divine. And yet even this principle of infidel equity he shall find violated, by levity, not to say malice, of allusion to the Jewish and Christian religion, while a manner of respect and almost of veneration is maintained toward the mythologies, the institutions, and the impostors, of eastern superstition. He shall see these philosophers affecting to accept the diction and the delusion of the pagans, and gravely writing about the 'sacred books' and the 'awful doctrines,' about this 'inspired sage,' and the other 'divine legislator.' There appears often a studied, and in some instances a palpably malignant endeavour, to transfer to these subjects the language in which Christians have been accustomed to speak of the Bible, its religion, its prophets, and its Messiah. Any thing, in the wild fabulous records of India, that appears capa-



ble of being turned into a plausible contradiction of the scripture history, is sedulously and ostentatiously elaborated into an authentic document. There is a show of discovering wonders of recondite and inestimable wisdom in that deplorable depôt of phantasies and abominations, the mythology. And in adverting to the pretended antiquity of the Hindoo literature, some of these gentlemen have given signs of a credulity, which fairly disqualifies their understandings for admitting any thing so sober and strict as the evidences of the Christian religion. On the whole, and with exceptions in favour of particular individuals, the Anglo-Indian literature will but very indifferently contribute to support the claim to the character of believers in revelation, which the Major pretends to make in behalf of 'gentlemen in India;' some of whom would probably be the less grateful for such a vindication the more successful it might appear. He adduces, however, a more satisfactory kind of evidence; he brings testimony to prove, that, where their situation allows it, they go to church. (Remarks. p. 40.) We confess this is strong; especially as no one ever heard of such a thing, as that a number of these gentlemen, after attending divine service at church in the morning, (suppose on a thanksgiving day), should in the afternoon publicly go in procession, with offerings to a temple of Gonga in the neighbourhood of Calcutta. The Major, no doubt, is quite sure that *such a thing never happened*.

The author of the 'Considerations,' in deploring that so large a proportion of our subjects should be idolaters, was naturally led to reflect on the deep malignity of idolatry in the sight of the Supreme Being; and cited, as one of the many illustrations of the divine abhorrence, that command in the Mosaic law which enjoined the Jews to stone to death even the nearest relative or friend that should be guilty of enticing to the worship of the heathen gods. Every reader but one instantaneously apprehended the design and the pertinency of this citation. The palpable object was to urge, that, the Almighty having by this and a multitude of other denunciations declared idolatry to be so detestable a crime, we ought to dread giving it such a sanction in the conduct of our eastern government as to involve ourselves in any degree in the guilt. But the quotation of this passage from the Bible, with the very plain and solemn inference from it, (an inference which it is melancholy and alarming to find a necessity of pressing on the conscience of a Christian nation and government) confounds the understanding of the Major. He returns to it several times; and 'it strikes him,' he says, 'with astonishment;' and not without reason, for

with his utmost efforts he cannot comprehend what the noble writer means by it, unless that we ought forthwith to kill all idolaters, which, as he very truly conceives, would be a strange thing for the writer to recommend, and not strictly consistent either with justice or policy to attempt in India. He has not thought it safe, however, to trust the matter to the public and the government without some reasoning to prove the injustice of such a measure. One of his arguments is, that on this principle of its being our duty to slay all idolaters, the protestants, to be consistent with the opinion they profess to entertain of the popish image-worship, will be obliged to kill all the papists of the United Kingdom. Another is, that the Hindoos having, as he says, the same right to condemn our religion as false, that we have to condemn theirs, will be authorised, on this principle of the noble writer, to adopt toward us what may be called a preventive retaliation. He will probably take to himself some credit for having prevented, by his timely remonstrance, the general admission of so dangerous a doctrine.

Toward the conclusion of this important argumentation, there is a most notable proof of the advantage derived by the Major from his 'twenty years' hard study of 'our Holy Scriptures' and their commentators. Having explained that the immediate object of the Jewish economy was to preserve one people in the knowledge and worship of the true God, he goes on to inform us, why they were to be preserved in that knowledge and worship, which formed so grand a distinction between them and the surrounding nations.

'And the reason of this distinction is explained, to preserve the integrity of that tribe as a nation, and the line of generation pure which was to produce the Saviour of mankind; and this evidently appears to be the primary cause of God's vengeance on idolatry and every other species of apostacy from his precepts.' (Remarks, p. 101.)

Which is exactly saying, that if the matter could have been so managed, that the delinquency should *not* have endangered 'the integrity of that tribe as a nation,' the Divine Being would have regarded idolatry, considered in itself, as quite a secondary kind of guilt, and not a proper subject for any such severity of punishment.—We have not singled out this short extract in a way to give any turn to its meaning different from what it fairly bears as it stands in the pamphlet.

With respect to the old story of the Vellore mutiny, though the quality of this unfortunate person's mind was too obvious for any one to expect he would retract one word of what he had been so often affirming about the number of missionaries in India being a chief cause of that event, it might perhaps have been imagined he would willingly leave the subject in

silence. But after having made the assertion without any evidence that he dared to produce, and repeated it times without number in spite of every denial, and every representation of the improbability of the thing, made on the part of the friends of the mission,—there was not much to lose, on the score of decency and sense, by one more repetition of it, in contradiction of the perfectly decisive evidence supplied by Lord T. The Major performs on the occasion after the following manner.

‘ I am ready to admit on this writer’s authority that no evidence was adduced before the commissioners appointed by the Madras Government to investigate the circumstances leading to the Vellore mutiny which expressed either fears or jealousies of Missionary exertions. But that such fears and jealousies were entertained can be proved beyond the possibility of a doubt, by unexceptionable evidence in England.’ p. 78.

One of the finest manœuvres of logic is to turn the opponent’s argument into the form of a question, and leave it to stand in naked self-evident absurdity. For instance, several writers, and particularly Lord T., had argued that the attachment of the Hindoos to their laws and customs is not invincible, from the positive fact of their having yielded to have several of those laws and customs suppressed or forcibly interfered with, one of them being the custom of exposing infants. The Major adverts to this change in parts of the ‘ religion, laws, and customs,’ but instantly reduces the argument to ashes by saying,

‘ To these salutary regulations they have submitted; are we therefore to argue, that they may be prevailed upon to change their religion, laws, and customs, which this respectable author knows are so interwoven one with the other, that they cannot be separated?’ p. 65.

And this is the whole refutation.

Such samples of writing as these, with plenty more of the same quality, would have led no one to expect that anxiety about reputation, which comes out in one instance in a very amusing manner. The Major wished to have credit for having approved the object of Mr. Wilberforce’s labours, now that his object has been carried, and now that, in the public opinion, disgrace attaches inseparably to all that are remembered to have been its opposers; he therefore takes occasion to compliment Mr. Wilberforce’s ‘ good measure, and his perseverance in what is right.’ Unluckily, this pamphlet was published before the appearance of Mr. Clarkson’s *History of the Abolition*, in which work there happens to appear, in the abridgement of parliamentary debates, a slender but truly characteristic speech of Major Scott, expressing that he believed the abolition would be injurious to our trade, and

that therefore he should oppose it ! It was a very spiteful caprice of his perverse fate, that the very humility, which had concluded that his redoubtable exertions as a senator were entirely forgotten, should be rewarded by the recovery and republication of this speech, just a month or two after he had taken to himself the advantage with the public of appearing to have been a friend to the abolition.

It would be of no use to accumulate remarks on the pamphlet or on its unfortunate author, whose mental character is sufficiently illustrated in the preceding pages ; in which, indeed, it has been much more the object to make a slight exhibition of his principles and capacity, in order to give our readers a right general estimate of the whole mass of productions on which his present fame is founded, than to enumerate the several dull often-exposed iterations, and clumsy essays at mischief, in this last performance. And conscious that we have occupied far too much space with the disgusting task, we wish to conciliate our readers by an assurance, that we hope never to appropriate one more leaf to any re-appearance of such a deformed moral spectacle.

In taking final leave of this ill-fated person, we have a firm belief that the dispositions so amply displayed will remain unaltered, and every thing in the pile of pamphlets unretracted and unregretted by the writer. But if self-complacency should happen at any future time to give place to the mortifying conviction, that it was but an unenviable notoriety, and opprobrious to its possessor, that was acquired by this voluntary exposure of dispositions and principles which might have been quietly carried to the dust in concealment, the consoling thought will suggest itself that this notoriety will probably be very transient. Religion has not the vanity of displaying her importance, by keeping a list to shew how many inconsiderable names have obtained, through opposition to her, a degree of distinction in their day which they could have attained by no other means. Only think what multitudes of hapless mortals have probably in past ages railed, and raged, and indited, against the Christian cause, who are now sunk in oblivion !

Or, if it were possible (—there is one power to which the production of even this effect is possible—) that such persons as this writer and his few avowed coadjutors should ever become the subjects of a better sentiment, than merely the mortification inflicted by thinking of what nature their fame will be till it perishes,—and should feel a regret truly penitential for having tried to frustrate one of the most beneficent undertakings of the age,—it will then be a sincere consolation

that their endeavours have been unavailing. While impiety is fretting itself away in imprecations and menacing predictions; the cause which has excited all this imbecile anger, and mocks it, is still going on, and with augmented force. Providence is sometimes too kind to a people, to visit its governors with that ominous infatuation, for which some of their subjects are venting angry prayers. By such a visitation, indeed; that Providence would not in effect suspend for an hour its process for the destruction of paganism and all the superstitions that governments or nations might sacrifice themselves to maintain; but it is gratifying to find, that the government in the east continues to give the fullest protection to the most important by far of the missionary operations, the translation and diffusion of the Bible. The very restrictions, imposed on some of the other labours of the missionaries, have but concentrated their efforts in this grand employment. They have been accomplishing entire versions, during the very time that their unfortunate calumniators have been wasting themselves away in feeble invectives. Their children are rising up zealously intent upon the same object, and some of them almost prodigies of early capacity and attainment. Thus the great cause is multiplying its agents, and every month consciously enlarging its powers and completing its formidable apparatus. Thus an infinite number of phials are charging with that electric element, that lightening of heaven; which will be directed to explode every idol and temple into atoms. The prophets and apostles are springing up within the dominion of each pagan god almost as suddenly as the armed host of Medea, and appointed, instead of assaulting one another, to challenge all the priests and all the demons of superstition to a last and mortal battle.

Art. IV. *Philosophical Transactions of the Royal Society of London, for 1808, Part I.*

(Concluded from Page 353.)

WE consider the two following papers together, as the experiments related in both tend to the elucidation of the same subject.

II. *On the Structure and Uses of the Spleen.* Read Nov. 26, 1807.

XI. *Further Experiments on the Spleen.* Read Feb. 25, 1808. By Everard Home, Esq. F. R. S.

This truly ingenious and most persevering anatomist here details a variety of experiments to establish a fact of so much importance, as a communication between the cardiac portion of the stomach and the circulation of the blood, through the medium of the spleen. The dog was the animal on which

the experiments described in the first paper were made: those mentioned in the second were made principally upon the ass, an animal which appears on many accounts to be the best that could be selected for the purpose. The chief facts and inferences resulting from these experiments are as below:

‘ That the spleen is met with in two very different states, one which may be termed the distended, the other the contracted, and that in the one its size is double what it is in the other. In the distended state there is a distinct appearance of cells containing a limpid fluid, distinguishable by the naked eye; in the contracted, these only become distinct when seen through a magnifying glass. The distended state takes place when the stomach has received unusual quantities of liquids before the animal’s death; and the contracted state, when the animal has been kept several days without any drink before the spleen is examined.

‘ That the trunk of the splenic vein (of the hog) is more than five times the size of the trunk of the splenic artery.

‘ That when the pylorus is secured, coloured liquids pass from the cardiac portion of the stomach into the circulation of the blood, and go off by the urine; and while this is going on, the spleen is in its most distended state, and the colouring matter is found in its juices, although it is not to be detected in those of the liver. The colouring matter cannot therefore be conveyed to the spleen through the common absorbents of the stomach, which lead to the thoracic duct.

‘ That when the pylorus is open, the colouring matter under the circumstances abovementioned is equally detected in the spleen.

‘ That when the spleen is in this state, the blood in the splenic vein has its serum more strongly impregnated with the colouring matter, than that of the blood in the other veins of the body; and when the stomach is kept without liquids, although colouring matter is carried into the system from the intestinal canal by the ordinary channels, no particular evidence of it is met with in the spleen or its veins.

‘ That the cæcum and the portion of the colon immediately beyond it, is found (in the ass) to be at all times filled with liquids, even when none has been received into the stomach for several days, and there is a greater number of absorbent vessels for carrying liquids from the colon into the thoracic duct, than from any other part of the body. The colon is therefore a reservoir, from which the blood vessels are occasionally supplied with liquids.

‘ Mr. SEWELL informs me, that the same observation applies in a still greater degree to the horse.

‘ That coloured liquids taken into the human stomach, under some circumstances, begin to pass off by urine in seventeen minutes, continue to do so for some hours, and then disappear; they are again met with in the urine, after the colouring matter is known to have arrived at the great intestines, by its passing off by the bowels.

‘ From the above facts, the following conclusions may be drawn.

‘ That the liquids received into the stomach beyond what are employed for digestion, are not wholly carried out of it by the common absorbents

of the stomach, or the canal of the intestines, but are partly conveyed through the medium of the spleen into the circulation of the liver.

‘The vessels which communicate between the stomach and the spleen have not been discovered; but if it is proved that the colouring matter of the contents of the stomach, is met with in greater quantity in the spleen and in the vein which goes from that organ to the liver, than in the other veins of the body, there appears to be no other mode in which it can arrive there, but by means of such vessels; and the two different states of the spleen, which correspond with the quantities of liquids that pass from the stomach, are strongly in favour of the existence of such a channel,

‘This communication between the cardiac portion of the stomach, and the spleen, will explain the circumstance of those who are in the habit of drinking spirituous liquors having the spleen and liver so frequently diseased, and the diseases of both organs being of the same kind.

‘This organ is not essential to life, its office being of a secondary kind; but when it is materially diseased, or entirely removed, digestion must be disturbed.’ p, 140—142.

III, *On the Composition of the Compound Sulphuret from Huel Boys, and an account of its Crystals.* By James Smithson, Esq. F. R. S. Read Jan. 28, 1808.

The chief object of the author of this memoir is to illustrate the combination of the elements of bodies. We have no real knowledge of a compound substance, until we are acquainted with its proximate or true elements; for bodies, widely different from each other, are often composed of the same elements, which are sometimes even arranged in the same mutual relations. It is not probable that the compound sulphuret is a direct quadruple composed of lead, antimony, and copper, joined to sulphur; it is more likely to be a combination of the 3 sulphurets of these metals. There is good reason however to think, with Mr. Smithson, that all combinations are binary only; no substance whatever has more than 2 proximate or true principles, and hence Mr. Smithson considers this triple sulphuret as a compound of equal portions by weight of sulphuret of lead and *Fahlertz*; the sulphuret of lead being composed of 1 part of sulphur and 5 of lead, and the *fahlertz* of 3 of sulphuret of antimony and 2 of sulphuret of copper:—the sulphuret of antimony, of 1 of sulphur and 5 of antimony; and the sulphuret of copper, of 1 of sulphur and 2 of copper. The ultimate elements of the ore are therefore sulphur  $20 = \frac{1}{10}$ ; lead  $41 \frac{1}{3} = \frac{2}{3}$ ; antimony  $25 = \frac{1}{5}$ , and copper  $13 \frac{1}{3} = \frac{1}{6}$ . There is therefore evidently a ratio, in which the elements of compound bodies are united together. After having illustrated this hypothesis by several interesting facts with regard to the formation of

sulphate and sulphuret of lead, of oxyd of antimony, and sulphuret of antimony, which we cannot here detail, Mr. Smithson proceeds to consider the geometrical form of the triple sulphuret.

Of the 17 figures given of this mineral by Count Bournon, in the second part of the volume of the Transactions for 1804, Mr. Smithson considers none as consistent with nature. The primitive form of this mineral is said, in the account quoted, to be a rectangular tetrahedral prism; but according to Mr. Smithson's measurement it is *cubic*. In demonstrating the truth of this assertion, Mr. Smithson pays little respect to the well known abilities of Count Bournon, with whose skill in the field of mineralogical science the world is well acquainted. The tenor of this part of Mr. Smithson's paper is certainly not becoming a philosopher of his general respectability. Part of the errors into which the Count has fallen are owing to his being a follower of De Lisle, who, being ignorant of the mathematical calculus used by other crystallographers, was sometimes led to assume a fundamental form, different from that which the superior geometrical knowledge of Haüy has shewn to be the *primitive* form. We were much surprised to find in Mr. Smithson's paper such a barbarism as "powder of *Algaroth*."

IV. *On Oxalic Acid*. By Thomas Thompson, M. D. F. R. S. Ed. Read, Jan. 14. 1808.

The principal object of this elaborate essay is to shew the great benefits which may be derived from the theory of Dalton, with regard to the modes of ascertaining the relative weight of the elementary particles of compound bodies by arithmetical calculations, and to point out its application to chemical science and to the practical operations of the laboratory. In the present instance, Dr. Thompson has very ingeniously applied this mode of analysis to the chemical examination of oxalic acid, and its combinations with different bases.

After having established the relative proportions by weight of the elements that enter into the composition of oxalic acid, Dr. T. observes, that the knowledge of these, though important, is by no means sufficient to convey a clear idea of this compound. It does not shew in what respects this acid differs from other vegetable acids, from alcohol, from sugar, and from various other bodies possessing very different properties, although they are composed of the very same ingredients, arranged only in different proportions. Hence the number of the elements that enter into the composition of the body must be determined by arithmetical or algebraic computations, in



order to form a true notion of its constitution. Numerous and decisive experiments have proved that elementary bodies always enter into combinations in determinate proportions by weight, or in multiples of them; and these may be represented by numbers. Namely, the numbers which correspond to the 4 elements, oxygen, azote, carbon, and hydrogen, and which are the following: oxygen 6; azote 5; carbon 4, 5; hydrogen 1. In all compounds consisting of these materials, the proportions of the different constituents may always be represented by these numbers, or by multiples of them. Thus: water consists of 1 part, by weight, of hydrogen, and 6 of oxygen; each particle may therefore be considered as composed of one atom of hydrogen, united to one of oxygen. Carbonic oxyd, which contains 4, 5 in weight of carbon, and 6 of oxygen, is composed of 1 atom of carbon, combined with 1 of oxygen. Whereas carbonic acid, containing 4, 5 in weight of carbon, to 12 of oxygen, has 2 atoms of oxygen united to 1 of carbon. Carburetted hydrogen has 2 of oxygen to 4, 5 of carbon. Olefiant gas, 1 hydrogen to 4, 5 carbon. Nitrous gas, contains 5 in weight of azote, to 6 of oxygen. Nitric acid, 5 of azote, to 12 of oxygen. Nitrous oxyd, 10 of azote, to 6 of oxygen.

From the knowledge of this curious law, it is difficult to avoid concluding that each of these elements consists of atoms of determinate weight, which combine according to certain fixed proportions, and that the numbers above given represent the relative weights of these atoms respectively. Thus, an atom of oxygen weighs 6, an atom of hydrogen 1, &c. Water is composed of one atom of oxygen, and one of hydrogen; carbonic acid of two atoms of oxygen and one of carbon, &c. This theory belongs to Dalton. The paper before us affords numerous examples in illustration of the *atomic gravity* of various saline bodies; and the same law, it is perhaps needless to state, holds good with respect to other bodies. Numbers may be added to the acids, and their bases in saline compounds; which figures, or their multiples, will represent all their combinations respectively. Thus, in sulphate of barytes a particle of sulphuric acid weighs 33, of barytes 67. Muria-tic acid 18, of soda 24, &c. And these numbers may be conceived to represent the relative weights of an integrant particle of each of these substances, compared with hydrogen as *unit*. From these data, Dr. Thompson was led to believe that the weight of an integrant particle of oxalic acid is 39,5, (p. 88.) and hence that it consists of 4 atoms of oxygen, 3 of carbon, and 2 of hydrogen; and that oxalic acid ought to contain 61 of oxygen, 34 carbon, and 5 of hydrogen, numbers which indeed approach sufficiently near to the former state-

ments. With regard to the decomposition of oxalic acid by heat, let us suppose 3 particles of oxalic acid to be decomposed at once, and to resolve themselves into the 12 of oxygen + 9 of carbon + 6 of hydrogen : the products will be 4 particles of carbonic acid = 8 oxygen + 4 carbon, weighing 66; 2 of carbonated hydrogen = 2 carbon + 6,5 hydrogen, weighing 13; 2 of carbonic oxyd = 2 of oxygen + 2 carbon, weighing 21; 2 of water = 2 of oxygen + 2 of hydrogen, weighing 14; 1 of charcoal = 1 charcoal weighing 4,5 = 4,5. This sum of these respective materials coincides with the composition of 3 particles of oxalic acid, and their respective weight to hydrogen, namely 148, 5. If we refer these statements to 100 parts of acid, and join together the 2 gaseous products, the decomposed acid ought to afford 55,70 carbonic acid; 28,69 carburetted hydrogen; 11,81 of water; and 3,80 of charcoal; and the results actually obtained by Dr. Thompson were carbonic acid 59,53; carburetted hydrogen 24,28; water 11,51; and charcoal 4,68. It is impossible to expect a more correct correspondence between the theory, and the quantities of the ingredients thus obtained by experiment. Dr. Thompson has extended his inquiries in a similar manner to the composition of sugar, and to the formation of oxalic acid: and they are attended with equal success. But we cannot enter farther into detail.

Altogether, we think this paper very valuable; and doubt not that Mr. Dalton will congratulate himself on having such a powerful convert to his theory. The simplification of which its application admits by using the initial letters of the several component parts, as *h* for hydrogen, *c* for carbon, &c. is much in its favour. Though the printer's adoption of the *w*, for the *omega* which was meant to designate oxygen, is droll enough. We will not anticipate what we hope soon to state more fully relative to Mr. Dalton's curious theories: but we may just remark here, that since it has been customary to refer specific gravities, specific heats, &c. to one substance, namely *water*, we think, notwithstanding its being a compound body, it may be found expedient to be retained for the standard of the relative weights of the atoms, or, as they will now be termed, the *atomic gravities* of bodies, rather than introduce a new substance, viz. hydrogen, as the comparative unit.

V. *On Super-acid and Sub-acid Salts.* By William Hyde Wollaston. M. D. Sec. R. S. Read Jan. 28. 1808.

In the paper on oxalic acid, Dr. Thompson has ingeniously shewn that the quantity of acid in the super-oxalates of potash and of strontia is just double the quantity which exists in the neutral oxalates. Dr. Wollaston, in the paper before us, shews that the same law prevails in other super-acid and

sub-acid salts; and that all similar facts are but particular instances of Dalton's general theory respecting the chemical elements of bodies; namely, that when two elements unite to form a third substance, *one* atom of *one* joins to *one* atom of the other singly; and if either be in excess, it takes place in a ratio of some simple multiple of the number of its atoms. The following facts are advanced by Dr. Wollaston in illustration of this important doctrine. The gas obtained by muriatic acid from 4 grains of carbonate of potash, which salt had been previously exposed to a red heat, was exactly equal in bulk to that quantity evolved from 2 grains of crystallized potash; hence the alkali after exposure to a red heat had parted with exactly half its quantity of gas. Saturated and sub-carbonate of soda yielded the same results. When 20 grains of carbonate of potash were heated with 25 grains of sulphuric acid to dryness, and lastly exposed to a red heat, the super-sulphate of potash produced was found to require very nearly 20 grains of carbonate of potash for saturation. Two separate and equal quantities of super-oxalate of potash being taken, and one of them decomposed at a red heat, the remaining alkali exactly neutralized the excess of acid of the other portion. In like manner, nitric and muriatic acids can only take half the alkali from super-oxalate of potash; the salt which crystallises after solution in either of these acids, is a quadruple oxalate containing 4 times as much acid as would neutralise the residual alkali. The alkali of 30 grains of this salt must be obtained, by exposing it to heat, in order to neutralize the excess of acid in 10 of the same substance. The limit to the decomposition of super-oxalate of potash is like that to the decomposition of sulphate of potash by nitric acid; for nitric acid only withdraws one half of the potash, and the remainder of the salt is converted into a super-sulphate. To learn whether oxalic acid was capable of combining with potash in a proportion intermediate between the double and quadruple quantities of acid, Dr. Wollaston neutralized carbonate of potash by oxalic acid, and added a sufficient excess of acid, so that it might unite and crystallise in the ratio of 3 to 1; but the first crop of crystals obtained was the common binary oxalate, and the remainder, being properly selected, consisted of crystals of the quadruple oxalate. To account for this incapability of disposition of these bodies placed within the sphere of action to unite in the proportion of 3 to 1 by Dalton's theory, the neutral salts according to Dr. Wollaston, may be considered as  $\equiv$  2 of potash + 1 of acid; the binary oxalates as  $\equiv$  1 potash + 1 acid, or 2 of potash + 2 acid, and the quadroxalates as  $\equiv$  1 potash + 2 of acid, or 2 potash + 4 of acid: but

as this explanation admits a double share of potash in the neutral salt, it is not satisfactory. Hence Dr. Wollaston is inclined to believe, that the arithmetical relation alone is insufficient to explain the mutual action of the elements of compound bodies; and he ingeniously remarks, that we may 'be obliged to acquire a geometrical conception of their relative arrangement in all the three dimensions of solid extension.' The most simple hypothesis suggested with regard to this subject is, to suppose that the limit to the approach of the particles is the same in all directions, and that their virtual extent is spherical. In this case, when different kinds combine singly, there is but one mode of union. If the combination takes place in the ratio of 2 to 1, the arrangement is effected at opposite poles of that to which they unite. If they combine in the ratio of 3 to 1, they may be arranged symmetrically at the angles of an equilateral triangle in a great circle surrounding the single atom. If there are 4 particles to 1, a stable combination will take place, if the 4 particles are arranged at the angles of a regular tetrahedron. This geometrical arrangement of the primary elements of matter, Dr. Wollaston remarks, is altogether conjectural, and must not be confounded with the results of the facts stated before; these are sufficiently distinct and satisfactory, at least with regard to the existence of the law of simple multiples, though the nature of the geometrical arrangement may perhaps remain for ever unknown.

This paper furnishes additional evidence of the truth of an observation we made in our third volume (p. 1100), respecting the mutual relationship and dependence of several sciences. Some philosophers have endeavoured to sever chemistry from mathematics; but recent discoveries will render their attempt futile. Dalton and Smithson have the merit of correcting the processes of the chemists by the aid of arithmetical computations; and Dr. W. now shews that geometry may not merely be useful in the developements of crystallography, as had been evinced by Haüy, but in explaining the phenomena of chemical combination. At such an era in the history of chemistry, we look with solicitude to the future labours of Dalton and Wollaston; as they are the only English philosophers, that we recollect, who are as well versed in mathematical as they are in chemical investigations.

VI. *On the Inconvertibility of Bark into Albumen.* By T. A. Knight, Esq. F. R. S. Read Feb. 4, 1803.

In this paper, Mr. Knight endeavours to prove that bark, formed as we have described at p. 22 of the present volume, remains in the state of bark, and that no part of it is converted

into alburnum, as has been generally believed by preceding naturalists. More experiments are obviously wanted to determine this point.

VII. *Some account of Cretinism.* By Henry Reeve, M. D. of Norwich. Read, Feb. 11. 1808.

Cretinism, a term, the derivation of which we have not traced, is used to denote a species of mental imbecility, found not only in the vallies of the Alps, but in the mountainous parts of Germany and Spain. This disorder prevails in all the intermediate degrees from excessive stupidity to complete fatuity. The enlargement of the thyroid gland, called *goître*, is usually the most striking feature in the appearance of a *cretin*: his head also is deformed; his stature diminutive; his complexion sickly; his countenance vacant; his lips and eyelids coarse and prominent; his skin wrinkled and pendulous; his muscles loose and flabby. Dr. Reeve's account of this dismal malady is interesting; but it throws little if any *new* light upon the subject; we shall not, therefore, make any quotation from this paper, but shall only observe that filth, confinement, the bad quality of the air and food, and the neglect of moral education, which attach to poverty in certain situations, are considered as producing cretinism; that the common idea of its originating in the use of snow water is exploded for good reasons; and that as far as Dr. Reeve observed, the parents of the unfortunate being, instead of taking any pride in having any of their children ideots or *bien-heureux*, as some authors have asserted, were very much ashamed to acknowledge the fact.

VIII. *On a new Property of the Tangents of the three angles of a plane Triangle.* By Mr. William Garrard, Quarter Master of Instruction at the Royal Naval Asylum at Greenwich. Communicated by the Astronomer Royal. Read, Feb. 11. 1808.

IX. *On a new Property of the Tangents of three Arches, trisecting the Circumference of a Circle.* By Nevil Maskelyne, D. D. F. R. S., and Astronomer Royal. Read, Feb. 18, 1808.

The property mentioned by Mr. Garrard, is, that the sum of the tangents of the angles of a plane triangle, multiplied by the square of the radius, is equal to the continued product of those tangents. The property mentioned by Dr. Maskelyne, is a very natural and obvious extension of Mr. Garrard's: viz. The sum of the tangents of three arches any way trisecting a circle, multiplied by the square of the radius, is equal to the product of those tangents.

Mr. Garrard's demonstration is rather clumsy; and is divided into two cases, one applying to the instances of acute

angled, the other to those of obtuse angled, plane triangles. The Royal Astronomer's demonstration, when freed from an obvious inadvertency into which he has fallen, is simple and satisfactory.

It behoves us to remark, that the 'new property' of tangents, here spoken of, is not even *newly discovered*. It has been well-known to most mathematicians for at least half a century, and was indeed proposed by this identical Quarter-master Garrard more than *nineteen* years ago, in a little periodical work called the 'Scientific Receptacle,' published by Longman and Co. At that time, we conjecture, Mr. Garrard might not be able to demonstrate the property, simple as it is; for, though there are *four* demonstrations of the theorem in the Scientific Receptacle, not *one* of them is his! In the course of nineteen years, however, the 'Quarter-Master of Instruction' contrives to manufacture a demonstration out of the four that had been published, somewhat different from any of them; and has the luck to foist property and demonstration upon the Astronomer Royal as new. We are not surprised that Dr. Maskelyne should be imposed upon; because we know his kindness and condescension will induce him to encourage whatever and whomsoever he thinks ingenious; and because it is natural that at his time of life he should have forgotten much more than ever Mr. Garrard learnt, still retaining just claims, however, to an immeasurably higher rank. But that those members of the Royal Society, whose business it is to determine what papers shall be inserted in their Transactions, should be so ignorant of the real state of the mathematical sciences, as to publish for *new* a theorem so well known, is to us, and doubtless to all mathematicians at home and abroad who have seen these two articles, perfectly astonishing!

X. *An Account of the Application of Gas from Coal to Economical Purposes.* By Mr. William Murdoch. Read, Feb. 25. 1808.

Mr. Murdoch here claims as his own the first *idea* of applying the gas from coals to economical purposes, as a substitute for the light furnished by oil and tallow; and also the first *actual application* of the gas. He very candidly and modestly mentions the circumstance of Dr. Clayton's knowledge of the inflammable property of the gas, so long back as 1739, (See Phil. Trans. vol. xli.) as well as that of the current of gas, escaping from Lord Dundonald's tar ovens, being frequently fired; but says he was unacquainted with these particulars when he commenced his experiments at Redruth in Cornwall about sixteen years ago. He traces the progress of his reflections and experiments on this curious topic from that period to the present; but dilates chiefly upon observations

made during the winter of 1807, at the cotton manufactory of Messrs. Philips and Lee, at Manchester, where the light obtained by the combustion of the gas from coals is used upon a very large scale. We shall make one or two such quotations from this paper, as will tend to shew the advantages that may result from the introduction of gas lights under favourable circumstances.

‘ It is not my intention, in the present Paper, to enter into a particular description of the apparatus employed for producing the gas; but I may observe generally, that the coal is distilled in large iron retorts, which during the winter season are kept constantly at work, except during the intervals of charging; and that the gas, as it rises from them, is conveyed by iron pipes into large reservoirs, or gazometers, where it is washed and purified, previous to its being conveyed through other pipes, called mains, to the mill. These mains branch off into a variety of ramifications (forming a total length of several miles), and diminish in size, as the quantity of gas required to be passed through them becomes less. The burners, where the gas is consumed, are connected with the above mains, by short tubes, each of which is furnished with a cock to regulate the admission of the gas to each burner, and to shut it totally off when requisite. This latter operation may likewise be instantaneously performed, throughout the whole of the burners in each room, by turning a cock, with which each main is provided, near its entrance into the room.

‘ The burners are of two kinds; the one is upon the principle of the ARGAND lamp, and resembles it in appearance; the other is a small curved tube with a conical end, having three circular apertures or perforations, of about a thirtieth of an inch in diameter, one at the point of the cone, and two lateral ones, through which the gas issues, forming three divergent jets of flame, somewhat like a fleur-de-lis. The shape and general appearance of this tube, has procured it among the workmen, the name of the cockspur burner.

‘ The number of burners employed in all the buildings, amounts to 271 ARGANDS, and 633 cockspurs, each of the former giving a light equal to that of four candles of the description abovementioned; and each of the latter, a light equal to two and a quarter of the same candles; making therefore the total of the gas light a little more than equal to that of 2500 candles. When thus regulated, the whole of the above burners require an hourly supply of 1250 cubic feet of the gas produced from cannel coal: the superior quality and quantity of the gas produced from that material having given it a decided preference in this situation, over every other coal, notwithstanding its higher price.’ pp. 125, 126.

‘ Cost of 110 tons of cannel coal, 125l. Cost of 40 tons of common coal, 20. = 145. Deduct the value of 70 tons of coak, 93. The annual expenditure in coal, after deducting the value of the coak, and without allowing any thing for the tar, is therefore, 52l. And the interest of capital, and wear and tear of apparatus, 550l; making the total expence of the gas apparatus, about 600l. per annum.

‘ That of candles, to give the same light, would be about 2000l. For each candle consuming at the rate of 4-10ths of an ounce of tallow per hour, the 2500 candles burning upon an average of this year two

hours per day, would, at one shilling per pound, the present price, amount to nearly the sum of money abovementioned.

If the comparison were made upon an average of three hours per day, the advantage would be still more in favour of the gas light; the interest of the capital, and wear and tear of the apparatus continuing nearly the same as in the former case: thus,

$1250 \times 3 = 3750$  cubic feet of gas per day, which would be produced by  $10\frac{1}{2}$  cwt. of cannel coals; this multiplied by the number of working days, gives 168 tons per annum, which, valued as before, amounts to 188l. And 60 tons of common coal, for burning under the retorts, will amount to 30l. = 218l. Deduct 105 tons of coak at 26s. 8d. 140l. Leaving the expenditure in coal, after deduction of the coak, and without allowance for the tar, at 78l. Adding to which the interest and wear and tear of apparatus, as before, the total annual cost will not be more than 680l. whilst that of tallow, rated as before, will be 9000l. pp. 128, 129.

If the comparison, however, were made with oils, the advantages, as Mr. M. frankly acknowledges, would be less than in the comparison with tallow. Still, they will at any rate be very considerable: and therefore, as this method of lighting manufactories where there are combustible materials is less dangerous than lighting either by candles or by lamps, we hope it will experience a more extensive trial.

A certain Mr. F. A. Winsor has for the last three or four years been striving hard to amuse the public, with some of the most extravagant proposals that ever emanated from any head which was not as light as though its brains were converted into gas: it will be seen from what is here related, that, even if Mr. Boyle had not in 1691, and Dr. Clayton in 1739, discovered the inflammability of the gas from coals, Mr. Winsor is completely anticipated, both as to the discovery and as to the practical application of it, by Mr. Murdoch. But, instead of exposing further the ridiculous pretensions of this Mr. Winsor, we shall briefly describe the methods by which a far more ingenious patentee, Mr. Edward Heard, proposes to prevent the disagreeable and noxious effects of the gas. In the first of these, Mr. H. stratifies the coals with lime, in the retort, or other vessel in which they are distilled: In the second, the gas produced from coals distilled *per se* is passed over lime contained in a heated tube. After the gas has been conducted into a refrigerator, and all the condensable vapour has been deposited, it is burned in the usual manner.

Some farther experiments on the uses of coal gas for manufactories, &c. by Mr. B. Cook of Birmingham, are described in Nicholson's Journal, vols. 21, 22, and nos. 25, 27, of the Athenaeum; to which we must refer those of our readers to whom this inquiry is interesting; as we have already far over-



stepped the limits we originally assigned to the present article.

This Part of the Transactions contains the Meteorological Register of the Royal Society, for 1807. We observe in it nothing remarkable, except that the variation, or, as we should prefer calling it, the *declination*, of the magnetic needle, is stated to be  $24^{\circ} 10', 2$  for September. Why is the declination recorded for *June* 1806, and for *September* 1807? The observations of Canton, of Gilpin, and of others, shew very decidedly that the declination varies at different seasons of the year; so that we should expect to find it exhibited for every month, if not for every *day*, in the R. S.'s Meteorological Register. No such thing, however, is done: but rather, as if for the express purpose of preventing comparison, the declination for one year is shewn at the summer solstice, and for the succeeding year at the autumnal equinox!

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Art. V. *An Etymological Dictionary of the Scottish Language*: illustrating the Words in their different Significations, by Examples from ancient and modern Writers; shewing their affinity to those of other Languages, and especially the northern; explaining many terms, which, though now obsolete in England, were formerly common to both Countries; and elucidating National Rites, Customs, and Institutions, in their analogy to those of other Nations: to which is prefixed, a Dissertation on the Origin of the Scottish Language. By John Jamieson, D. D. Fellow of the Royal Society of Edinburgh, and of the Society of the Antiquaries of Scotland. 4to. 2 vols. pp. 1300 price 4l. 4s. bd. Edinburgh, Creech, Constable; Longman and Co. Cadell and Co. 1808.

A CONTINUANCE of distinctions in language, among people who are mingled in the same country and live under the same government, is by no means to be wished. They interrupt that freedom and familiarity of intercourse which the interests of commerce demand, and, like the ruins of old entrenchments and barriers, serve to perpetuate the feelings of reciprocal fear and enmity. It is extremely desirable, however, for the purposes of history, that these monuments of ancient discord should not be entirely obliterated. Dictionaries may be considered as bearing some analogy to the drawings of these decayed antiquities; and, like them, are of inestimable worth to the antiquary, and the historian, without obstructing the progress of national improvement or the extinction of ancient feuds. They are not less valuable to the philologist, who investigates the language, and the philosopher who studies the literature of distant ages.

It is more a subject of regret, however, than of surprise, that no Scottish antiquarian, previous to the author now before us, has attempted to rescue the language of his country from obli-

tion by compiling a Dictionary of its peculiar words and idioms. Antecedently to the time when the union of the two crowns was effected, works of this nature were in little esteem; and produced neither the profit nor the reputation that is necessary to compensate the irksome and multifarious labour which their just execution demands. The consequences of the union, though in the highest degree favourable to the wealth and internal prosperity of Scotland, have been altogether unpropitious to the vernacular dialect and national literature of that country. The removal of the court to the English metropolis necessarily brought into discredit the northern idioms and peculiar forms of expression both in speaking and writing. It naturally became an object to shun what was now accounted vulgar and barbarous; and thus a language, which could boast of many authors of classical celebrity, gradually sunk into obscurity and disrepute; and its ancient writers became unintelligible, and therefore utterly neglected, even on their native soil.

Various circumstances have tended, in the present day, to revive a taste, for what was, at one time, undeservedly despised. There has arisen among us a very laudable spirit of research into the ancient history and local antiquities of almost every district of our country. If this, on many occasions, has produced a multiplicity of details which are rather trifling than instructive, it has sometimes served essentially to illustrate what is obscure in our national annals: to bring into notice many ancient local usages, which throw light upon the history of the human race, and fill up chasms in the account of its gradual progression from rudeness to refinement; and it has rescued from oblivion many valuable remains of ancient literature, which otherwise would have mouldered away with the dust of our ancestors. In Scotland, particularly, this taste for national antiquities has not only given rise to a diligent collection of every fragment of ancient poetry or miscellaneous literature that could be discovered; but it has produced a number of modern imitations of the productions of the aboriginal muse, some of which possess a very uncommon degree of merit, and have obtained a high popularity with the public.

While such is the taste that generally prevails in the nation, an 'Etymological Dictionary of the Scottish Language' will doubtless be considered as an acceptable present; and though we do not concur with Dr. Jamieson in his surprise that no one has ever attempted such a work before, we admit that the want of it must at present be extensively felt, not only for illustrating the beauties of Scottish authors, but in many instances even for rendering them intelligible.

'Such a work is necessary for preserving, from being totally lost, many ancient and emphatic terms, which now occur only in the conversation of the sage of the hamlet, or are occasionally mentioned by him as those which he has heard his fathers use. It may also serve to mark the difference between words which may be called classical, and others merely colloquial; and between both of these, as far as they are proper, and such as belong to a still lower class, being mere corruptions, cant terms, or proverbs.

Many ancient customs, otherwise unknown or involved in obscurity, come also to be explained or illustrated, from the use of those words which necessarily refer to them. The importance of any thing pertaining to the manners of a nation, as constituting one of the principal branches of its history, needs not to be mentioned: and, as the knowledge of ancient manners removes the obscurity of language; by a reciprocal operation, ancient language often affords the best elucidation of manners.

Such a Dictionary, if properly conducted, should not only throw light on the ancient customs of Scotland, but point out their analogy to those of other Northern nations. So striking indeed is the coincidence of manners, even in a variety of more minute instances, between our ancestors and the inhabitants of Scandinavia, as marked by the great similarity or absolute sameness of terms, that it must necessarily suggest to every impartial inquirer, that the connection between them has been much closer than is generally supposed.\*

It would be perhaps unreasonably fastidious to except against Dr. Jamieson's title, which however can only be admitted in the popular sense. Properly, the '*Scottish*' language is that of the ancient Scotti, who were Irish, and whose language is the Gaelic or Erse. The kingdom of Scotland took its name from them, just as that of England did from the Angles, because it was by their accession to the Pictish kingdom that it was rendered complete in that part of our island, in the same manner as the union of the Angles rendered the Saxon kingdom complete in the South. According to Dr. Jamieson's own hypothesis, with which substantially we agree, his work is a dictionary of the Caledonian tongue, — or what we have called, on a former occasion, the Southern Pictish.

Dr. Jamieson offers his work to the public as the result of nearly twenty years labour, not however uninterrupted, but often constituting a relaxation from professional duties or studies of greater importance. The chief personal advantages which he has enjoyed, are — the kindness of certain literary friends, whose names, however, he has not thought fit to specify; a ready access to the literary treasures, both printed and manu-

\* We apprehend that this coincidence of manners applies to the ancient Scandinavians, or Northern Goths, only as they resembled the Germans, or Southern Goths, from whom the Caledonians appear to have had their immediate origin. Rev.

script, of the library of the faculty of Advocates in Edinburgh; and a residence of many years, previously to his removal to the Scottish metropolis, in the county of Angus, where the old Scottish is spoken with as great purity as any where in North Britain, and where he collected a vast number of words unknown in the Southern and Western dialects of Scotland. With respect to the provincial terms of the other districts of Scotland, it does not appear that his means of information were equally ample or satisfactory; and in these, it is to be expected that his work will betray a material deficiency. To form any thing approaching to a complete provincial dictionary, it would be necessary that the compiler should take up his abode for several years successively in all the provinces or counties that were known to have any remarkable peculiarity in the vernacular dialect; or at least that he should have an associate in his labours stationed in every one of these districts, and professedly employed in collecting whatever was peculiar in its idiom. The assistance that is derived from volunteer friends, in a work of this kind, is very precarious and ineffectual. It is trifling in amount, and often more than dubious in quality. Dr. Jamieson admits, that words, to which he was a stranger, have often been explained to him in a variety of ways, and some of these ways directly opposed to each other: while many words, which are in common use, have been interpreted very differently, according to the peculiar ideas attached to them from the humour or fancy of individuals, and in consequence of that indefinite character which marks all terms that are merely or principally oral. (Pref. p. vii.)

Beside the preface, which is somewhat desultory, the only introductory matter prefixed to these large volumes, is, 'an Account of the editions of most of the books quoted in this work', a list of subscribers, and 'a Dissertation on the origin of the Scottish language.' This we cannot help thinking rather a scanty measure of *prolegomena* to the first professedly Scottish dictionary that has ever been published. The dissertation is confined to the matter of fact question, of 'who were the various tribes that respectively contributed to the formation of the Caledonian dialect.' It does not inquire into the characteristic peculiarities of the dialect itself; or attempt to trace the successive stages of its progress, or the vicissitudes it underwent, previously to its idioms being in some measure fixed by the recorded practice of classical writers. This, we think, would have been a curious and instructive investigation: and it might in some measure have assisted us to decide on the propriety of denominating the Caledonian tongue a *language*, as Dr. Jamieson insists, rather than a *dialect*. Until the peculiarities of that tongue are systematically analysed and con-

trasted with those of the old and provincial English, it will not be easy to pronounce, with certainty, whether the vernacular phraseology of the Lowlands of Scotland be merely a corrupt derivation from that of England, or deserve the more honourable title of an independent language. On this account, we think Dr. Jamieson would have done well to imitate the example of the great English lexicographer, in attempting a *grammar* of the language, of which he had undertaken the arduous task of composing a dictionary. The two kinds of labour are entirely analogous, and mutually reflect light upon each other. The dictionary affords the materials, or elements, out of which the grammar must be compiled; and the grammar directs the arrangement, insertion, or exclusion, of the specific materials of the dictionary.

We should likewise have been pleased, if Dr. Jamieson had given a short historical sketch of ancient Scottish literature, with a view of ascertaining what is classical in ancient Scottish style, and what is merely of vulgar authority. The very lax usage, which prevails among the moderns who write in the Scottish dialect, renders an undertaking of this nature in the highest degree expedient. In the most recent of these performances, such as those of Ferguson and Burns, we have a mixed kind of dialect, partly Scotch, partly English; but offending in most instances against the established usages of both languages. This is tolerated, only because the standard of the genuine Scottish has been allowed to sink into oblivion; on which account, any thing is permitted to pass for Scottish, that has a reasonable sprinkling of the vernacular phraseology of that country. But if the Caledonians are sincerely solicitous to preserve their ancient dialect from decay, and if they in earnest aspire to the honour of having it considered as an independent language; let them seriously set about determining what words and phrases have a legitimate right to be enrolled among its permanent materials: and let those who write in it, confine themselves to the use of these words and phrases only; and deny themselves the indolent indulgence of deviating, at will, into the idioms of a different, though closely related tongue.

The professed object of the dissertation on the origin of the Scottish language, is to controvert the prevalent opinion, that the language, spoken in the Lowlands of Scotland, is merely a corrupt dialect of the English, or at least of the Anglo-Saxon. Our author admits, that he had long yielded his assent to that hypothesis, without any particular investigation; and should probably never have thought of calling it in question, had he not heard it positively asserted, by a learned foreigner, that the Scotch had not received their language from the English; that

there were many words in the mouths of the vulgar in Scotland, which had never passed through the channel of the Anglo-Saxon, or been spoken in England, although still used in the languages of the North of Europe; that the Scottish was not to be viewed as a daughter of the Anglo-Saxon, but as, in common with the latter, derived from the ancient Gothic; and that, while we had to regret the want of authentic records, an accurate and extensive investigation of the language of the country might throw considerable light on her ancient history, particularly as to the origin of her first inhabitants.

This suggestion excited our author to enter upon an investigation of the hypothesis, that the Scottish language is not a derivative of the English, but was independently formed by the operation of a series of causes similar to those which gave birth to the sister tongue: and is the work of a succession of tribes, nearly, if not entirely, of the same family, with those by whom the English dialect, as it now stands, has been gradually formed.

This subject is closely connected with the dispute concerning the origin of the tribes that first peopled Scotland; a subject, on which we have already embraced several opportunities of delivering our sentiments. (See references, vol. iv. p. 616.) Dr. J. engages in a laborious examination and confutation of Mr. Chalmers's doctrine, maintained in his '*Caledonia*,' that the ancient Picts, or Aborigines of the Lowlands of Scotland, were a '*Celtic*' (i. e. Iberian) tribe, as well as the ancient Scots or Aborigines of the Highlands. On this point we have explained our opinions, at some length, in our review of Mr. Chalmers's work (vol. iii. p. 941); and we decidedly concur with Dr. Jamieson in thinking Mr. C.'s system untenable. It is, in the first place, directly inconsistent with historical evidence; being contradicted by the positive testimony of the venerable Bede, of Nennius, and the Saxon Chronicle; as well as of the Roman authors Cæsar, Tacitus, Claudian, and Ammianus Marcellinus. By these authorities it appears, that the first considerable tribe that occupied the Scottish lowlands was not of what has usually been called *Celtic*, (properly *Iberian*), original, but of *Gothic*, and must have proceeded either from Germany or Scandinavia. On this subject, we could almost have supposed that Dr. J. had benefited by our remarks on Mr. Chalmers's doctrine, from the strong occasional resemblance between the language of his Dissertation and that of our Review, but that we presume he would have made the due reference, had his acquaintance with the contemporary literature of this country enabled him to avail himself of our labours. Had this been the case, too, we should hope he would

not have manifested such disregard or ignorance of the testimonies of Herodotus, Strabo, and the Welch Triads.

In addition to this source of argument, Dr. Jamieson has supported his assertion, that the Southern Picts, or Caledonians, were a Gothic tribe, by several subsidiary considerations, of various moment. These are the ancient topographical appellations of the Scottish lowlands, and the structure of its language: with its architecture, of which he considers the oldest specimens as 'genuine Gothic' and not reputed 'Celtic' remains, &c. On this last subject, however, there is the greatest room for diversity of opinion; for the architecture of all barbarous tribes must of necessity have many points of resemblance; so that it is not easy to pronounce, with tolerable certainty, to what particular ancient nation the ruins of antique buildings, which still abound in many parts of our country, should be ascribed. It is no wonder, then, that the round towers, burghs, and earth-houses, should by some antiquarians be called Celtic, by others Pictish, Danish, or Norwegian. Neither do the popular names of such structures, even when they can with certainty be traced to some specific dialect, decide without all ambiguity the tribe to which they belong. For as these names are plainly *descriptive*, they will be translated by each tribe into its own vernacular language; and thus will vary in successive ages, or even during the same period, in different districts of the country. It is in this way, that a Highlander gives the name of *dun* to that which a Scandinavian calls *burgh*, and an Englishman, or Scotch Lowlander, *house* or *castle*.

Dr. J. seems to have overlooked the well known distinction of the Picts into two tribes, the Northern and the Southern, of which we have taken notice in our review of the 'Caledonia,' as supported by the direct evidence of Bede and other writers. This circumstance, properly kept in view, serves to explain several etymological difficulties in the designations of Scottish topography, in which we find Iberian and Gothic terms curiously blended and conformed together. The spirit of simplification is no where carried to a more extravagant length, than in the researches of antiquaries respecting the dialect to which ancient topographical appellations ought to be referred. It seems seldom to have entered into the minds of our learned Archaeologists, that certain hills, rivers, and promontories might be left unnamed by the first people that dwelt among them, and might receive designations from a subsequent race of inhabitants; or that a succeeding race might choose, out of wantonness, pride, or some other motive, to alter the names of such objects invented by their predecessors, and to impose new, and perhaps more suitable appellations, of their own. In thus simplifying their labour, the patrons of the

reputed 'Celts' have a considerable advantage over their opponents: for the Gaelic tongue is peculiarly appropriate to designations of the topographical kind, and possesses a ductility and facility of combination, which will enable a person, who is master of its roots, to derive from it almost any local appellation whatever, without the appearance of great violence.

Mr. Chalmers has with great industry and perseverance exercised his ingenuity in this sort of conjecture; and has with no little trouble endeavoured to trace to a '*Celtic*' stock the name of every river, mountain, and valley, not only in North Britain, but also in many districts of the Southern division of the island. Dr. Jamieson defends the opposite opinion, with equal ardour, though with less dogmatism: for he does not positively assert that he is able to give the true meaning of such appellations in any other language, because there is too much left to conjecture on either side. But he thinks that a Gothic interpretation may be given to these terms, with full as much probability as any founded upon the Gaelic, or the Welch. Thus the question is at any rate left in doubt. To us it appears, that some of these appellations are of Gothic, and some of Iberian original; so that it cannot without absurdity be denied that tribes of both nations were found at a very early period in certain districts of our island, and contributed in giving names to the remarkable objects of the regions which they inhabited.

Mr. Chalmers, who wishes to prove that the Belgæ were a '*Celtic*' tribe, has asserted, and endeavoured to establish, by etymological subtleties, that the names in the five Belgic provinces of South Britain are only significant in the '*Celtic*' tongue. In this part of the controversy, Dr. Jamieson appears to have been very successful, and has with much plausibility suggested Gothic *etyma*. Thus the name *Kent* is derived by Mr. Chalmers from the British *Caint*, signifying an open country; but with more verisimilitude by Dr. Jamieson from the Gothic *Kant*, an *extremity*, or *angle*. Mr. C. derives the name of the river Thames from *Tan*, *Tun*, &c. signifying what expands, spreads, or is calm: Dr. Jamieson prefers the Gothic etymology which deduces it from *Temai*, to move slowly or be stagnant. Dr. J. also appears to advantage in some of the following remarks.

'As the names of many of the Belgic towns end in *Dun* or *Dinum*, Mr. Chalmers attempts to show that the Belgæ must have been Celts, because, "*Dunum* and *Dinum* are the latinized form of *Dun*, and *Din*, which, in the British, and Irish, as well as in the ancient Gothic, signify a fortified place," Gael. p. 17. N. But if *dun* has this signification in the ancient Gothic, the argument proves nothing. From what he has stated, the presumption is, that it was originally a Goth. and not a Celt. term. For, as he says, that "*Dunum* is the name of the chief town of the *Cauli* in



Ireland, which is asserted to be a Belgic tribe ;" it is questionable, if any of the other towns, having this termination, were *Celtic*. *Londinum* and *Camelodunum* were Belgic towns, being situated in the territories of the Trinovantes. *Maridunum*, according to Baxter, who reads *Margidunum*, is from Teut. *maerg* marl, which is found in the neighbourhood, and *dun* town. He says that, in the *modern* British, *mer* signifies medulla. But in the old Brit. the term for *marl* is the same with that now used in English. It may be added, that Germ. *dun*, as signifying, civitas, urbs, is only the term, properly signifying an inclosure, locus septus, used in a secondary sense. It is derived from *tyn-en* seipre. V. Wachter, vo. *Dun*.

‘It has been asserted, that “there is a radical difference, in the formation of the Celtic, and Gothic names, which furnishes the most decisive test, for discriminating the one language from the other, in topographic disquisitions ; and even in the construction of the two tongues, such vocables as are *prefixed*, in the formation of the British and Gaelic names, are constantly *affixed*, in the composition of the Gothic, the Saxon, and English names.—Those tests are so decisive, as to give the means of discriminating the Celtic from the Saxon, or Gothic names, when the form of the vocables compounded *are* nearly the same.” Caled. p. 491. Without disputing the propriety of this position, it is sufficient to observe, that, if this be *so decisive a test*, although the names of places *terminating* in *Dun*, *Dunum*, &c. are elsewhere (p. 17.) claimed as Celtic, it must be evident that the claim is unjust. *Londinum*, *Vindonum*, *Milidunum*, *Camelodunum*, *Rigadunum*, *Maridunum*, &c. must all be Gothic names.’ pp. 13, 14.

The utmost, that we think deducible from an etymological analysis of the Scottish topographical designations, is, that many of them must have originated with a Gothic race at a very remote period. But it cannot be said that these designations are exclusively Gothic, perhaps, in any one district of the country ; so that we are obliged to admit the co-operation of some Iberian tribes in the invention of these designations, at some equally distant, or not very different æra of history. Much less ambiguous appears to be the argument derived from an examination of the vernacular tongue of the lowlands of Scotland, in which the traces of a Gothic original are every where abundantly discernible, and the helps furnished by the Iberian are in comparison but few and trifling ; so that there can be no question from which of the two languages the existing tongue is principally derived.

To account for the Gothic character of the lowland Scotch dialect, those writers who deny the German or Scandinavian origin of the early peoplers of that district have been obliged to resort to the hypothesis, that the Anglo-Saxon language was introduced into Scotland during the reign of Malcolm Caenmore by his English queen and her retinue ; aided by the intercourse which prevailed between the inhabitants of Scotland, and those of Cumberland, Northumberland, Westmoreland,

and Durham, while these countries were held by the kings of Scotland, as fiefs of the crown of England.

Those, who have relied on this hypothesis, appear to have formed an extremely inadequate notion of the pertinacity with which the bulk of a people adhere to their native tongue as well as to their peculiar usages. To suppose that a few foreign adherents of a generally hostile court, received as refugees, could completely change the language of a country, is to give credit to a revolution in the habits of men which has no parallel in history. Even military conquest and complete subjugation are not adequate to such an effect, unless in the case of absolute extermination. The language of the conquerors is indeed superinduced on that of the vanquished; but the original dialect of the country forms the basis and principal portion, though modified in many respects by the new idioms. This subject is well argued and illustrated by Dr. Jamieson, *Diss.* p. 21.

‘It is well known, that in many places, on the borders of the Highlands, where, according to the hypothesis controverted, the one language should appear as it were melting into the other, they are kept totally distinct. This is particularly remarked in the account of the parish of Dowally in Perthshire. “It is a curious fact, that the hills of King’s Seat and Craig Barns, which form the lower boundary of Dowally, have been *for centuries* the separating barrier of these languages. In the first house below them the English is, and has been spoken; and the Gaelic in the first house, (not above a mile distant), above them.” *Statist. Acc.* xx. 490. In some instances a rivulet forms as effectual a boundary, in this respect, as if an ocean intervened.’ p. 22.

It is in fact by no means true, that the Old English, or Anglo-Saxon, and the Lowland Scotch, are the same dialect. They correspond, indeed, in many words and phrases, because they have originated with similar races of people, and have been modified by a like succession of causes. But there are many words, and many idioms, which are peculiar to each dialect, and intelligible only to the inhabitants of the several countries. It is only a sisterly resemblance that exists between the two languages, not a perfect identity :

—Facies non una,  
Nec diversa tamen ; qualis decet esse sororum.

We could have wished, if our limits had permitted, to illustrate some of the points in which these languages either coincide or differ ; a few words, however, will be sufficient to indicate one point of difference, which, though obvious enough, has not been much regarded. We mean, the relation which the English, or southern branch of the Gothic language in our island, bears to those dialects which now subsist in Scandinavia ; and that which the Caledonian, or Northern branch,

bears to those which now subsist in Germany. The English pronunciation differs comparatively little from the *Swedish*; and that of Scotland has so strong a resemblance to that of *Germany*, both in substance and pronunciation, that we have known natives of these two countries make themselves intelligible to each other, though only acquainted with their respective vernacular tongues.

We must hasten to say a few words of the manner in which Dr. Jamieson has executed his great task of a Scottish lexicographer and etymologist. We are willing to acknowledge that, on the whole, this is very meritoriously accomplished. The number of words illustrated and explained is very considerable, and many of them are not to be found in any previous glossary. Numerous interesting and judicious extracts from old Scottish writers are inserted, and many curious and instructive antiquarian disquisitions occur in different parts of the volumes. We should have been better pleased, if Dr. Jamieson had been a little more scrupulous in the admission of his authorities; and had not quoted indiscriminately every modern rhymester that thinks himself entitled to intrude upon the public the meanest productions of the Caledonian muse. We shall insert two articles, as specimens of Dr. Jamieson's talents, both in antiquarian and etymological research.

**GLAMER.** *Glamair, s.* The supposed influence of a charm on the eye, causing it to see objects differently from what they really are. Hence, to cast *glamer* over one, to cause deception of sight, &c.

\* This word is used by Dunbar; but I have not marked the passage.

And she came tripping down the stair,

And a' her maids before her;

As soon as they saw her well far'd face,

They coost the *glamer* o'er her.

*Johnny Faa, Ritson's S. Poems, ii. 176.*

It had much of *glamour* might,

Could make a lady seem a knight;

The columns on a dungeon wall

Seem tapestry in lordly hall;

A sun-beam seem a gilded charge,

A sheeling seem a palace large,

And youth seem age, and age seem youth—

All was delusion, nought was truth.

*Lay of the last Minstrel, C. iii. 9.*

Here the *s.* is used as an *adj.*

See a very curious Note on the subject of *Glamour*, affixed to this beautiful Poem, p. 360—362.

The vulgar believed, (and the idea is not yet universally exploded) that a four-bladed stalk of clover was the most effectual antidote to the influence of *glamer*. To this ridiculous idea Z. Boyd refers in the following passage.

What euer seemeth pleasant into this world vnto the natural eye,

it is but juggling of the senses: If we have the grace of God, this grace shall be indeede like as *four noked clauer* is in the opinion of some, viz. a most powerfull meanes against the juggling of the sight." Last Battell, i. 68.

This superstition is probably as ancient as the time of the Druids. The wild trefail, at least, as it was greatly regarded by them, still has particular virtues of a medicinal kind ascribed to it by the Highlanders, when it is culled according to the ancient rites.

"In the list of plants must be reckoned the *seamrog*, or the wild trefail, in great estimation of old with the Druids. It is still considered as an anodyne in the diseases of cattle; from this circumstance it has derived its name *Scimh*, in the Gaelic, signifying pacific and soothing. When gathered, it is plucked by the left hand. The person thus employed, must be silent, and never look back till the business be finished." P. Kirkmichael, Banff. Statist. Acc. xii. 453. 454. N.

This is the *seamrog* or *shamrog* worn by Irishmen in their hats, as O'Brien says, "by way of a cross on Patrick's day, in memory of this great Saint."

As amber beads are in Loth. called *glamer beads*, it has been supposed that this may point out the origin of the term in question; especially as, in an ignorant and credulous age, the electrical power of amber would be viewed as the effect of witchcraft. It was believed, indeed, that witches generally wore amber beads, because of their magical power, and for purposes of fascination.

It is, however, a strong objection to this origin, that although *glamer* be a term generally used, with respect to enchantment, this pronunciation of the word, as denoting amber, is confined to one county, and perhaps not general there.

I have sometimes thought that this word might be from Isl. *glimbr*, splendor. It might seem to confirm this idea that, as some Philologists have observed, the Heb. word *קֶהֱב*, *kabbat*, used in Ex. vii. 11. to denote the enchantments of the Egyptian sorcerers, signifies secret and close conveyance, or *glistering* like the flame of a fire or sword, by means of which the eyes of men are dazzled.

It may be conjectured, however, that another Isl. word has a fairer claim than any of the etymons mentioned. *Glam skyn* signifies squint-eyed, blear-eyed, having a disease in the crystalline humour of the eye, wall-eyed. From the definition given of this by G. Andr. it seems highly probable that *glam* is the origin of our *glamer*. *Limus, lippus, glaucoma seu glauimas in oculis gestans, maxime autem visu hebet et fasciatis oculis*; Lex. p. 91. From the last words it would appear that, in Iceland, this disease was sometimes considered as the effect of witchcraft or enchantment.

With respect to E. *wall eyed*, which Johns. derives from *wall* and *eye*, it may be observed that the origin is Isl. *vagl*, glaucoma; whence *vagla auga*, a cloud in the eye, nubes in oculo, albago; G. Andr. He refers to Gr. *αγλῶν*, *subalba cicatrix in oculis*.

The other article we have selected is scarcely less curious.

- **GOLF, Goff, Gouf, &c.** 1. A common game in Scotland, in which clubs are used, for striking balls, stuffed very hard with feathers, from one hole to another. He, who drives his ball into the hole with fewest strokes, is the winner.

"That the futball and golf be vtterly cryit downe, and not to be vait." Ja. II. 1458. c. 71. Edit. 1566. c. 65. Murray.

"Skinner, from this prohibition, seems to have adopted a very unfavourable idea of this amusement. As Lat. *colaphus* a blow, is the only etymon he mentions, he viewed it perhaps as something allied to boxing. Certè, he says, ludus hujusmodi merito interdictus fuit: tutius autem est ignorantiam fateri. But the only reason of the interdiction was, that the attention given to these games prevented the regular practise of archery, and caused the neglect of weaponschawing, which were necessary for training men for the defence of their country.

—"That in na place of the realme-thair be vait fut-ballis, golf, or vther sic vnprofitabill sportis for the commoun gude of the realme and defense thairrof. And at bowis and schuting be hantit.—Acts Ja. IV. 1491. c. 53. Edit. 1566. c. 32. Murray.

"The golf," says Mr. Pinkerton, "an excellent game has supplanted the foot ball. The etymology of this word has never yet been given; is it not from *Golf*, Isl. pavementum, because it is played in the level fields? Perhaps the game was originally played in paved areas." Maitland Poems, Note, p. 379.

"It is more natural to derive it from Germ. *kolbe*, a club; Belg. *kolf*, for striking bowls or balls, a small stick; Sw. *kolf*, properly a hooked club, which is the form of that used in this game. Isl. *kylba*, *kylfa*, *kylva*, clava. Germ. Su. G. *klubba* is certainly radically the same. Wachter derives it from *klopf-en*, to strike. Lat. *clava*, *colaph-us*, C. B. *clappa*, id. and L. B. *colp-us*, a stroke, seem all radically allied.

2. *Gouf*, a blow, a stroke, S., seems to claim the same origin; especially as this is the pronunciation of the word as used in the former sense.

She lends me a *gouf*, and tells me I'm doun,  
I'll never be like her last Goodman.

*A. Nicol's Poems*, 1639. p. 53.

"Since writing this article, I have observed that, in the Statist. Acc. *Golf* is derived from the Dutch game called *Kolf*, which is played in an inclosed area, with clubs and balls. In this area two circular posts are placed, each of them about 8 or 10 feet from each end wall; "and the contest is, who shall hit the two posts in the fewest strokes, and make his ball retreat from the last one with such an accurate length, as that it shall be nearest to the opposite end wall of the area." The game is particularly described, Statist. Acc. (Inveresk) xvi. 28. 30. N.

"It appears that this game was anciently known in E. Hence Strutt, speaking of *Goff*, says, "In the reign of Edward the Third, the Lat. *Cambuca* was applied to this pastime, and it derived the denomination, no doubt, from the crooked club or bat with which it was played; the bat was also called a *bandy* from its being bent, and hence the game itself is frequently written in E. *bandy-ball*."—*Sports and Pastimes*, p. 81."

It may reasonably be expected that many provincial Scottish terms are omitted, as Dr. J. was only personally conversant with the provincialisms of one or two counties. We shall mention but one of these, the word *yachies*, synonymous with the English *crash*, which we remember hearing a learned linguist pretend to derive from the Greek, *λαχος sonus*. On the other hand, Dr. J. has inserted several words which have no pretensions to be considered as Scotch, such as *Constable*, a large

glass of liquor; *Cowlick*, a reversed tuft of hair; *Croup*, a disease of infants; *Curious*, for anxious; and *Curling*, a diversion with a stone upon the ice. In many of his etymologies, we think our author has not succeeded so well as might have been expected. Thus, instead of deriving *Belly-blin*, or *Blind-man's buff*, from *bella* Isl. *cum sonitu pelli*, we think it might naturally have been deduced from *billig* Germ. *equalis* whence the Scotch *Billie*, a comrade or companion; and then it would nearly correspond to our English denomination of *Blind Harry*. Instead of deriving *Birky*, a mettlesome fellow, from *berkia* Isl. *jactare*, or *byrig* A. S. the same with *burgh*, as if *city-bred*, we should have deduced it from *birk*; v. n. to give a last answer, which is from the A. S. *bircan* to bark. Exceptions of this kind might easily be multiplied; but we are so well pleased with the general execution of Dr. J.'s work, that we shall not pursue the invidious labour. We trust, however, that he will receive many private suggestions of addition and improvement from his numerous learned readers, which may contribute to the perfection of his work in a future edition. Its utility is too evident to require proof; and we cannot conclude our remarks, without acknowledging the great obligations under which it lays the public, and literary men in particular, to the diligence, research, and ingenuity of the author.

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ART. VI. *Two Volumes of Sermons*. By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford; Rector of Foston, in Yorkshire; Preacher at the Foundling, and at Berkeley, and Fitzroy Chapels. 8vo. pp. 436, 424. Price 1l. 1s. Cadell and Davies, 1809.

A Species of infelicity, with which we do not remember to have seen any adequate expressions of sympathy, is that of a minister of religion who is not cordially pleased with his office. The persons, claiming on this ground the benevolent sentiment, might be divided into several classes; but we do not, at present, solicit it for those, who have such a disproportionate share, and such a parsimonious reward of clerical duty, as to droop under the hourly sense of toil and poverty; nor for those (if any such there be), who can but ill brook the restraints of professional decorum on irregular dispositions; nor yet for those, who are oppressed by a desponding view of the inefficacy of their labours. There is another class, to which the friendly commiseration is perhaps equally due. We should probably come near the right description of this class, if we were briefly to sketch any one of the several instances that have fallen in our way in the course of our long life. Nor should we be exhibiting any thing that is not familiar to the observation of many of our readers, if we were to represent the ecclesiastical condition and feelings of a young man; not

born to the privilege of an independent fortune, but liberally educated, genteel in his address, and in all his tastes and ideas, possessed of very considerable talents, accompanied with the arrogance arising from his opinion that they are quite extraordinary ones, and submitting somewhat reluctantly to the circumstances which fix his destiny to the clerical profession. Why reluctantly? From causes which have naturally a most powerful influence on a spirited and proud young man. He finds that the church is the most favourite topic of ridicule, among the far greater proportion of both the young and old men of fortune, fashion, spirit, and talent. While on this topic even dulness can contrive to be almost smart, he finds that no small share of the real wit and humour, which kindle the glee of gay and genteel companies, crackles and sparkles from lucky hits at the church. He is repeatedly mortified in such companies, by sly inuendoes at his own destination, and arch apologies for those inuendoes being sometimes too obvious. He is not less mortified to witness the kind of respect, sometimes practised in such society, toward the ecclesiastical order in the person of one of its members; a respect exhibited in occasional affectations of extra decorum (particularly as to the article of profane language) in consideration of his being present, followed and explained by pleasant experiments how far he will quietly suffer this decorum to be violated, and by exulting looks of challenge to rally in its defence when some gallant son of Mars puts it entirely to the rout. Nor will our spirited undergraduate feel the situation of the reverend gentleman much more enviable, when the squire or the knight, with a grin, refers to him some question of moral casuistry, while the counsellor and the physician make some leering compliment to the authority which his opinion derives from his spiritual function.

It is with extreme vexation, that this incipient divine reflects all the current malicious jests about a very ordinary share of ability sufficing for the church, about its being the destination of the less mercurial branches of the family who would have no chance of succeeding in any department demanding acuteness or enterprise, its being the convenient receptacle for the humble third cousins of persons of distinction, and the like. It mortifies him still more deeply to observe, that though there is at all times a grand aggregate of talent in the church, yet those brilliant exhibitions of genius and wit, of eloquence or science, which command the admiration of the whole country, are chiefly made on the secular field. The condition of the laymen excites his envy, even by their having to claim the most distinguished of the infidel corps; and, without really approximating to their principles,

he is tempted to like his religion and his church somewhat the less, for their having been held in scorn by these *fine spirits*. In surrendering himself to an institution and profession, from which so vast a host of talents have at all times kept aloof with the pride of choosing a freer and ampler ground for their operation, he is but imperfectly consoled by recounting the names and appropriate epithets of the judicious Hooker, the witty South, the scientific and eloquent Barrow, and the profound Butler. He murmurs at his stars, and revolts at putting on the sacred habiliments, while each journal is recalling his attention and admiration to the examples of forensic and parliamentary eminence, or to the brilliance of martial achievements; or, if his ambition takes chiefly a literary direction, he has the greatest difficulty to pacify his pride, when forced to recollect how few of the great philosophers, historians, and poets, have been churchmen. Oh! that Locke, and Pope, and Gibbon (his scepticism notwithstanding), had been rectors, deans, or bishops; or that I had been privileged to affix to my name in the title-pages of my future performances that mark of independence and secularity, *Esq.*!—But even if his mind could divest the clerical character of these associated ungracious recollections of the immense number of able men, who never thought, and many of whom he is mortified to reflect would have scorned to think, of assuming it, he has but little complacency in the very nature of the profession. He feels as if the office and character of a priest were something akin to a formality, a mechanical order, exceedingly uncongenial with the varying, and, as he deems it, energetic activity of his mind. Much of the required service he is disposed to regard as routine, and therefore he anticipates a sense of weariness and painful monotony. His pride, or, as he calls it, his intellectual independence, struggles violently against submitting to be bound up by a system of complete prescription, by which he is solemnly interdicted all option or change, in opinions, ceremonial observances, and even personal attire. He knows that the public does not regard an ecclesiastical situation as any thing of the nature of an arena for either proving superior ability, or training it. Not a very large share is in general, as in many secular offices, peremptorily demanded, or even expected; and therefore there is but a very faint degree of that stimulus to excellence, which in other departments is involved in the very fact of possessing the office. He foresees a deficiency of any thing tending to exhilarate his imagination; as all the provision for it in ecclesiastical ornaments, movements, or even music, affords but little variety, and has already lost its effect through familiarity. And then as to the chief matter of all, the influential com-



munication of divine knowledge to an assembly of human beings, he does not feel such an affecting impression of the importance of this instruction and the infinite value of these rational beings, as to save him from the apprehension, that he shall find it a very dull and tiresome task to discourse again and again on what are necessarily become in a Christian country some of the most trite of all topics.

No rich uncle bequeaths a fortune and opportunely demises; no fortunate casualty of introduction to persons of high rank, no intimacy with the sons of political chieftains, in or out, suggests a chance of the honours and emoluments of the state; a preparation for the law would be a long course of heavy toil and expense, with an exceedingly dubious prospect of success; in short, the time arrives when our young genius must take upon him the indelible character, which assigns him to a class that he has never admired, and shuts against him for ever the highest theatre in which ambitious talent aspires to figure. It is not wonderful, if he accomplishes his formal and solemn dedication to the sacred function with nearly such feelings, as we may have perceived in an elegant and tolerably proud young man, whom the parsimony of his fortune had brought to the altar with a disagreeable and ancient, but wealthy dame. Thus dedicated, it becomes a question which of the several roads to distinction within the liberties of his profession he will decide to adopt. There would be no wonder to see him soon present himself as a most zealous champion of the ecclesiastical institution, extending his array of defensive hostility along its whole range, from its most solemn doctrines to its minutest ceremonial appointments. And in this case he will apply himself assiduously to theological and polemical studies, and will not fail to become furnished with opinions, very definitely conceived, whether impartially formed or not, on most of the points that have been discussed or controverted among the divines of the present and preceding ages. But, as we have reported him a genteel young man with much address and not a little assurance, a very different course is within his choice; less promising, we should suppose, of ultimate preferment and prolonged fame, but attended with as much more to flatter such a man as with less to fatigue. Some favourable juncture will be afforded for his *debut* in a large city, where a great number of most genteel and fashionable persons understand there is some obligation on them, especially as George III. is on the throne, to pay a Sunday compliment to the *religion of their country*. Under this conscience of obligation both to the church and the state, they would perhaps discharge the duty, rather than forfeit the repute, even in temples where the officiating persons

were defective in the graces both of address and composition. But who would not be happy to lose the irksomeness of duty, in the pleasure of being religious, though this should lessen their merit in the article of self-denial? And really these good Christians must, in their hearts, be a little heathenishly given, if they should immoderately regret the concert, the opera, or even the Royal Institution, while performing their devotions in a place, where the minister, with an elegant appearance, and graceful gesture, and bland delivery, and brilliant touches, and philosophic elucidations, gently invites, for a very short space of time, to the newest and most tasteful mode of religion, the attention of an auditory shining in wealth, blooming in beauty, and dazzling in fashion; a place, where the proudest need not apprehend being mixed with the vulgar, where the most dashing may deem it worth while to exhibit, where the most rational will be safe from methodism, and where infidels will not be ashamed to have heard a sermon.

Thus to promote the Christian worship, which is so apt to be regarded as a piece of very dull, though prudent, routine observance, almost to the rank of an amusement; and, in effecting this, to be himself the centre of attraction to a portion of the choicest taste, beauty, and fashion, in a metropolis, may well cause the accomplished minister no little self-complacency and elation. Yes, to have inspired the church to a competition with the theatre! to have threatened Kemble with rivals in the Apostles! to have provoked all the gods and muses, that preside over the polished vanities of a great city, to envy at the name even of Christ! this far transcends the achievement of that illustrious hero, who raised the despised Bœotia to a rivalry with all that was most powerful in Greece. No doubt the fortunate preacher's imagination will greatly exaggerate the effect, and magnify the extent, of his operations; and he will be averse to reflect how much larger a share of beauty and fashion, than that which confers its smiles on him, and how much richer an aggregate of taste, accomplishment, and rank, exists in the capital, without paying him any attention, without knowing him, or even thinking of him: nor can he like to acknowledge to himself, how many more persons would deprecate a final cessation of the exhibitions of Cooke and Mrs. Jordan, than would be sorry for the cessation of his. Let him be duly guarded against the intrusion of such considerations, and he will receive the most lively gratification from the attention and flatteries of a numerous and elegant circle of national Christians; who will surely be right in bestowing their favour on a person, who saves them from the oppressive dullness incident to Sunday duty, and in part from the ridicule

of those who are too gay or free to make any conscience at all about such a matter. If he combines with these ecclesiastical merits the talents and graces that animate the social party, he will find himself in much closer contact, if we may so express it, with his fame,—will enjoy a more immediate and concentrated brilliance of smiles and compliments, than if he were prosecuting all the labours, with all the vigour, of Warburton.

One signal advantage attending this favourite of auspicious fortune will be, the privilege of omitting to study a great many subjects which our eminent divines have deemed of the essence of theology. Almost all that doctrine which constitutes the peculiar character, and which may at last be found to constitute also the stamina and vital essence, of Christianity, *must* be left out of his ministrations, and therefore may as well be left out of his studies. It is a harder tax on ingenuity and caution, than any benefit likely to arise from such an exercise of them is worth, to proceed with impartial and serious thought through the scriptures, and the writings of our most venerated divines in and out of the established church, without being misled into some few of the notions now called 'methodistical'; and if our favourite evangelist of the polished and the fair, after having been seduced to adopt any of these notions, were in evil hour betrayed to express them, it is easy and curious to imagine what a look of surprise, quickly followed by a sullen blackness of visage, would take place of that aspect of amenity which before so gently beamed on him from his whole auditory; and how vainly his accustomed wit and graces might be exerted, to play him back into favour in the genteel society of which he had been so regaled with the flatteries.

To be sure, it is possible for a man to be a learned theologian without being a methodist. Setting out with a resolute and laudable prejudgement against all those interpretations of revealed religion which are sometimes denominated evangelical, he may investigate the whole theory with the express design of advancing opposite opinions systematically on every point. But, besides that some questions both of decorum and prudence would be involved in this regular warfare against the articles and the most revered divines of our church, it would be altogether useless and unacceptable in ministering to those devout Christians, whose partiality we have predicted for the pink of sacerdotal spruceness. They do not want to hear theological lectures of *any* school. Even the delight of seeing methodism exploded would be bought too dear, at the price of listening half an hour to a discussion of the doctrine of justification. What they want is, to steal from the institutions of religion an apology for thinking very little about re-

ligion itself; what they attend to must be constituted religion, and must constitute them sufficiently religious, in virtue of its being attended to in a consecrated place, under the presiding wisdom and devotion of a consecrated man, and amidst the paraphernalia of piety; and the performance, being *thus* secured to be of a perfectly religious quality, may be allowed to avoid all statement of doctrines purely religious, and the more carefully it does so the more agreeable. It would certainly, as we remember a fashionable ecclesiastic pertinently remarking, be somewhat of a 'bore' to insist on such things, while there are so many pleasant matters of taste and sentiment at the preacher's choice.

This exemption from the duty of severe theological study, will give our divine the more advantage for figuring, if he should desire it, as a man of letters, which will be a great additional recommendation. In this character, we can hardly guess how he will be likely to deport himself with respect to religion. But we should rather expect to find him, when associating with wits, politicians, and philosophers, painfully envious of that freedom which they have not submitted to be cramped in canonicals; and not more nice than some of them in the choice of expedients to shine. If, as a writer, he should feel insupportably impatient of the proprieties imposed on the language of a gentleman and a member of the reverend body, he may indulge his genius anonymously; and we know not whether we ought to be surprised, if we should detect him, under this mask, forswearing all his factitious elegance and refinement, railing in low diction against some of the worthiest of mankind, and repeatedly betraying his implacable quarrel with his destiny by ridiculing the clerical character.

This last employment will be a truly painful sport to him; and he will be sadly mistaken, if he should fancy that it will be a recommendation in the view of some clever, and not over religious men, with whom he may be ambitious to hold a literary or a convivial connexion, and by whom he takes care to be recognized in the anonymous exhibition. Instead of admiring what he may wish them to consider as the fine free spirit far above his profession, they will despise the meanness which can assert the full claims, and take all the advantages of the profession, and at the same time be anxious to shew them, in a confidential way, that he can sneer at it with as good a will as themselves. But whatever he may think necessary for his credit with the initiated, he will surely take every precaution that his clerical brethren and the public shall not be apprized, how much the bad part of society are indebted to him for burlesquing serious subjects, for fanaticism and slander against Christian zeal, and for examples of a course

and bullying language. Nor surely can he let his vanity so baffle his prudence, as to compel his ecclesiastical superiors to hear of him as a meddler with matters of political party, and the maker of squibs against the policy of the church, in points of which it is inveterately tenacious. If he should be so far abandoned of his discretion, we cannot choose but anticipate the melancholy consequence; the day will come when this bright form of genteel spirituality, this light of the fine and of the fair, after sparkling for some years about the metropolis, will be snitten away by the crosier of the diocesan; and flying toward the north like a meteor, hissing but lessening as it flies, will quickly vanish from every bright eye that has been accustomed to reflect its lustre, and is turned to observe its departure. And will not an incurable sorrow take possession of those devout Christian souls, that are thus deprived of their instructor and pattern? Why no; there will be a new fashion, a new opera, or a new singer; and if the gentle belles *must* still be religious, some other elegant *cicerone* of Zion will soon present himself to attend them just as far in the amusements of piety as it may be modish for them to go.

This slight picture has been formed, by combining our recollections of several real instances that have come within our observation at different times and places; and we shall not pretend to conjecture how far it may bear any resemblance to the very popular divine, to whom the public are indebted for the two volumes before us. They do, however, tempt us to fancy a likeness in one particular, the indifference to theological studies. They appear to us to give palpable indications of a mind, rarely and reluctantly applied to the investigation of either the specific doctrines, or the general principles, of the theory of revealed religion. It will be doubted by the most candid readers, whether the author has ever taken the pains to ascertain the sense of the articles, which, as a clergyman, he has subscribed, or even to impose a sense upon them; to examine the opinions of the most celebrated divines of the church, or to deduce for himself a scheme of faith from the bible. He may by chance, in the library of some veteran theologian, have glanced on bodies of divinity, and huge tomes of theological controversy and biblical exposition; and, in disgust at such dry and endless toils, have decided that the science of religion was never intended for men of taste. Besides, a large proportion of those doctrines, which divines have very commonly maintained and expatiated on as parts of the Christian system, are now convicted of 'methodism,' and therefore require no further examination. From whatever cause it is, the matter of these sermons is more disconnected than we have

witnessed, as we think, in any other instance, with theological doctrines of one school or of another. And when the topic in hand essentially involves any of them, the discourse often proceeds boldly forward in a complete ignorance of this essential point, and now and then does worse by an awkward and unknowing mode of recognizing it. There is no definable system of faith inherent, if we may so express it, in this large body of professedly Christian instruction. We are not here taking on us to decide precisely *what* scheme of principles a preacher ought to have fixed in his mind; but we do think, that since it is impossible for him to confine himself wholly to subjects involving no point of religious theory, he should take the trouble to settle his judgement on the principal parts of that theory, so far at least as to make him consistent and intelligible when he is occasionally forced near them by stress of his subject.

Some agreeable and instructive authors of the clerical profession, in whom we have observed a very serious dissent from what appears to us, and has appeared to many of the most eminent divines, the revealed theory of religion, have been, however, very careful, that whatever they said on religious subjects should be conformed to *some* standard of opinion; aware of the indecorum, to use no other term, of flinging off at perfect random sentiments in which Christian truth is necessarily implicated. The present writer, in utter contempt of any such rule of propriety, will, for the sake of saying a spirited thing, hazard (and indeed without seeming sensible that the hazard is of any consequence) an utter violation of *any* scheme of doctrine entertained as truth by any class of professed believers in Christianity. As one instance from a hundred, he describes a hospital as being 'ample enough to call down the blessings of God on a city, and wipe out half their sins.' (V. I. p. 127.) We should think there is no class denominated Christian, that would avow a creed compatible with such a doctrine as this.

There are, however, a very few points of faith, to which all the carelessness of our preacher does not prevent him from most steadily adhering. One of them is, of course, that all hopes of the divine favour are to be founded on human merit. This is every where assumed in the most broad and unceremonious manner, unaccompanied (and it is so much the better) with any unmeaning pretence of ascribing something to the sacrifice of Christ. Indeed, on this one point of the Christian doctrine he appears to have been at rather more than usual pains to form an opinion; for he asserts, precisely, that

'It is contrary to the repeated declarations of the gospel, it is deroga-

tory to the attributes of the Deity, to suppose that Jesus Christ dwelt among men for any other purpose but to shew them that rule of mortal life which leads them to life eternal.' Vol. II. p. 252.

If there were any portion of these volumes, or any thing in their general character, that could be fairly construed into an opposite doctrine to that which is here avowed or implied, we should be quite willing to attribute such a passage, either to complete carelessness of expression on theological points, or to that studied inaccuracy, which we can remember to have seen occasionally resorted to by smart ecclesiastics, as an expedient for averting the imputation of having been so dull and clerical as to occupy their thoughts about the articles of a creed: we should be prompt to take the matter in which ever of these ways should be the most complaisant to the writer. But the whole tenour of these sermons accords with the opinion so obviously avowed in this passage. Now we suppose nobody will dispute that a layman, or a dissenting teacher, is perfectly at liberty, so far as his accountableness to any human authority is concerned, to avow his rejection of that economy of redemption which is founded on the propitiatory sacrifice of Christ; but, even after all we have seen, we feel some little remaining capacity of wondering, when we find this done in a bold unqualified manner, by a minister who holds his situation in virtue of having subscribed, *ex animo*, the articles of the established church, and who takes occasion, in one of these sermons, to insist on the necessity of articles and subscription for preserving the integrity of the faith! All will admit, we presume, that an opinion, which disclaims the doctrine of a real atoning sacrifice in the death of Christ, cannot be advanced but in direct contradiction to the sense of our articles, to the judgement of those who framed them, and to the opinions of the grand body of the divines of the church who have held and enforced them ever since. It is plainly a rejection of what has always been of the very essence of the object intended by the national mind, in maintaining the religious establishment.

The principle renounced is of such magnitude, and has such an effective relation with every part of the scheme of faith, that its rejection does no less than pronounce, that the institutes of the church are substantially false and absurd in their bearing on that very concern, which alone makes it of any material consequence for human beings to have a religion at all,—their acceptance before the Divine Justice, and their eternal salvation; and that, as to the grand *principle* of the theory of that acceptance and salvation, the sheiks and imams of Constantinople have a doctrine incomparably more rational, and more consistent with the attributes of the Divine Being.

What judgement must we then be compelled to form of those persons, who can submit to purchase the privileges of the church, and among them that of proclaiming from the pulpits of the church itself that these its sacred institutes are false and absurd, at the price of solemnly avowing in the presence of God their belief that these institutes are true? And what must we be reduced to think of the administration of the church? Must we at last be driven to confess, that a man has, only to give a solemn pledge of adherence to one form of doctrines, to be richly remunerated for preaching, and with the approbation or connivance of those ecclesiastical superiors to whom he is amenable, any doctrines he pleases,—except perhaps that reputed ‘methodism,’ which forms the distinguishing character of the articles which he has subscribed? Is it possible to conceive a state of things that should more imperiously call for reformation? Is it exactly in the institutions of religion, that we are to sanction, as innocent and honourable, that trifling with principle and obligation which in any other department would be regarded with abhorrence? We are not unaware of the subterfuges under which ingenious men, and in imitation of them men not ingenious, have endeavoured to protect their consciences; in which endeavour we have often seen them but very partially successful: and if the success has in some cases been complete, we are greatly afraid it has, in every such instance, been at an expense, at which any privileges of any institution in the world are much too dear.

In these sermons, the idea of an atonement by the death of Christ being dismissed from our faith, there is a laudable inquiry for any competent substitute; and a necessary inquiry, since it cannot be denied that all men have sinned. Substitutes are easily found; building a hospital, as we have seen, will atone for half the sins of a city; repentance is called an atonement; it is said, that restitution ‘cases our shoulders from the burthen of sin, appeases the restless anger of conscience, and renders the mind cheerful and serene,’ and is of virtue sufficient to ‘have pacified both God and man.’ ‘The pleasure of forgiving,’ it is said, ‘is a pleasure ever recurring, causing a man to love and respect himself, breathing a satisfaction over the whole of life, remembered the hour before dissolution, offered up to God as an atonement for sin.’ (Vol. II, p. 148.) We do not any where find that our divine thought, it necessary to prove that God will accept these offerings as satisfactory for this purpose, or to suggest any expedient for neutralizing the consequences of our wilful mistake, if it should too late be found that he has rejected them. The chief comfort, perhaps, in the contemplation of that hazard, is



furnished by the assurance which the hearers and readers are taught to entertain, that a tolerable proportion of mankind will but little need the benefit of any atonement at all: this assurance is administered, if we rightly understand, in a passage where the preacher represents it as weakness to be afraid of death if the 'life has not been notoriously wicked.' (Vol. II. p. 291.)

Though our author is no friend to that religious theory which represents man, while prosecuting the great design of obtaining eternal felicity, as running extravagantly in debt to the divine mercy,—and is very properly of opinion, that this ambitious expectant, having the means of making respectable payments as he goes on in the sterling material of goodness, repentance, and the like, ought to behave handsomely in the affair; yet we must do him the justice to say, he is far from being such an adorer of the excellence of human nature as some fashionable divines. Now and then his observant shrewd sense has a momentary lapse into this superstition, and he speaks as if he descried divers celestial beauties and godlike qualities in that nature; but the illusive shape and gloss soon vanish from the form and features of the god, and leave our author to pourtray (and he often does it in a striking manner) the various phases of a very depraved being. Indeed, the whole effect of the display of the human nature and condition in these volumes, though contrary to the writer's intention, is extremely sombre; so much so, that we have been prompted to turn even to Baxter and Boston to relieve our gloomy impressions. What other impression could we receive, from being brought to contemplate an accountable creature full of radical vicious propensities; liable to be overgrown, and generally, in fact, as much overgrown, even early in its existence, with bad and tyrannical habits, as trees with moss; incessantly, and on all sides, tempted to become worse and worse; condemned, notwithstanding, to regulate by the measure of its deserts its expectations beyond death; unaided, in the exertions for vanquishing evil, and attaining excellence, by any special divine influence, unprotected by a particular providence, and doomed to surrender itself, at death, to an entire extinction of consciousness, till the resurrection?

The last particular in this melancholy sketch is not, that we remember, put in the explicit form of a proposition; but we must once more complain of a most unaccountable carelessness of expression, if it is not meant to be implied in such expressions as these:

'The feelings of bodily decay often lead to repentance; it happens, fortunately for man, that he is not called out of the world in the vigour of health, not by a sudden annihilation, but by a gradual destruction of his being.' Vol. I. p. 24.

'This makes a parent delight in his children, and repose on them, when his *mind* and his *body* are perishing away.' p. 148.

'They are gone, the grave hides them, and all that remains of father and of mother, are the dust and the ashes of their tombs.' p. 152.

'The happiness of the dead, however, is affected by none of these things; nor is it such circumstances that can disturb their profound repose; they are slumbering in the dust, unconscious of the mouldering scene around them, &c.' p. 118.

In explaining the illustration taken from the seed of wheat, the preacher represents St. Paul, who undoubtedly believed himself discoursing on the changes of the body, to have really meant changes of the soul. 'So also, (says the great apostle) it is with the soul of man; it will be changed as the seed is changed.' 'This comparison between the outward world, and the changes of the soul, set on foot by the holy apostle, &c.' pp. 266, 267. It is but fair to notice, that a few pages forward we find this sentence; 'these faculties show us that the soul is now young and infantine, springing up into a more perfect life when the body falls into the dust.'

One of the longest sermons is an animated invective against methodism; and we most cordially join in the preacher's indignation, as every reader of sense will do, when he sees the description of that combination of qualities, of which this term is the substantive name. For the methodists are distinguished by an 'astonishing arrogance and presumption; they speak as if a new dispensation had been accorded to the world, as if the time was at last arrived when they were permitted to shew to mankind the true knowledge of the true God.' 'The gratification of this spiritual pride is become in fact one of their religious exercises; it is mingled in all their religious meditations, and becomes the darling and consolation of their souls.' Their 'predominant notion of religion seems to be, that it is something removed as far from common sense as possible.' They are actuated by a 'fanaticism which it is no more possible to meet with the common efforts of reason, than it is to dispute with a burning fever, or to argue down a subtle contagion.' 'Nothing can be more mistaken, than to look upon the frantic extravagance, or the undignified trifling of their teachers as innocent.' Now such persons there certainly are in our country; only we think our author betrays a great contempt of accuracy in calling them a 'sect,' and speaking of them as of modern origin, unless he were thinking particularly of the followers of Swedenborg. They should rather be called a *class*, some individuals belonging to which are to be found, and have at all times been found, in almost all denominations. Indeed he

virtually acknowledges, that the persons he has in view are no sect, by admitting, that they agree substantially with the more moderate and judicious members of the church in the doctrines they maintain; the doctrines, therefore, of course, which he himself, as one of those moderate and judicious members, maintains. But here we are reduced to great perplexity about the denomination of methodists as applied to such a class; for we had imagined, that in the fashionable dialect this was the distinctive designation for a class of religionists, who insist with peculiar earnestness on the atoning merits of Jesus Christ, on justification through faith in him, on the operations of the Holy Spirit, and on the blessings of a particular providence. We find no means of getting out of the difficulty, and shall therefore content ourselves with transcribing a very necessary remonstrance and warning against enthusiasm.

But bad as this is, it is not the worst evil which is to be laid to the charge of enthusiasm; the total destruction of human reason, the quenching of every faculty, the blotting out of all mind, sanity, folly, idiotism, are the evils which it too often carries in its train. This is the spectacle at which they should tremble, who believe, that religious feelings do not require the controul of reason, and the aid of sound instruction; the spectacle of a mind dead for ever to all joy, without peace or rest in the day, or in the night, the victim of incurable hopeless madness: these are the proper warnings for those who are tired with the moderation of the English church, who ask for something less calm, more vehement, and more stimulating, than they can meet with here. At this moment, a thousand human creatures are chained to the earth, suffering, in imagination, all the torments of hell, and groaning under the fancied vengeance of an angry God. What has broken them down, and what is the cause of their great ruin? Zeal without knowledge; the violence of worship; passions let loose upon the most exalted of all subjects; utter contempt of all moderation; hatred and suspicion of the moderate; a dereliction of old, safe, and established worship; a thirst for novelty and noise; a childish admiration of every bold and loquacious pretender; methodism in every branch of its folly, and in the fullest measure of its arrogance.

Perhaps this sect is come too late; perhaps, in spite of their incessant activity, it is not possible that mankind should again fall very extensively under the dominion of enthusiasm; in the mean-time, whatever be their ultimate, and general success, this will be the character of their immediate proselytes; they will have all who are broken down by the miseries of the world, who fly to the drunkenness of enthusiasm, as a cure for the pangs of sorrow; they will have all men in whose minds fear predominates over hope, profligates who have exhausted the pleasures of life, will begin to blame those pleasures enthusiastically, and to atone by the corruption of their reason, for the corruption of their hearts. Designing hypocrites will sometimes join them, and throw a mask of sanctity over the sordid impurities of their lives. It will be a general receptacle for imbecility, fear, worn-out debauchery, and designing fraud.' Vol. I. p. 295.

*(To be continued in our next Number.)*

Art. VII. *Travelling Sketches in Russia and Sweden, during the Years 1805, 1806, 1807, 1808.* By Robert Ker Porter. 2 vols. 4to. pp. 302, 296. 31 plates, price 5*l.* 5*s.* bds. R. Phillips, 1809.

SO many qualifications are requisite to form the character of a complete traveller, that it were idle to expect a display of the whole assemblage in any single individual. Many of these talents are but rarely met with, even in a separate state, among men in general; and some of them are in their nature so different and even contrary to others, that they can scarcely ever be found in combination. It would therefore be absurd to insist that no person, who is not perfectly accomplished for the task of describing foreign countries, shall presume to publish an account of what he has seen or suffered in the course of his travels; and ungenerous to reproach a writer, who possesses many of these rare advantages, for not possessing them all. We, for our parts, have lived long enough in the world, and have been sufficiently disciplined by events, to know the impossibility of uniting into one character all the varieties of excellence, and of associating into one life all the forms of happiness. We have long accustomed ourselves to say, with that mingled feeling which betrays itself by joining a sigh with a smile, *Non omnia possumus omnes*!—and have been pleased to observe a lesson of candour in the very phrase we adopted as a reflection of content. The time is past, when we could have indulged the hope of travelling in Russia and Sweden to take sketches for ourselves; and, in acquiescing with that arrangement which has fixed the bounds of our own habitation, we advert with no little delight to such an agreeable substitute for the enjoyments and hardships of a northern tour, as comes within our reach in these elegant volumes. In perusing them, we have found so much to gratify curiosity, to excite sympathy, and to impart knowledge, that we have enjoyed many of the advantages of travelling in union with the safety and convenience of rest. And though we have also met with many suitable occasions for a recollection of the comprehensive hemistich, and an ample exercise of candour, we cannot refuse to acknowledge our obligations to Mr. Porter's pen and pencil, or deny him the praise of a very entertaining and intelligent writer. Reserving a few remarks on his defects for the conclusion of this article, we shall mention very briefly some of those qualities which give him a claim to the reader's esteem.

Every traveller, who writes for the public, should be a tolerable draughtsman. The gratification of the eye is the chief advantage of the actual over the imaginary tourist;

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Statistics we can study, maps we can consult, anecdotes may amuse us at home; but he whose art transports us at once into the presence of a distant scene or spectacle, furnishes us with a satisfaction which nothing else, except actual travel, can supply. How irksome is it to hear the useless apologies and regrets of many, who are privileged to behold the magnificent and beautiful aspects of nature, or the prodigies of art, for having neglected to acquire the possession of that talisman, which might have enabled them to convey to their native region some images of the glories which they had beheld, in remote countries, and communicate some vibrations of the exaltation they had enjoyed alone to the circle of domestic privacy, or the extensive sphere of a literary people in all its various tribes and successive generations. It is more irksome still, when a traveller will not content himself with barely or mournfully asserting the melancholy truth, that language is incompetent to convey any just idea of the scenery he professes to have admired, but thinks it incumbent on him to demonstrate the proposition, by making the attempt; assuredly, we would much rather assent at once to the rule as strictly axiomatic, than submit to the painful process of ascertaining it by this species of *argumentum ad absurdum*. We therefore feel much indebted to that race of travellers, notwithstanding their faults, who liberally supply us with the performances of their pencils; and confess ourselves to have dealt full leniently with a certain knight-errant, who has lately been seeking sights, jests, and adventures in Ireland, Holland, and Scotland, in consideration of the numerous and well executed drawings which embellish his costly quartos.

There are, also, other advantages arising from a proficiency in the art of design, which contribute materially to the worth of a traveller's reports. We mean the habit of attentive observation, the talent of minute and vivid description, the heightened relish for picturesque beauty, and the refined taste in judging of natural objects or works of art, with which the readers both of Sir John Carr and of Mr. Porter may be entertained. The latter has not only given us views of remarkable scenes, edifices, and cities, but has added several very curious sketches of manners, and some valuable representations of different races of men, exhibiting their peculiar costume; of these plates there are no less than forty-one, and we truly regret the author's loss of many other drawings in crossing the gulf of Bothnia. (p. 160.) His style of drawing, though not so neat as Carr's, is abundantly more spirited. His manner of describing, we think, may deserve still higher comparative praise.

Among the qualities which make Mr. Porter an agreeable tourist, we shall of course include those which must render him amiable as a man. It is a charm of these volumes, in our opinion, that they disclose so much of his character; an advantage which he seems to regret, but which we accept as a compensation for many of the faults naturally occurring in a publication, which, he assures us, consists of familiar letters addressed to his friend, the late Captain Henry Caulfield. We have been much gratified with the generous and virtuous enthusiasm, the tender and delicate feelings, and the noble sentiments, which in spite of every blemish cast a lustre and a dignity on various parts of this performance. Writers of travels have it in their power, a power indeed which they have too often exercised, to injure most seriously the moral interests of their readers. It is a species of composition universally read, unsuspected of injurious tendency, and even affording some sort of pretext for the occasional intrusion of licentious or irreligious remark. Mr. Porter is especially intitled to *our* praise, not merely because he has presented no poison to the public mind in this attractive form; but because he has in several instances made it the vehicle of just and salutary reflections.

Before giving a more particular account of the work, we will only notice one farther advantage which attached to the author. We mean the length of his residence in Russia; which enabled him to obtain a juster estimate of the inhabitants, a more correct knowledge of their manners, and a more copious store of various information; than are generally to be found in similar works. He was employed, it seems, professionally, to embellish the newly-planned Admiralty at St. Petersburg, with a portrait of Peter the Great, and a series of paintings illustrating his life. He landed at Cronstadt in September 1803, and remained in Russia, sometimes at Petersburg, sometimes at Mosco, till December 1807.

Mr. Porter touched at Elsinour, where, however, he made but a short stay. His letter from this place is so much made up from Shakespeare, and Saxo Grammaticus, that it induces the reader to expect a greater display of book-making, and indeed less delicacy of expression, in the course of the work, than he will actually find; and also to suspect that, however scrupulous Mr. P. may have been to omit nothing which occurred in the 'familiar letters,' he had not been so cautious to preserve them from all subsequent addition. In the second letter, describing the appearance of the Danish coast from the Sound, he says,

• Mount Edgumbe is looked upon as the paradise of England; and what Mount Edgumbe is in one spot only, so appears the whole of

Denmark from Elsinour to Copenhagen. The land is high, and undulating in various romantic and sublime forms. Rich woods, broken by park-like openings and verdant pastures, and interspersed with country-houses and villages for an extent of twenty three miles, form the clothing of these beautiful hills. A striking contrast to the black and naked site of the opposite coast. p. 13.

The last sentence, which has no verb, may serve as one specimen of our author's inaccuracy.

He gives in this chapter a very striking anecdote of Nelson, which is too characteristic of that extraordinary commander to require any authentication. While writing his note to the Crown Prince, amidst the heat of the battle of Copenhagen, proposing a cessation of hostilities on the terms demanded by the British Government, the Admiral ordered a light to seal it; but the boy who had been sent for the candle was killed by a cannon shot.

The order was repeated: upon which Colonel Stewart observed, "Why should your Lordship be so particular to use wax? why not a wafer? The hurry of battle will be a sufficient apology for the violation of etiquette." "It is to prove, my friend," replied Lord Nelson, "that we are in no hurry; that this request is not dictated by fear, or a wish on our part to stop the carnage from the least apprehension of the fate of this day to us, that I am thus particular. Were I to seal my letter with a wafer, it would still be wet when it reached the shore; it would speak of haste. Wax is not the act of an instant; and it impresses the receiver accordingly." p. 14.

Mr. P. is not chargeable with that excessive passion for story-telling of which the entertaining Sir John (whom he mentions very civilly) has been accused; but he makes no scruple of introducing a good thing of this kind, when it comes in his way. The following is one of the stories related of the 'magnanimous' Paul, as he was called by English politicians during the Anglican fit of his insanity.

'Amongst the many absurd whims which infected the brain of this monarch, was one for painting, with various discordant colours, the bridges, watch-houses, and imperial gates throughout the empire. These harlequin jackets were put on every thing that answered to this description, from one end of Russia to the other, by a special ukase, all in one day. The Red Palace was indebted for its present fiery hue to a very simple circumstance. A lady of high rank, of whom his majesty was a great admirer, happened to appear one night at a ball where he was present, with a pair of gloves of this colour on her arms. The fancy of Paul was so struck, that the next day it became his favourite tint; and he gave instant orders that his new residence should be painted accordingly. Hence it is called the Red Palace: and a most frightful glaring appearance it makes.' p. 39, 40.

Before we part with this writer for the present, it may be proper to insert two short specimens of his manner of des-

scription. The first relates to the market held at St. Petersburg for frozen provisions, which are sent thither from Archangel and other parts of the country.

'Cows, sheep, hogs, fowls, butter, eggs, fish, are all stiffened into granite.

'The fish are attractively beautiful; possessing the vividness of their living colours, with the transparent clearness of wax imitations. The beasts present a far less pleasing spectacle. Most of the larger sort being skinned, and classed according to their species; groupes of many hundreds are seen piled up on their hind legs against one another, as if each were making an effort to climb over the back of its neighbour. The motionless apparent animation of their seemingly struggling attitudes (as if suddenly seized in moving, and petrified by frost), gives a horrid life to this dead scene. Had an enchanter's wand been instantaneously waved over this sea of animals during their different actions, they could not have been fixed more decidedly. Their hardness, too, is so extreme, that the natives chop them up for the purchaser, like wood; and the chips of their carcasses fly off, in the same way as splinters do from masses of timber or coal.' p. 121.

The appearance of Mosco is thus delineated.

'Before I left the precincts of this interesting place, I ascended the tower of the church of Ivan the Great, which commands a view of the whole surrounding plain. Although the monotonous paleness of winter then shrouded its bosom, yet the *coup-d'œil* was transcendantly magnificent. The sun shone with an untempered splendor, through an atmosphere, whose clearness cannot be conceived in England; the variegated colours on the tops of innumerable buildings; the sparkling particles of snow on the earth and palaces; the fanes and crescents of the churches flashing their blazing gold; and, added to all, the busy world beneath, passing and repassing in their superb dresses and decorated sledges, presented such a scene of beauty and grandeur, that I should have thought myself repaid for my disagreeable journey, had I even been obliged to return to St. Petersburg immediately, in beholding so glorious a view.' p. 200.

(To be concluded in the next Number.)

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Art. VII. *Sermons and other Discourses.* By the late Rev. Samuel Lavington, of Bideford. 8vo. pp. 466. Price 9s. bds. Conder, Williams and Co. 1809.

**S**ELDOM have we perused discourses, which better deserved to be studied as models by students and juvenile ministers, which were more suited to accomplish the grand purposes of a regular exercise of the pastoral office, or which any communion of Christians might refer to with more satisfaction as delivered from their pulpits, than those of which this volume is composed. Many of the introductions and conclusions, especially, are marked with a variety, an originality, a winning familiarity, a striking abruptness, or an impressive earnestness,



solemnity, and fervour, which are adapted to produce the happiest effect. The narrow space, within which this critique must be confined, will render it perhaps impossible fully to justify our commendations. The first sermon however, though in some respects inferior to several succeeding ones, will probably furnish examples of sufficient merit, to raise the publication to that rank in the opinion of our readers which we could wish it to attain. The subject is 'Dedication to God;' the text; ii. Cor. viii. 5, *But first gave their own selves to the Lord.* It begins thus:

'Religion, serious, vital, practical religion, is the great end of our being. I say *vital, practical* religion, to distinguish it from that form of godliness, that superficial, showy, shadowy profession, which some weakly mistake, and others wickedly substitute, for this important concern. There are some, strange that it should be so, there are many, who, because they put on airs of seriousness at particular times, and say with much self-approbation, 'God I thank thee, I am not as other men are,' vainly think that they are religious; and are as easy and confident as if they were really children of God and heirs of the kingdom of heaven. But is this religion? Alas! no more than a picture is a man. Where is thy humiliation before God on account of the depravity of thy heart, and the sins of thy life? Where are thy tears of repentance, or thy earnest desires of salvation? Where is the surrender of thyself, and all that thou hast to God, as a thank-offering for thy deliverance from the house of bondage, and thy restoration to the enjoyment of light and liberty? Where is thy faith, and zeal, and holiness? Where is thy communing with thy heart, and making diligent search? Where is thy meditation upon God, thy drawing near to him, and delighting in him as thy portion? What! a stranger to all this, and yet a pretender to religion! Ah! man, consult thy Bible, consult thy heart; consult those who are christians indeed, and they will tell thee, that religion is something different from this. To be religious, is to "be renewed in the spirit of our mind; to be dead indeed to sin, and to be alive to God, through Christ Jesus our Lord;" and "whether we eat or drink; or whatsoever we do, to do all to his glory." It is this reference to the author of our beings that constitutes religion; and the nicest observances of forms and ceremonies, and the exactest behaviour which terminates in self, have not the least claim to that sacred character. In opposition, therefore, to all such pretensions, it is called "lifting up the soul to God," honouring, fearing, trusting, loving, and delighting in him, and, in our text, "giving ourselves to the Lord." p. 2.

The plan of this sermon is not the most worthy of praise; the concluding paragraph, however, is excellent.

I have thus endeavoured to illustrate and enforce this important duty of giving yourselves to the Lord. In the name of God, I have been soliciting your hearts, but with what success the event must determine. I fear that many of you, notwithstanding all that has been said to recommend the Lord Jesus to your esteem and affection, secretly say, "We will not have him to reign over us." But consider again, what a danger-

our and uncomfortable life you are leading. By refusing to give yourselves to the Lord, you discharge him of all concern for your safety, and are left to the mercy of every wind, without anchor or pilot. If you will not trust him, look to yourselves, and take the consequence. Save yourselves in danger, cure your own diseases, quiet your own consciences, fight death with your own weapons, plead your own cause in judgment, deliver your souls from hell if you can; and then, boasting of your achievements, tell the world how little you are beholden to a Saviour. But I will not stay to expose the folly and danger of such dreadful presumption. Whether you consent to it or not, God will one day assert that claim which now you oppose; for sooner than he will give up his right, he will renounce his existence. A time is coming when your souls shall be required at your hands; not, as now, in the melting accents of mercy, "My son, give me thy heart;" but in this stern language of justice, "How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward." You will wish that you had never a soul, if you then shall have neglected to yield it to God. By a timely surrender of yourself to the Lord, prevent, therefore, that ruin which will be the certain consequence of an obstinate refusal. Fix your eye, your heart, your hope, upon God, for all meaner dependances will certainly deceive you. They are sandy foundations, broken cisterns, wells without water, refuges of lies. But, O Lord of Hosts, blessed is the man that trusteth in thee! p. 10.

We shall not be understood to extol these discourses as examples of profound thinking or elegant composition; though it is evident from many passages of elevated sentiment, rich imagery, and fine expression, that the venerable minister could have made a greater display of these excellences, than his wisdom and piety deemed conducive to the advantage of a mixed congregation. In our opinion, ordinary sermons can hardly be too familiar, if they neither relax into a levity which might dissipate seriousness, nor descend to a vulgarity which would produce contempt. The sermons before us will not suffer from this test. We give two other specimens of Mr. L.'s introductions.

1 Cor. xvi. 20. *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*—Can you repeat the text after me? Can you all repeat it; and can you repeat it *boldly and without hesitation*?—Undoubtedly we can, why should we not? If any man love not the Lord Jesus Christ, let him be!—Ah! no, I thought you durst not go through it. Conscience stopped you, by whispering that you were imprecating a curse upon yourselves. If I had only asked, "Do you love the Lord Jesus Christ?" You would have made no scruple to answer me, "Yes." But when it comes to wishing damnation upon your souls, if you do not love him, this is a serious matter, which you dare not venture upon; and you are forced to confess, that you know not any thing of Christ. You have heard his name; but you are unacquainted with his person, and had never any interview with him. So, you are as indifferent to him as a stranger. *Indifferent*, did I say?—No, my friends, you cannot be indifferent to the Lord Jesus Christ. If you love him not, you hate him, p. 424. &c.

‘ Esther v. 6. *And the king said to Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of my kingdom it shall be performed.* This for an earthly monarch was noble and generous. But the King of Kings does nothing by halves. The meanest of his servants is a king, and is possessor of a kingdom extensive and glorious, in comparison with which the whole empire of Ahasuerus is no more than the smallest particle of sand. In the distribution of his favours he regards the majesty of his own character, more than the meanness of ours. His bounty is confined by no restrictions. Ask what ye will, and it shall be given you.

‘ If ye ask for grace, for a pardon and a title to the favour of God through the infinite merits and righteousness of Christ, for the sanctifying and comforting influences of the Holy Ghost; they shall be freely bestowed. Yea, if you ask for an interest in the various perfections and attributes of Jehovah himself, bold as the request may seem, it shall not be denied you. For all things whatsoever ye shall ask in prayer, believing, ye shall receive. He loves to satisfy enlarged and earnest desires, and takes pleasure in them that hope in his mercy.’

A similar particularity of reference, or momentary assumption of character, or brief apostrophe, is often well introduced in other parts of the sermon as a method of exciting attention.

There is a beautiful description of the infirmities of old age, in a sermon on that subject, (p. 275, 6) which we have not room to quote; beside many other passages, especially at the close of the discourses, that are extremely well conceived and expressed. The words of scripture are finely wrought in with the general texture of the composition.

It is scarcely necessary to particularize the several interesting texts and subjects of these forty-five discourses. They are of various kinds; some of them having been delivered on occasion of a funeral, a birth, a new-year's day, or an ordination. Four of them are ‘Admissions’, or

Addresses, which were delivered to those who had been lately received as members of the church. On a day preceding the celebration of the Lord's Supper, standing up in the midst of the congregation, they were solemnly and affectionately addressed by their minister, on the privileges and duties of their Christian profession.

Of the rest, twelve are ‘Meditations’, delivered at the administration of the Lord's Supper; these are distinguished by a singular tenderness of devotional feeling, and a rich flow of pathetic eloquence, well adapted to enhance the effect of that solemn rite.

The miscellaneous sermons are on various subjects, bearing an important relation to the condition and prospects of unconverted men, or the duties and feelings of the sincere Christian. There is one discourse, on the Education of children, and another, delivered as an Ordination Charge, of peculiar value. The great truths of religion are constantly implied,

and frequently illustrated and enforced; but the sermons are never merely doctrinal lectures; they teem with the exuberant fulness, vitality, and fragrance of the vernal tree, instead of displaying the cold, barren, and rigid distinctness of the winter skeleton; they have much of the religion of the bible, though little of the subtlety of the schools. The author's system appears to have been of the kind usually called Calvinistic; though the cases are rare, in which he advances any sentiment peculiar to this system. His practical exhortations are truly excellent: and his remarks on the state of the affections, as symptomatic of the absence or presence of genuine religion, are worthy of his sound judgement, accurate observation, large experience, and heartfelt piety.

It has doubtless been a great advantage to this volume, that the Editor had a considerable number of Mr. Lavington's Sermons from which to select those which most deserved publication; there still remain some, perhaps, that might lay a fair claim to the same favourable reception which these will probably obtain. Should a second volume or a re-print be undertaken, it will not be deformed, we hope, by so many typographical errors. We ought not to conclude without commending the cheap form of printing adopted in this volume, by which it is made to contain nearly double the quantity of composition that is usually diffused over the same extent of paper, in the publications of our fashionable divines.

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Art. IX. *English Bards and Scotch Reviewers.* A Satire, 12mo. pp. 54.  
Price 3s. 6d. bds. Cawthorn, 1809.

WE understand this poem has already attained a large circulation; a circumstance by no means surprising, when we consider its high seasoning of invective and sarcasm, its humour and spirited versification, and the peculiarity of its subject and its occasion, combined with the rank of its reputed author. The world is said to be indebted for this effusion of "the milk of human kindness" to no less a personage than Lord Byron, on no less an occasion than the discipline bestowed on the said Lord, for certain 'Hours of Idleness,' by the Busby hands of the Edinburgh Reviewers. This is just as it should be. For equitable discrimination, for devotedness to truth, for gentlemanly deportment, and the genuine Christian spirit of candour, amenity, forgiveness of injuries, and reluctance to inflict pain, the combatants are pretty fairly matched. The literary *canaille* will gaze on this game-cock spectacle with a delight, which happily need not be diminished by any compunction for the cause, or apprehension for the consequences. If, however, the noble lord, and the learned advo-

cate, have the courage requisite to sustain their mutual insults, we shall probably soon hear the explosions of another kind of *paper-war*, after the fashion of the ever-memorable duel which the latter is said to have fought, or seemed to fight, with 'Little Moore' We confess there is sufficient provocation, if not in the critique, at least in the satire, to urge a 'man of honour' to defy his assailant to mortal combat, and perhaps to warrant a man of law to *declare* war in Westminster-Hall. Of this, no doubt, we shall hear more in due time. The lines we principally allude to are these ;—from the opening hemistich, which seems to have been copied from the celebrated 'Epistle to Warburton,' though the acknowledgement of the imitation is *accidentally* omitted, we should guess that the noble lord has been, for some time under training for this attack, and has both strengthened and encouraged his stomach for fighting by a course of *Churchill*; and we must confess he does credit to his feeding.

Health to immortal JEFFREY ! once, in name,  
 England could boast a judge almost the same :  
 In soul so like, so merciful, yet just,  
 Some think that Satan has resign'd his trust,  
 And given the Spirit to the world again,  
 To sentence Letters, as he sentenc'd men.  
 With hand less mighty, but *with heart as black*,  
 With voice as willing to decree the rack ;  
 Bred in the Courts betimes, though all that law  
 As yet hath taught him is to find a flaw.  
 Since well instructed in the patriot school  
 To rail at party, though a party tool,  
 Who knows ? if chance his patrons should restore  
 Back to the sway they forfeited before,  
 His scribbling toils some recompence may meet,  
 And raise this Daniel to the Judgment Seat.  
 Let JEFFREY'S shade indulge the pious hope,  
 And greeting thus, present him with a rope,  
 " Heir to my virtues ! man of equal mind !  
 " Skill'd to condemn as to traduce mankind,  
 " This cord receive ! for thee reserv'd with care,  
 " To wield in judgment, and at length to wear."  
 Health to great JEFFREY ! Heaven preserve his life,  
 To flourish on the fertile shores of Fife,  
 And guard it sacred in his future wars,  
 Since authors sometimes seek the field of Mars !  
 Can none remember that eventful day,  
 That ever glorious, almost fatal fray,  
 When LITTLE'S leadless pistol met his eye,  
 And Bow-street Mymadons stood laughing by ?  
 Oh ! day disastrous ! on her firm set rock,  
 Dunedin's castle felt a secret shock ;

Dark roll'd the sympathetic waves of Forth,  
 Low groan'd the startled whirlwinds of the North;  
 TWEED ruffled half his waves to form a tear,  
 The other half pursued its calm career;  
 \*ARTHUR's steep summit nodded to its bate,  
 The surly †Tolbooth scarcely kept her place;  
 The Tolbooth felt—for marble sometimes can,  
 On such occasions, feel as much as man—  
 The Tolbooth felt defrauded of his charms,  
 If JEFFREY died, except within her arms:  
 Nay, last not least, on that portentous morn,  
 The sixteenth story where himself was born,  
 His patrimonial garret fell to ground,  
 And pale Edina shudder'd at the sound:  
 Strew'd were the streets around with milk-white reams,  
 Flow'd all the Canongate with inky streams,  
 This of his candour seem'd the sable dew,  
 That of his valour show'd the bloodless hue,  
 And all with justice deem'd the two copin'd  
 The mingled emblems of his mighty mind.  
 But Caledonia's Goddess hover'd o'er  
 The field, and sav'd him from the wrath of MOORE;  
 From either pistol snatch'd the vengeful lead,  
 And strait restor'd it to her favourite's head.

The goddess proceeds to give the rescued editor sundry admonitions, alluding to some of the innumerable anecdotes, which circulate in literary *conversations*, relative to the authors, and the blunders, the honour and the disinterestedness, of the Edinburgh Review; explanations are duly afforded in the notes.

The sheer folly of the author's criticisms on many of our living poets will very much defeat the effect of those strictures, in his poem, which are both spirited and just. There is so little discretion and taste in many of his decisions, such total insensibility to indisputable merit in others, such unmitigated and arrogant reprobation when there was only need for partial and judicious reproof, that he will be regarded, not as a severe and indignant Censor, but as a petulant school-boy, smarting and exasperated almost to madness with his flagellation, blind with rage and anguish, and dealing out his indiscriminate revenge in kicks and blows preposterously excessive in malice and deficient in power. The influence of this satire will be no less diminished by the absurdity of the praise, which the angry nobleman, for no imaginable reason, condescends in some instances to bestow. What will any considerate man care for the opinions, decrees, or censures of a writer,

\* A hill at Edinburgh.

† Prison and place of execution. Rev.  
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who can extol Macneil as a genuine son of Poesy, while he degrades Southey and Scott to the dust, and can find nothing but vulgar ridicule to requite the sublimity of Coleridge or the patnos and vivid painting of Grahame! His premature *requiem* over the 'lost works' of Montgomery, whose genius he nevertheless acknowledges, and whose fame both lives and flourishes, is equally childish.

The utmost we can promise the noble lord is, that his wrath will be very entertaining to the public for several weeks to come; by the end of that period, the same public will perhaps be called upon to deplore his fall in the field of honour, and it may be our melancholy office to criticise elegies on his untimely fate. We will, in justice to his talents, as a humorous and spirited satirist, transcribe another short passage from this work.

'Hail Sympathy! thy soft idea brings  
A thousand visions of a thousand things,  
And shows, dissolved in thine own melting tears,  
The maudlin Prince of mournful sonneteers.  
And art thou not their Prince, harmonious BOWLES?  
Thou first, great oracle of tender souls?  
Whether in sighing winds thou seek'st relief,  
Or consolation in a yellow leaf;  
Whether thy muse most lamentably tells  
What merry sounds proceed from Oxford bells,\*  
Or, still in bells delighting, finds a friend,  
In every chime that jingled from Ostend?  
Ah! how much juster were thy Muse's hap,  
If to thy bells thou would'st but add a cap!  
Delightful BOWLES! still blessing, and still blest,  
All love thy strain, but children like it best.' p. 18, 19.

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Art. X. *Dia-Tessarion: or the Gospel History, from the Text of the Four Evangelists, in a connected Series: with Notes Critical and Explanatory.* By Robert Thomson, *Writer* in Edinburgh. 8vo. pp. 478. Price 7s. Hamilton, Ogle.

WE had thought that the age of *pious frauds* was past: but our hopes were too sanguine. Seldom has the condign punishment of critical reprobation fallen on a more arrant plagiarism than the one in our hands. This *writer* has attempted to construct a Harmony of the Gospels, borrowing the title from Dr. White's popular work, while he affects to be ignorant that any such book existed; and copying the text, with a small number of alterations, mostly for the worse, from Dr. Macknight's Translation, not only without acknowledgement, but with the audacious insinuation that the Translation is his own. Pursuing his dishonourable career,

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\* See BOWLES'S Sonnets, &c.—"Sonnet to Oxford," and "Stanzas on hearing the Bells of Ostend."

he has cut out a number of Dr. Campbell's notes, in a style of ignorant and barbarous mangling; subjoining to a few of the less considerable ones the name *Campbell*, so that the unsuspecting reader must of necessity attribute the others to the learned and conscientious Mr. *Writer* Thomson. In these Notes the incidental Greek words are exhibited in a manner so outrageously blundering, as to exceed all possibility of typographical error, and to authorise the suspicion that this biblical freebooter had not mastered the alphabet. Finally, the book closes with an appendix of 80 pages, "containing I. Remarks on the History and Evidences of the Resurrection of Christ" clumsily pilfered, and still without a hint of acknowledgement, from Gilbert West's *Observations*; and "II. View of Christ as a Priest," *professedly* (*alias* *Leucon*; *alias* *asinus*) "abridged" from the Works of the late excellent Mr. Riccaltoun.

Useful to many readers as this compilation may be, the merit of its usefulness is due to the authors from whose treasures it is derived; while the disingenuousness of the compiler strips him of all title to the praise which his mere labour might have earned.

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Art. XI. *An Essay on Humanity to Animals*; by Thomas Young, A. M. Fellow of Trinity College, Cambridge. Abridged by Permission of the Author. Second Edition. pp. 60. Price 1s. 6d. Arch and Co. Hatchard. 1809.

WE have been much gratified with the contents of this book: but that there should be occasion for an essay on such a subject, is certainly much to be lamented, and reflects the utmost disgrace on the persons for whom it is written. The grounds on which cruelty toward animals is reprobated, are the following: as tending to render those who practise it cruel to their own species; as violating the rights of animals, inferred from their capability of pleasure and pain; as contrary to the combined effect of several passages of Scripture, which inculcate humanity toward brutes; as prejudicial even to our pecuniary interests; and lastly, as derogatory to our character with the best and wisest of mankind. Under the first argument it should have been urged, that the custom of inflicting pain is not only injurious to mankind, by forming cruel dispositions that may eventually affect their happiness, but injurious to the individual, by destroying the capacity for tender and delicate feelings, and precluding every social as well as solitary pleasure which is derived from refined sensibility.

It is a great recommendation of the tract, that it does not confine itself to general declamation; but specifies, in several distinct chapters, the kinds of cruelty common in this country, against which its denunciations are directed. Several interesting and endearing anecdotes of dogs and other animals, are very properly interspersed.

Not having Mr. Young's work, (which appeared about ten years ago) within reach, we can scarcely pronounce on the ability with which this abridgement is executed: it appears to us calculated, however, to be very useful, and may be advantageously put into the hands of youth in general, and of all those to whom its momentous exhortations may unhappily appear necessary.



ART. XII. *Memoirs of the late Rev. W. Heudebourn, of Taunton, written by Himself*, with a Sermon occasioned by his Death, preached at Bishop's Hull, Sept. 11. 1808. By William Heudebourn. 8vo. pp. 32. Price 1s. Taunton, Norris; Williams and Co. 1808.

IN reading the memoirs of a man, written by himself, we are naturally inclined to presume he will sometimes consult his reputation at the expense of his veracity; or at least, that if he have no wish to deceive others, he is yet in great danger of being deceived himself, into a loftier estimate of his character than impartial truth would dictate. There is little room, however, for apprehensions of this nature, when we peruse the lives of men, whose hopes rest on objects beyond the grave, whose reliance is not on their own merits but the divine mercy, and whose happiness does not depend on the opinion formed of their character by fallible men. We have this security for the truth of the narrative in this pamphlet. Mr. H. gives a very simple account of his youthful levities, occasional compunction, subsequent endeavours to purchase heaven by a course of duty, and the eventual rectification of his opinions and principles under the ministry of various preachers who supplied Mr. Whitefield's Tabernacle in Moorfields. He also mentions the circumstances and importunities which first prevailed on him, much against his inclination, to attempt to preach; which he afterwards continued to do above thirty years, first in various places near London, as an occasional supply, and then as an itinerant pastor of three or four congregations, of which that at Harlington was the chief, and finally at Milverton, near Taunton. He appears to have been a worthy, pious man, who deserved to be remembered with reverence and gratitude by his friends, but whose course and character were not sufficiently extraordinary to merit much attention from the public.

The sermon on occasion of his death, which happened Aug. 30, 1808. in his 88th year, was preached by his grandson, from 2 Tim. iv. 6, 7. In this discourse, which gives us a favourable impression of the preacher's abilities and principles, the text is considered as descriptive of holy courage, unremitting diligence, steady perseverance, and animating prospects.

"The faith of my venerable relative (says he) was manifested to have been a living principle, by his having through grace steadily "kept the faith" unto the end. His faith was strong, and was the unfailing source of sanctity in his soul, and holy obedience in his life. His attachment to the leading truths of the gospel was unshaken to the last. He was no bigot—he loved from his heart "all who love the Lord Jesus Christ in sincerity," though differing from him in some religious opinions; yet he would always on proper occasions, openly avow those doctrines from which he derived his comfort. He loved those truths which are usually called the doctrines of grace. Influenced by these views of gospel truth, he maintained for a long succession of years an uniform course of godliness. Nothing would have so much distressed his mind, as the idea that he might have lived to be a disgrace to religion, by departing from the faith; and God was pleased to keep him from falling, till he should present him faultless before the presence of his glory with exceeding joy." pp. 26, 27.

Art. XII. *A Short Account of the late Mr. Richard Porson, A. M. & Greek Professor, of Trinity College, Cambridge; with some few Particulars relative to his extraordinary Talents. By an Admirer of a Great Genius.* 8vo. pp. 23. Price 2s. Baldwin, 1808.

THERE are several curious anecdotes of Porson in this strange farago of learned gossip; of which we only give a brief notice, for the present, reserving its contents to be re-considered when some regular Memoir, worthy of this incomparable scholar, shall come before the world. A large volume, we well know, might be filled with most humorous and surprising tales of his prodigious erudition; unexampled extent and headiness of memory; poignant wit, and crapulous extravagances. We hope that no writer who has a character, especially a clerical character to maintain, will imitate that matchless effrontery, with which some friends of the deceased Professor have presumed to deny, or affected not to know, the lamentable excess to which he indulged this one unhappy propensity. Whatever may be the motive of such an attempt to impose on the public, whether a feeling of partiality toward the vice itself; a jealousy for the honour of that party and circle, theological or political, which claimed the credit of his countenance, a concern lest the reputation of learning and learned men should suffer some injury from this blemish on the character of the first of Grecians; or, lastly, whether it be simply the kind, but overweening and useless solicitude of friendship for his posthumous fame, we will take this opportunity to say, that the attempt will utterly fail; and produce no other effect, than that of accumulating disgrace on the authors of the cheat, exciting the public attention still more strongly to the numerous anecdotes which are perfectly notorious, and drawing forth from obscurity multitudes of others which have never been much known, or are now almost forgotten. Surely, too, there is no great policy in lauding the chief scholar of the age for his 'picks,' who so constantly and glaring addicted himself to excesses, which all the sceptics of the nation would rejoice to discover in a votary of the Tabernacle, as decisive of the 'hypocrisy' of the 'Methodists'; and demonstrating the licentious tendency of preaching the doctrine of the atonement. These hints have no reference to the pamphlet before us, which is understood to come from the hand of the learned, but whimsical Mr. Richard Weston: it pretends not to deny the melancholy fact, but mentions a few of the Professor's eccentricities, avowedly concealing "many particulars, as effusions of his convivial hours," which, "if they were witty, were not always wise," and reminding us, "Who does not occasionally, in something or other, break the golden rule of *ne quid nimis*?"

Art. XIV. *The Life and Death of the Christian. A Sermon, occasioned by the Death of Mr. Thomas Hayter, of Gosport, who departed this Life November 29, 1808, in the 83rd year of his age. By David Bogue.* 8vo. pp. 30. price 1s. Williams and Co. Maxwell and Co. Ogle, 1809.

THIS discourse is not unworthy of the preacher's established character. It is replete with important truths, and adapted, both by example and precept, to excite religious feeling and Christian activity. The character of his departed friend appears, by the interesting sketch which is neatly

introduced in this sermon, to have belonged to that numerous class whose lives are more useful than splendid; who secretly and unassumingly contribute far greater benefits to the world, which knows nothing of their existence, than the noisy disturbers of its peace whom it loads with distinctions and honours. The account of his character is so discriminative and striking, that few ingenuous readers will contemplate it without that pungent conviction of inferiority and defect, that earnest desire for improvement, and those devout aspirations and holy resolutions, which it is the proper effect of Christian biography to inspire.

The text is Acts xiii, 36. *For David, after he had served his own generation according to the will of God, fell asleep, and was laid unto his fathers.* Considering the first part of the text as descriptive of a believer's life, Mr. B. illustrates the idea, by (1) explaining what the will or design of God is in placing man upon earth, and very briefly sketches the outline of Christian duty; (2) shewing that the life of David agreed to this description; and (3) delineating the principles and conduct of his deceased friend, in farther development of the expression. The second part of the discourse illustrates the observation, that after the servants of God have performed their allotted service, he dismisses them by death into an eternal world; and hence it proceeds to mention the feelings and expressions of this good man while awaiting his last struggle. With what emotions should those who are perfectly satisfied of their own merit and security, when reflecting on a course of conduct far less regular, devout, and unexceptionable than Mr. Hayter's, peruse the account of that sorrow and self-reproach which his humility and sanctity of mind suggested as appropriate to such a character as his! It is only one instance, indeed, of thousands that occur every year, in which the saint manifests the consciousness of sin, and reliance on mercy alone, which become the sinner, while the sinner looks back on a profligate life and forward to the divine tribunal with as little alarm as might be expected from a saint.

Art. XV. *The Siller Gun: A Poem, in four Cantos: with Notes, and a Glossary.* By John Mayne, Author of the Poem of "Glasgow," &c. 12mo. pp. 153. Price 4s. Richardson. 1808.

THIS Poem, as the author says, 'is founded on an ancient custom in Dumfries, called *Shooting for the Siller Gun*. The Gun is a small silver tube, like the barrel of a pistol, (about ten inches long) but derives great importance from its being the gift of James VI.; that monarch having ordained it as a prize to the best marksman among the Corporation of Dumfries.' It is worn by the successful marksman, in his hat, for the day only; being invariably redeemed with some honorary equivalent, and preserved for a future anniversary. This custom, which was at first annually, is now only occasionally observed, and never but on the birth-day of the reigning king. Mr. Mayne's poem, which is by no means destitute of humour and interest, describes the various circumstances of ceremony and coarse festivity with which this exercise is accompanied. It is extended to four cantos, of which we could give no satisfactory idea by any abstract or extract consistent with the observance of suitable limits. Many notes are added, to illustrate the poem, by anecdotes, descriptions of customs, and fragments of

local or national history. One stanza may be quoted as a specimen of the dialect, and form of versification, which the author adopts.

' Wi' dancing, sangs, and weel-tim'd daffin,  
The afternoon grew late wi' laughing;  
Auld fowk seem'd young again wi' quaffing  
Some fav'rite's name;  
And love in youthfu' breasts was flaffing  
A mutual flame.' p. 55.

Art. XVI. *Ancient Ballads*; selected from Percy's Collection; with Explanatory Notes; taken from different Authors, for the Use and Entertainment of Young Persons. By a Lady. pp. 211. Price 4s. Verner and Co. 1808.

THE object of this publication, which is to furnish those, who wish to read specimens of the Ancient Ballads collected by Percy, with a Selection from which indelicate pieces are excluded, undoubtedly merits commendation. We do not think, however, that this species of reading is peculiarly adapted to improve the minds of youth, either by exalting their sentiments, expanding their conceptions, or refining their taste; and better ways unquestionably may be found of providing for their amusement.

Art. XVII. *The Minor Minstrel*, or Poetical Pieces, chiefly Familiar and Descriptive. By W. Holloway, 12mo. pp. 182. Price 4s. bds. Suttaby, Seeley. 1809.

HUMBLE as the objects are, to which Mr. Holloway professedly aspires, they are neither unworthy, nor easy, of attainment. To gratify youth, and amuse general readers, by the simple delineation of Nature, and the dissemination of sentiments founded on piety, morality, and benevolence, in such a manner as not to offend the ear of Taste, is in the power of but few writers, still fewer of whom have goodness of heart or condescension enough to make the attempt. Mr. H. has in general succeeded very well, though we think the merit in some of these pieces convicts him of having aimed too low in others. One short poem it will be but fair to extract; it is intitled 'William the Thresher, a Sketch from Nature.'

' Who owns that snug cot in the lane, that we pass,  
Whose flinty foundations are bedded in grass:—  
Whose corners are guarded with fragments of rock,  
From the wheels of the wain, and the waggon's rude shock?  
'Tis his, who, from youth to decline of his days,  
Has dwelt there, a stranger to censure or praise,  
Poor William the Thresher; who forward and back  
To the barn in the valley, pursues the same track.  
E'en the sheep, long accusom'd to see him thus pass,  
Familiarly meet him, and gaze in his face;  
The heifer, across the green path as she lies,  
Starts not at his footsteps, nor offers to rise;  
And all the day long you may hear his flail sound,  
As you walk on the hill, through the woodlands around;  
Save when the ripe harvest his labour demands,  
Then, stripp'd, in the corn-fields he joins the gay bands;  
And ere autumn's rich opportunity slides,  
A trifle for winter's dull season provides.

He ne'er saw the city, nor often the town,  
 But when to the market he cross'd the broad down,  
 Or dress'd in his church-going suit, once a year,  
 With neighbours and friends at the fair would appear.  
 His garden, his hives, and his sty, are his pride,  
 And by those half the wants of his life are supplied;  
 While mother and wife their kind efforts upite,  
 To make the calm comforts of home his delight.  
 No anxious forebodings his breast ever knows:  
 Ambition nor Envy disturbs his repose:  
 The tumult and terror of wide-wasting war  
 He hears, like a thunder-storm, rolling afar:  
 Nor heeds who enjoys title, pension, or place,  
 Or rises to power, or sinks in disgrace:  
 Content in his station, he 'scapes ev'ry care,  
 While crops are abundant, and seasons are fair.

So liv'd the first swains, in the world's golden days,  
 Ere Lux'ry and Av'rice corrupted their ways;  
 Or cities, polluted with vices and crimes,  
 Call'd judgments from Heav'n on degenerate times.  
 'Twere well for the world, could it's restless ones taste  
 The bliss of retirement, so blameless and chaste;  
 Then violence, strife, and oppression might cease,  
 And Innocence rest on the bosom of Peace.  
 Most happy the Bard whom such solitude charms!  
 Whom Virtue and Nature invite to their arms:  
 O! grant me, kind Heaven! in life's feeble wane,  
 To enjoy the sweet calm of some cot in the lane!

The book is neatly printed, and adorned with an interesting frontispiece.

Art. XVIII *Pious Remains of the Rev. James Moody*, late Minister of the Gospel at Warwick: consisting of Memoirs of his Life, and a Selection of his Letters; together with a few original Hymns. fcp. 8vo. pp. 223. price 4s. bds. Williams and Co. 1809.

A few sentences from the advertisement to this publication will apprise the reader of what he may expect it to furnish. 'The principal part of this volume will be found to consist of familiar letters, written under the impulse of the warmest friendship, and characterized by no small degree of that ease and negligence of style, in which it is allowable to indulge when addressing near relatives or intimate acquaintances, especially when subject to the pressure of numerous and important engagements. Letters of this description, although less prepared to meet the severity of criticism, and to gratify a taste of fastidious delicacy, will probably afford both pleasure and edification to the numerous friends of the excellent and amiable man by whom they were written; since they will present a faithful transcript of his mind, and exhibit an eminent example of true piety, of diffusive benevolence, and of indefatigable zeal in the service of God.' It is in compliance with the earnest desire of many who valued the ministerial labours and private friendship of the Rev. James Moody, that his mourning and affectionate widow has resolved on this publication; and if their wishes should be gratified, and their expectations answered, by this volume, no painful anxiety will be entertained as to the reception with which it may meet from the public at large.

Some particulars of this excellent man's life and character we have already mentioned, in reviewing Mr. Burder's Sermon at his interment: (Vol. iii. p. 367.) several others are added in these Memoirs, which, however, we shall not extract, presuming that all who felt peculiarly attached to him, and who are qualified to relish the piety, affection, and good sense, of these interesting letters, will refer to the work itself.

Art. XIX. *The Charge delivered at the Ordination of the Rev. Alfred Bishop, over the Independent Church at Ringwood, Hants, Sept. 1, 1808*, by the Rev. John Pye Smith, D. D. together with the Introductory Address by the Rev. W. Kingsbury, A. M. and the Confession, &c. by Alfred Bishop. Published at the Request of the Church and Congregation. 8vo. pp 45. Price 1s. 6d. Conder, Williams. 1809.

**PUBLICATIONS** of this nature are generally more adapted to interest a particular circle of friends, than to challenge public attention or applause. This pamphlet, however, will not only serve to recall a variety of delightful feelings, salutary instructions, and momentous vows, to those who were present on the occasion to which it refers, but may justly be expected to circulate widely among others, who can duly estimate the zeal, tenderness, and candour which appear in the Address, the unaffected and judicious piety which is manifested in the Confession, and the mingled wisdom and meekness which distinguish the Charge.

The text, from which Dr. S. deduces the comprehensive and valuable advice here delivered to his pupil and friend, is 1 Tim. iv. 12—16; applying, as he explains it, to the following objects of attention; the preservation of *personal religion*; the conduct of *studies*; the discharge of the *public ministry*; and the regard due to *moral character*. We were much pleased with the exhortation to a diligent study of the original scriptures with the helps of enlightened criticism, and of those important controversies which are unhappily agitated among theologians. The remark with which this advice is terminated, deserves particular attention:

‘But, while I would urge, with every effort in my power, the duty of ~~the~~ enquiry; suffer me, my dear brother, to remind you, that no research after divine truth *can be free*, if it proceed not from a mind purified from the worst of prejudices, those of a carnal and unsanctified heart; and if it be not conducted with true seriousness of spirit, with deep humility, and with fervent prayer.’ p. 37, 38.

Art. XX. *The Twin-Sisters*; or, the Advantages of Religion. Second Edition. 12mo. pp. 208. Price 3s. Harris, 1807.

Art. XXI. *The Orphan*. By Eliz. Sandham, Author of the *Twin-Sisters*, *Trifles*, *Juliana*, *Alitheia Woodley*, &c. 12mo. pp. 127. price 2s. 6d. Harris, Longman and Co. 1808.

**AS** long as works of fiction are admitted into the nursery, it will be of importance to give currency to those which are at least harmless in their tendency, if for no other purpose than to discountenance those which are noxious. The little tales, of which we have just copied the titles, in point of morality more than answer to the description of those which we deem worthy of encouragement; and are written with a degree of ingenuity and taste, that increases our disposition to recommend them.

## ART. XXII. SELECT LITERARY INFORMATION.

*\*\* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Custance has in the press a new and improved edition of his Concise View of the Constitution of England.

The Rev. Dr. Carpenter has in the press, Discourses on the Genuineness, Integrity, and public Version of the New Testament.

The Rev. Mr. Ewing, of Glasgow, has ready, in a duodecimo volume, Essays addressed to the Jews; written at the request of the London Missionary Society.

Mr. Drew, author of an Essay on the Immateriality and Immortality of the Soul, has in the press, in an octavo volume, an Essay on the Identity and General Resurrection of the Human Body.

Dr. Bradley, of Wallingford, is preparing a Series of Grammatical Questions, adapted to Lindley Murray's Grammar, with Notes and Illustrations, under the patronage of Dr. Valpy, and other distinguished Preceptors.

Dr. Steyn has in the Press, in a quarto volume, the Life of the late Earl of Charlemont, including a View of the Affairs of Ireland, during a very interesting and important period.

Mr. De Luc is about to publish, in an octavo volume, an Elementary Treatise on Geology, containing an examination of some modern Geological Systems, and more particularly of the Huttonian Theory of the Earth.

Mr. James Macdonald, late Lieutenant-Colonel of the Caithness Fencibles, having been wrecked, in November last, on the Schaw, proposes to publish an Account of his subsequent Travels through Denmark and Sweden.

Mr. Belfour has in the press a Metrical Romance, in five Cantos, intitled Spanish Heroism, or the Battle of Roncesvalles, which is to appear in the course of this month.

Mr. Fenton's long expected Tour through Pembrokeshire is in the press, and will appear in the course of this Spring, in a quarto volume, embellished with Views of all the principal Seats and Ruins, drawn chiefly by Sir Richard Hoare. This Tour is intended as the first of a Series of Tours through North and South Wales, which will be conducted on the same plan.

Mr. Thomas Hope will publish this Spring a Collection of Designs, representing the

Costume of the Ancients. It will consist of about 160 engravings in outline, with an Introduction, and will form two volumes, quarto and octavo.

The Abridgement of the Philosophical Transactions by Drs. Hutton, Shaw, and Pearson, from the time of their commencement to the close of the year 1800, will be completed in the course of this month.

A Series of Letters on Canada will shortly appear, written by a Gentleman lately resident some years in that country; giving a Description of its People, Manners, Laws, Customs, Productions, Trade, &c.

Mr. J. Rickman, Surgeon, of Lewes, will shortly publish a small volume, intitled Epistolæ Amicitiae, or the Friendly Gail.

Dr. Rutherford's Ancient History is reprinting in two duodecimo volumes, for the use of Schools.

Mr. Ryland is preparing for the press a Romance, to be intitled Francesco, or the Fool of Genius, founded on the extraordinary Life of Mazzuoli, celebrated as a Painter by the name of Parmegiano.

A Society of Physicians in this Metropolis has been engaged in collecting materials for a new Work, to be called the Annual Medical Register, containing a complete account of the medicinal Literature of the preceding year, with an historical Sketch of the Discoveries and Improvements in Medicine and the collateral Sciences; a Report of the general State of Health and Disease in the Metropolis, a brief detail of miscellaneous Occurrences, and similar Information.

A new edition of Quintilian, after the manner of Rollin's Compendium, will shortly appear from Oxford, in an octavo volume.

Early in next June will be published in large quarto, the First Part of a new literary and embellished Work, intitled, The Fine Arts of the English School: comprising a Series of highly finished Engravings, from Paintings, Sculpture, and Architecture, by the most eminent English Artists; each subject accompanied by an ample portion of historical, descriptive, critical, or biographical Letter-press. This First Part will contain five Engravings, viz.—1. Portrait of John Dunning, Lord Ashburton, from a Picture by Sir Joshua Reynolds,

—2. An Historical Composition, representing Thetis bearing the Armour to Achilles; West, P. R. A.—3. A View of Lord Mansfield's Monument in Westminster Abbey. Church; Flaxman, R. A.—4. An Elevation of the West Front of St. Paul's Cathedral Church, London.—5. A Plan of the Sub-structure of the same Building; Sir Christopher Wren; both drawn by Mr. James Elmes, Architect. The Proprietors in their Prospectus, thus explain the Plan and Conditions of the Publication.—1. Two editions will be printed, both in large quarto, but on Papers of different qualities and dimensions: the smaller will be Elephant, which makes a quarto page of fourteen inches by twelve; the larger on Atlas paper, making a quarto page of seventeen inches by thirteen.—These will correspond in size with the British Gallery of Pictures published by Longman and Co. The smaller edition will be 11. 1s. per Number, and the large Paper will be 11. 11s. 6d.—2. Each Part will contain four finished Engravings, or three that are finished, and two of slighter execution. These will be accompanied by appropriate and ample Descriptions, &c. occupying from twelve to twenty-four pages of Letter-press in every Number. The Prints will be engraved in such different styles, as appear to be best adapted to the respective Subjects. Those representations of Portraits, Historical Pictures, and Sculpture, will be executed in that mixed style of engraving which unites and blends the Dot with the Stroke; whereby the appearances of Flesh and Drapery in Pictures, as also Marble, &c. will be carefully imitated. The architectural Subjects will be engraved, wholly in the line or stroke Style.—3. Each Number is intended to contain an illustrative Print or Prints from the respective Subjects of Painting, Architecture, and Sculpture. In the first Class will be given a Portrait of an eminent English Character, from an esteemed Painting; also an historical or fancy Picture, selected from the most approved Specimens of the English School. Of Architectural Subjects, one or two Prints will be given representing either Elevations, Plans, or perspective Views, of the most admired public Edifices of England. In this department of the Work, it is intended to furnish such a series of Plates, with appropriate Letter-press, as shall fully explain the Design and Construction, as also the History, of the respective Buildings. Under the Class of Sculpture, each Number will present one finished Print, or two in Outline, from some approved Specimen by a British Artist.—4. The Literary Department will be supplied by

such Gentlemen as are best calculated by professional Study, Erudition, or Taste, to furnish the most interesting and satisfactory Information on the respective Subjects of Painting, Architecture, Sculpture, Biography, &c. It is indeed the intention of the Proprietors to produce a Work that shall be calculated to satisfy the English Artist, gratify the Connoisseur, interest the discriminating Part of the Literati, both at Home and Abroad, and collectively exhibit the mental and professional Talents of our Countrymen.—5. A limited Number of Copies of the Portraits and Historical Prints will be worked in Colours and finished by the Pencil, so as to imitate the Style of Colouring and Effects of the original Pictures. Twenty-five Sets of Proofs will be worked on India Paper. The Prices of these will be specified with the first Number.

The Columbiad, a Poem on the Subject of America, by Mr. Barlow, will soon be reprinted in this Country.

Dr. William Neilson proposes to publish two large Maps of ancient and modern Geography combined. The first will comprehend all that Part of the World which was known to the Ancients, exhibiting together the ancient and modern Names of each Place. The second will contain only the central Part, or Roman and Grecian Empires, with their Dependencies. And on the sides of each Map will be alphabetical Lists of all the ancient Names, with the corresponding modern ones, Longitude, Latitude, &c. thus designed to form a complete View of ancient Geography, presented to the Eye at once.

A Selection from the Gentleman's Magazine, arranged under the heads of—1. History and Antiquities.—2. Ancient and Modern Literature, Criticism, and Philology.—3. Philosophy and Natural History.—4. Letters to and from eminent Persons.—5. Miscellaneous Articles, &c. to form three octavo Volumes, will shortly issue from the press at Oxford, under the Superintendence and Care of a Gentleman of that University.

Mr. M. Murfit, of Trinity College, Cambridge, is about to publish an Essay on the Life and Character of Agesilaus, Son of Archidamus.

A History of the Germanic Empire, from the pen of Mr. Smith of Dublin, will shortly be given to the Public.

Dr. Adam Clarke has just completed a third Edition, much enlarged and improved, in 8vo. of "Fleury's Manners, Customs, &c. of the Ancient Israelites," with a Life of Fleury, &c.



Baynes's Catalogue of a large Collection of modern Books, including the best Works in Divinity, with many miscellaneous Articles, 8vo. gratis, is just completed;—Part 2, containing an extensive Collection of Second-hand theological Books, &c. will be published in July.

Nearly ready for publication "Ludlam's Rudiments of Mathematics," containing the Elements of Algebra; an Introduction to Euclid's Elements, and Plane Trigonometry. A new Edition, corrected and greatly enlarged, by M. Fryer, Teacher of the Mathematics, Superintendent of the Philosophical Institution, and Secretary to the Literary and Philosophical Society, Bristol. 1 vol. 8vo.

Dr. Mavor it is said will soon produce a Work on which he has been long engaged, viz. a Series of Catechisms on popular Sub-

jects; The Mother's Catechism, a Catechism of Health, and another on General Knowledge, which will be followed in rapid succession by others on English History, Universal History, Geography, Animated Nature, Botany, the Laws and Constitution of England, the Bible, &c. They are intended to sell separately, or to form when collected two neat pocket volumes.

The Fifty-two Lectures (announced long ago) on the Church Catechism, by the Rev. Sir Adam Gordon, Bart. Prebendary of Bristol, and Rector of West Tilbury, will be published this month in 2 vols. 8vo.

The author of *All the Talents* and the *Comet*, has announced a Poem, intitled *The Statesman*, which will contain biographical Sketches of Mr. Pitt, Mr. Fox, Lord Nelson, &c.

## Art. XXIII. LIST OF WORKS RECENTLY PUBLISHED.

### ANTIQUITIES.

An Historical Survey of the Ecclesiastical Antiquities of France, with a View to illustrate the Rise and Progress of Gothic Architecture in Europe. By the Rev. G. D. Whittinton. 4to. 11. 6s.

Greek Marbles, brought from the Shores of the Euxine, Archipelago, and Mediterranean, and deposited in the Vestibule of the Public Library of the University of Cambridge. By Edward Daniel Clarke, L.L. D. late Fellow of Jesus College, and Professor of Mineralogy in that University. Printed at Cambridge, by order of the Syndics of the Press. Embellished with four beautiful Plates, engraved by Tomkins, from designs by Flaxman, royal 8vo. 5s. 6d. and on imperial paper, with proof impressions of the Plates, 10s. 6d.

### CLASSICAL LITERATURE.

Virgil Re-vindicated; being a free and candid Examination of Bishop Horsley's Tract on Virgil's Two Seasons of Honey; written in the Year 1807, in a Letter to the Rev. Mr. Pentycross, of Wallingford. By Henry Clarke, L.L. D. Professor of Astronomy and Experimental Philosophy at Marlow. 4to. 4s.

### GEOGRAPHY.

A System of Geography, ancient and modern. By J. Playfair, D. D. F. R. S. Esq. Vol. II. 4to. 2l. 2s.

### HISTORY.

An Historical Review of the Commercial,

Political, and Moral State of Hindostan, from the earliest Periods to the present Time; the Rise and Progress of Christianity in the East, its present Condition, and the Means and Probability of its future Advancement, with an Introduction and Map illustrating the relative Situation of the British Empire in the East. By the Rev. Robert Chatfield, LL. B. Vicar of Chatteris, Cambridgeshire. 4to. 11. 16s.

The Rise and Fall of States and Empires, or, the Antiquities of Nations; more particularly of the Celtic or Gaul. Containing great variety of Historical, Chronological, and Etymological Discoveries, many of them unknown both to the Greeks and Romans; with Tables of Greek, Latin, and Teutonic Words, which are taken from the Celtic Language. By M. Pezron. 8vo. 7s. 6d.

The History of Don Francisco de Miranda's Attempt to effect a Revolution in South America; in a Series of Letters. By James Biggs. Revised, corrected, and enlarged. To which are annexed, Sketches of the Life of Miranda, and Geographical Notices of the Caraccas. 8vo. 7s. 6d.

History of Brazil, comprising a Geographical Account of that Country; together with a Narrative of the most remarkable Events which have occurred there since its Discovery. By A. Grant, M. D. 8vo. 8s. 6d.

The Modern History of Hindostan, Vol. II. Part final, containing the History of India and the East India Company, during the seventeenth and part of the eighteenth Centuries. 4to. 4l. 1s.

**MEDICINE.**

**A Practical Materia Medica**, in which the various Articles are fully described and divided into Classes and Orders. 12mo. 5s.

**METAPHYSICS.**

**Metaphysical Essays**, containing the Principles and fundamental Objects of the Sciences, with some Considerations on the Human Mind, &c. By Richard Kirwan, Esq. LL. D. F. R. S. President of the Royal Irish Academy, &c. Author of Elements of Mineralogy, Geological Essays, and other Works. 8vo. 12s.

**MISCELLANEOUS LITERATURE.**

**The Spirit of English Wit**, being an entertaining Budget of laughable Anecdotes, &c. 12mo. 5s.

**The Spirit of the Public Journals** for 1808. 12mo. 7s.

**Correspondence between the United States of America and Great Britain.** 1s. 6d.

**An Answer to the Challenge** given by W. Blair, Esq. A. M. and published in Dr. Rees's Cyclopaedia, where this Gentleman has inserted a Cypher of his own invention, which is actually inscrutable without the Key. By M. Gage. 10s. 6d.

**An Attempt to elucidate the pernicious Consequences of a Deviation from the Principles of the Orders of Council.** 2s. 6d.

**A Serious Admonition to his Royal Highness the Duke of York**, on the evil Tendency of Corrupt Communication. 1s. 6d.

**The Gentleman's Library**, being a Compendium of the Duties of Life in Youth and Manhood. 12mo. 5s.

**The Principles of Life Assurance explained**, together with new Plans of Assurance and Annuities. Adapted to the Prudent of all Classes, Civil and Military. By the Rock Life Assurance Company. 1s.

**An Attempt to ascertain a Theory for determining the Value of Funded Property.** 2s. 6d.

**Ferdinand Vindicated**, and Ministers Defended. 1s. 6d.

**Strictures on the present Government**, Civil, Military, and Political, of the British Possessions in India. 3s.

**Ancient Indian Literature**, illustrative of the Researches of the Asiatic Society, instituted in Bengal, January 15, 1804. 4to. 11. 5s.

**PHILOLOGY.**

**Latin Synonyms**, with their different Significations and Examples, taken from the best Latin Authors, by M. J. B. Dumesnil, Latin Professor of Rhetoric in the College

of Harcourt, and Principal of the College of Louis the Great, in the University of Paris. Translated into English, with Additions and Corrections, by the Rev. J. M. Gosset, 8vo. 15s.

**POETRY.**

**The Muses' Bower**, embellished with the Beauties of English Poetry. 4 vols. foolscap 8vo. 11. 4s.

**The Iliad of Homer**, translated into English Blank Verse. By the Rev. James Morrice, A. M. late Student of Christ Church, Oxford; Rector of Batstranger, in the County of Kent; and Vicar of Flaver, Northamptonshire. 2 vols. 8vo. 11. 1s.

**Poems sacred to Love and Beauty**, by Hugh Downman, M. D. 2 vols. foolscap 8vo. 10s. 6d.

**Poemata Selecta Italorum**, qui seculo decimo sexto Latine scripserunt, nonnullis adnotationibus illustrata. Post 8vo. 10s. 6d.

**A Poetical Picture of America**; being Observations made during a Residence of several Years at Alexandria and Norfolk, in Virginia. By a Lady. 12mo. 4s.

**Gertrude of Wyoming**, or the Pennsylvanian Cottage, and other Poems. By Thomas Campbell, Author of the Picasures of Hope, &c. 4to. 11. 5s.

**Home Ionics**; a Poem descriptive of the Ionian Islands, and Part of the adjacent Coast of Greece; with a Postscript, containing Observations on the Romaic or modern Greek Language, as spoken in the Ionian Islands. By Walter Rodwell Wright, Esq. sometime his Britannic Majesty's Consul General for the Republic of the Seven Islands. 8vo. 4s.

**THEOLOGY.**

**A Series of Discourses on the Principles of Religious Belief**, as connected with Human Happiness and Improvement. By the Rev. R. Morehead. A. M. 8vo. 9s.

**Treatises on the Seventy Years Captivity of the Jews**, foretold by Jeremiah; and particularly on the Seventy Weeks Prophecy of Daniel, the truth of which is at last demonstrated. With some Remarks on different Subjects of Scripture. By the Rev. J. Thorold, Rector of Kenot, Oxon. 2s.

**A Letter from a Country Clergyman to his Parishioners**; in which are considered, a few of the Arguments and Practices of the modern Dissenters. By the Rev. John Nance, M. A. Chaplain to the Earl of Oxford and Mortimer, Fellow of Worcester College, Oxford, &c. 1s. 6d.

- Paganism and Christianity Compared, in a Course of Lectures to the King's Scholars at Westminster, in the Years 1806, 7, and 8. By J. Ireland, D.D. 8vo. 10s. 6d.
- An Inquiry into the Cause of the Holy Communion being so little attended. By T. Pennington, M. A. 1s. 6d.
- A Sermon, preached at Woburn Chapel, Feb. 8. 1809, being the Day appointed for a General Fast. By the Rev. W. Cockburn, A. M. 1s. 6d.
- The State of the Established Church, in a Series of Letters to the Right Hon. S. Perceval. 2s. 6d.

## TRAVELS.

- Travelling Sketches in Russia and Sweden, during the Years 1805—8. By R. K. Porter. 2 vols. 4to. 5l. 5s.
- A Tour through Cornwall in the Autumn of 1808. By the Rev. R. Warner. 8vo. 9s.

## CORRESPONDENCE.

Our learned Readers have probably perceived the gross and unfortunate Error, which, through the hurry of preparing for the Press, crept into page 332 of this Volume; line 18 and 19. The hypothesis of the palæograph of the two readings should have been represented in the following manner, which the space will admit of being written by the pens of our indulgent-Readers without much trouble.

Existing Text,	CAPKAHQΩNEΠI.
Conjecture,	CAPKAHQΩNHQEΠI.

In answer to some inquiries, we have the satisfaction to state, that our Review of *Zeal without Innovation*, which has been hitherto deferred on account of various hindrances, may be expected to appear in the next Number; in which it is probable the Pamphlets on the *Passive-Power Hypothesis* will also be discussed.

We have received Mr. Wrangham's very handsome and satisfactory letter, to exculpate or explain some parts of his Sermon, to which we had objected in our March Number. Honourable as this letter is to his own talents and liberality, we are deterred, by the partial terms in which he has spoken of our labours, from laying it entire before our readers. It is but justice to him, however, to give an abstract of what is chiefly important in its contents. He assures us, that he did not intend the most distant allusion to the 'disinterested, pious, and indefatigable Baptist Missionaries,' when speaking of '*sudden conversions*'. 'Having read,' he says, 'with equal care and admiration, seventeen numbers of their Periodical Accounts, I must have been the most unprincipled, or the most prejudiced of men to pronounce them precipitate in their admission of Proselytes.' It appears evident, from his explanation, that the reason of his wishing an authorised English version to be the basis of the proposed Oriental Translations, was merely to furnish the Translators with the combined result of recent critical investigations, and not for the narrow purpose of securing its conformity to the English establishment. Of this, he says, 'I thought I had given a pledge, by suggesting a Congress of Delegates from the seven Universities of the United Kingdom, and the whole of the British (including, in my sense of the word, the body of the Dissenting) Clergy. I have only to regret,' he proceeds, 'that "*Sectarian*", which appears in some degree to countenance your interpretation of the passage, should have been printed, p. 28. instead of "*Socinian*" notions.' 'After this,' he says, 'I am sure you will do me the justice to erase my name from your *High-churchman list*.' He excuses the figure of '*The Jordan flowing into the Thames*', by a reference to the *In Tiberim defluxit Orontes* of the Roman Satirist; which may undoubtedly serve for an apology, if not for a justification.

# THE ECLECTIC REVIEW,

For JUNE, 1809.

*This Article is written by Helvidius Hall pastor  
of the Baptist Church at Leicester -*

**Art. I. Zeal without Innovation :** or the Present State of Religion and Morals considered ; with a View to the Dispositions and Measures required for its Improvement. To which is subjoined an Address to Young Clergymen, intended to guard them against some prevalent Errors. 8vo. pp. 375. Price 7s. 6d. Rivingtons. 1808.

**T**HERE are some works which require to be viewed only in a literary light. No important principles are discussed, nor any momentous interests at stake. When this is the case, nothing more is necessary, than for a reviewer to exhibit the author's plan, and to give an impartial judgement on the ability with which it is executed. If the merit of the performance be very conspicuous, it is the less necessary to multiply words in order to shew it; and if it have little or none, it need not be conducted to the land of forgetfulness with the pomp of criticism. For this reason, the utility of periodical criticism may, in a literary view, be fairly questioned; as it seems like an attempt to anticipate the decision of the public, and prematurely to adjust those pretensions, which, if left to itself, it will be sure to adjust, in time, with the most perfect impartiality. A reviewer may give a momentary popularity to what deserves to be forgotten, but he can neither withhold nor bestow a lasting fame. Cowper, we will venture to say, is not the less admired because the Critical Review, with its usual good taste and discernment, could discover in him no traces of poetic genius.

There are other works, which owe their importance more to the subjects on which they treat, and their tendency to inflame the prejudices and strike in with the humour of the public, than to any extraordinary ability. Their infection renders them formidable. They are calculated to increase the violence of an epidemic disease. The matter of contagion ought not to be slighted on account of the meanness of the vehicle by which it is transmitted. We are sorry to be under the necessity of classing the performance before us with

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works of that nature ; but our conviction of its deserving that character must be our apology for bestowing a degree of attention upon it, to which it is not otherwise intitled. The author's professed design is to present a view of the state of religion and morals, and to suggest such remedies as are best adapted to correct the disorders under which they languish. A more noble and important undertaking cannot be conceived. We have only to lament, that, in the pursuit of it, he betrays so many mean partialities and ungenerous prejudices, as utterly disqualify him from doing justice to the subject. While we would wish to give him credit for *some* portion of good intention, we are firmly convinced, that had *his eye been single, his whole body had been more full of light.* In an attempt to trace the causes of degeneracy in religion and morals, and to point out the proper correctives, nothing is more requisite than a large and catholic spirit totally emancipated from the shackles of party, joined with extensive knowledge, and a discriminating judgement. In the first of these qualities, the author is lamentably deficient. He looks at every thing so entirely through the medium of party, that, though he cannot be said to be absolutely blind, he is quite incapable of seeing afar off. His remarks are often shrewd ; such as indicate a mind awake, and attentive to the scenes which have passed before him. He is sometimes acute, never comprehensive ; accurate in details, with little capacity for tracing the consequences and unfolding the energy of general principles. While the title of the work leads us to expect his attention would be entirely directed to the best means of promoting the moral improvement of mankind, the watchful reader will perceive there are *subordinate objects* which he is at least equally solicitous to advance. There is a complication in his views, a *wheel within a wheel*, quite incompatible with simplicity of mind, and perfect purity of intention. There appears too much reason to regard him as an artful, bigoted partizan, acting under the disguise of a philanthropist and a reformer. Severe as this censure may seem, we are persuaded our readers will acknowledge its justice, when they are apprized of the leading statements and positions contained in this singular work.

The author sets out with descanting on the state of religion in this country, which he represents as very deplorable ; in proof of this, he adduces, among other facts, the violation of the Christian sabbath, and the prevailing neglect of public worship. As these symptoms of degeneracy are not found in an equal degree among Dissenters and Methodists, he is led by the course of his subject to notice the state of religion amongst them, where he acknowledges there is no

room to complain of a deficiency of zeal. He does not affect to deny that their teachers exhibit the great truths of Christianity with energy and effect, and that much good has resulted from their labours. We should naturally suppose a pious man would here find ground for satisfaction; and that, however he might regret the mixture of error with useful efforts, he would rejoice to perceive that real and important good was done any where. It is but justice to him, to let him convey his feelings on this subject in his own words.

‘From the sad state of things represented in the preceding section, many turn with pleasure to what is passing among our Separatists, whose places of worship generally exhibit a very different scene to our parish churches. Here there appears to be some life and effect. The officiating minister has not half-empty pews to harangue, but a crowded auditory “hanging on his lips.” Whether, however, in what is now before us we shall find no cause of uneasiness, when all its circumstances are considered, admits of great doubt:

‘It cannot be denied, that with all the fanaticism charged on Separatists (and it is to be feared with great truth in some instances) many a profligate has been reclaimed, and much good in other ways, has been done among the lower orders by the labours of their ministers. From these circumstances, and the known ignorance and dissoluteness of the times, many, without the least degree of adverse intention to our established church, have in the simplicity of their hearts concurred in forwarding the endeavours of the Separatists. And hence it is, that in all the more populous parts of the country, we see that multitude of dissenting chapels, which of late years has increased, and is still increasing.

‘To some good men, free from all prejudice against the Church of England, it is matter of no regret, that the number of Separatists increase, provided there be with this circumstance an increasing regard to Christianity. With such persons all consideration of forms, and modes of worship, is sunk in the greater importance of genuine faith and piety. But it enters not into the thoughts of such persons, that “tares may spring up with the wheat;” and that what at present has a good effect, may operate to the production of something hereafter of a very different nature. Now such we conceive to be the nature of the case before us. We have reason to apprehend ill consequences from increasing separatism; whatever zeal for important truths, and with whatever success in propagating them, it be at present accompanied.

‘And first, it may be observed, that it goes to the annihilation of the established church as a national institution. The bulk of every newly-raised congregation of Separatists is composed of persons educated within the pale of the church of England. Of these many are heads of families, or likely to become so. By commencing Dissenters, they, and their posterity, however multiplied, are broken off from the national church. These detachments from the establishment, going on as they have done of late years, must consequently increase the number of those who prefer a differently constituted church; and these may in time amount to such a majority, as to render it again a question with those in power, whether the church of England shall any longer have the support of the state.’ pp. 14—17.

That the increase of Dissenters, *in itself considered*, cannot be a pleasing circumstance to a conscientious churchman, is certain; and if this is all the author means to say, he talks very idly. The true question evidently is, whether the good accruing from the labours of Dissenters is a proper subject of congratulation, *although* it may be attended with this incidental consequence, an increased separation from the established church. In a word, is the promotion of genuine Christianity, or the advancement of an external communion, the object primarily to be pursued? Whatever excellence may be ascribed to our national establishment by its warmest admirers, still it is a human institution; an institution to which the first ages of the church were strangers, to which Christianity was in no degree indebted for its original success, and the merit of which must be brought to the test of utility. It is in the order of means. As an expedient devised by the wisdom of our ancestors, for promoting true religion, it is intitled to support just as far as it accomplishes its end. This end, however, is found in some instances to be accomplished by means which are of a different description. A fire, which threatens immediate destruction, is happily extinguished before it has had time to extend its ravages; but it is extinguished by persons who have volunteered their services, without waiting for the engineers who act under the direction of the police. Here is *zeal*, but unfortunately accompanied with *innovation*; at which our author is greatly chagrined. How closely has he copied the example of St. Paul, who rejoiced that Christ was preached, though from envy and contention! With him, the promulgation of divine truth was an object so much at heart, that he was glad to see it accomplished, even from the most criminal motives, and by the most unworthy instruments. With our author, the dissemination of the same truth, by some of the best of men, and from the purest motives, is matter of lamentation and regret. It requires little attention to perceive he has been taught in a different school from the apostle, and studied under a different master.

The eternal interests of mankind are either mere chimeras, or they are matters of infinite importance: compared with which, the success of any party, the increase of any external communion whatever, is mere dust in the balance, and for this plain reason, that the promotion of these interests is the very end of Christianity itself. However divided good men may have been with respect to the propriety of legislative interference in the affairs of religion, the arguments, by which they have supported their respective opinions, have been uniformly drawn from the supposed tendency of such

interference, or the contrary, to advance the moral improvement of mankind; and, supposing this to be ascertained, the superior merit of the system to which that tendency belongs was considered as decided. Viewed in this light, the problem is extensive, affording scope for much investigation; while the authority of religion remains unimpaired, and the disputants on each side are left at liberty to indulge the most enlarged sentiments of candour toward each other. Such were the principles on which Hooker and the ablest of his successors rested their defence of the established church. The High Church Party, of which Mr. Daubeny may be looked upon as the present leader, have taken different grounds. Their system is neither more nor less than popery, faintly disguised, and adapted to the meridian of England. The writer before us, without avowing the sentiments of Daubeny, displays nearly the same intolerance and bigotry,—under this peculiar disadvantage, that his views want the cohesion of system, his bigotry the support of principle. This formal separation of the interests of the church from those of true religion, must inevitably produce the most deplorable consequences. Will the serious and conscientious part of the public be led to form a favourable opinion of a religious community, by hearing it avowed, by her champions, that men had better be suffered eternally to perish, than to find salvation out of her pale? Will they not naturally ask what those *higher ends* can be, in comparison of which the eternal welfare of a large portion of our fellow creatures is deemed a trifle? Could such a spirit be supposed generally prevalent in the clergy of the established church, it would at once lose all that is sacred in their eyes, and be looked upon as a mere combination to gain possession of power and emolument under pretence of religion. We are mistaken, if much mischief has not already accrued from the indulgence of this spirit. It has envenomed the ill qualities naturally generated by the domination of a party. It has produced serious injury to the church, by emboldening men to appear in her defence, who bring nothing into the controversy but overweening pride, ceremonial hypocrisy, and priestly insolence. Haughty, contemptuous airs, a visible disdain of the scruples of tender consciences, and frequently of piety itself, except under one garb and fashion, have been too generally assumed by her champions. These features have given inexpressible disgust to pious and candid minds; hurt, as they well may be, to see a religious community, however numerous or respectable, continually vaunting itself, laying exclusive claims to purity and orthodoxy, and seeming to consider it



+ as a piece of condescension to suffer any other denomination to subsist. They cannot dismiss it from their minds, that humility is a virtue proper to a church as well as to an individual, and that ecclesiastical pride may happen to be as offensive to Heaven as pride of any other kind. In the church of Rome these qualities have been ever conspicuous; but finding nothing of this sort, in an equal degree, in any other Protestant communion, and recollecting that 'the lofty looks of man shall be humbled, and the haughtiness of man be laid low,' one naturally feels some apprehension that they may not pass unpunished, though they are found in the precincts of a cathedral.

Our author derives no satisfaction from the acknowledged success of Dissenters in turning sinners from the error of their way, from an apprehension that their success may eventually prove injurious to the establishment. He pretends to foresee, from this cause, a continual transfer of hearers from the church to the conventicle. We beg leave to ask the writer, how such a consequence can ensue, but from the superior zeal and piety of sectaries? To suppose that with only an *equal* share of these qualities they will be able to make successful inroads on the church, is to abandon the defence of the hierarchy altogether; since this is acknowledging a radical defect in the system, which operates as a dead weight on its exertions, and disqualifies it for maintaining its ground against rivals; that, in short, instead of being the most efficacious mode of exhibiting and impressing revealed truth, it is intrinsically weak and ineffectual. For that system must surely be acknowledged to be so, which is incapable of interesting the people, and which, by rendering public worship less attractive, produces a general preference of a different mode. To suppose this to be the case, is to suppose something essentially wrong, which should be immediately examined and corrected. On this supposition the men are acquitted; the system is arraigned. As this, however, is far from being the opinion of the author, the conclusion returns with irresistible force, that a permanent increase of Dissenters can *only* arise from their superior piety and zeal. Now these are really, in our opinion, qualities too valuable to be dispensed with, whatever interest they may obstruct. Regretting, deeply as we may, in common with our author, that they should have formed an alliance so unfortunate, we must still think it better, not only for their possessors, but for the world at large, for them to be found even here, than to have no existence at all; and it is upon this point we are at issue with this *conscientious*

reformer. For our parts, we are really so old fashioned and puritanical, that we had rather behold men awakened and converted among Dissenters and Methodists, than see them sleep the sleep of death in the arms of an establishment.

But our author, it seems, is filled with pious alarm for the cause of *orthodoxy*, from the increasing separation from the church. 'By the sound doctrine its instituted forms express, it will,' he tells us, 'as long as it stands, be a witness to the truth, in periods the most barren of ministerial qualifications; a rallying point to all truly Christian pastors; and an *accredited voucher for the purity of their instruction*,' p. 17. How much were the primitive Christians to be pitied, who were unhappily destitute of any such 'voucher,' and had nothing to secure the permanence of truth, but the promised presence of Christ, the illumination of the Spirit, and the light of the Scriptures,—poor substitutes, undoubtedly, for the solid basis of creeds and formularies! We should readily concur with the author in his views of the security derived from the subscription of articles; if we could forget a few stubborn facts which we beg leave humbly to recal to his recollection. Is it not a fact, that the nature and extent of the assent and consent signified by subscription, has been the subject of a very thorny controversy, in which more ill faith and chicane have been displayed, than were ever known out of the school of the Jesuits; and that the issue of this controversy has been to establish very generally the doctrine of Paley, that none are excluded by it but Quakers, Papists, and Baptists? Is it not a fact, that the press is teeming every week with publications of the most acrimonious description, written by professed churchmen, against persons who have incurred this acrimony merely by their attachment to these articles? Is it not a fact, that the doctrines they exhibit are so scorned and detested in this country, that whoever seriously maintains them is stigmatized with the name of 'Methodist,' and that that part of the clergy who preach them are for *that reason alone* more insulted and despised by their brethren than even the Dissenters themselves? It is with peculiar effrontery that this author insists on subscription to articles as a sufficient security for the purity of religious instruction, when it is the professed object of his work to recall his contemporaries to that purity. If he means that the 'voucher' he speaks of answers its purpose because *it is credited*, he is plainly laughing at the simplicity of the people: if he means to assert it is *intituled* to credit, we must request him to reflect how, he can vindicate himself from the charge of *speaking lies in hypocrisy*.

A long course of experience has clearly demonstrated the inefficacy of creeds and confessions to perpetuate religious belief. Of this the only faithful depository is, not that which is *written with ink*, but *the fleshly tables of the heart*. The spirit of error is too subtle and volatile to be held by such chains. Whoever is acquainted with ecclesiastical history must know, that public creeds and confessions have occasioned more controversies than they have composed; and that when they ceased to be the subject of dispute they have become antiquated and obsolete. A vast majority of the Dissenters of the present day hold precisely the same religious tenets which the Puritans did two centuries ago, because it is the instruction they have uniformly received from their pastors; and for the same reason the articles of the national church are almost effaced from the minds of its members, because they have long been neglected or denied by the majority of those who occupy its pulpits. We have never heard of the church of Geneva altering its confession, but we know that Voltaire boasted there was not in his time, a Calvinist in the city; nor have we heard of any proposed amendment in the creed of the Scotch, yet it is certain the doctrines of that creed are preached by a rapidly decreasing minority of the Scottish clergy. From these and similar facts we may fairly conclude, that the doctrines of the church, with or without subscription, are sure to perpetuate themselves where they are faithfully preached; but that the mere circumstance of their being subscribed, will neither secure their being preached nor believed.

‘Separatism,’ (says the author) ‘has no fixed or perpetual character; what it is at present, we may by attentive observation be able to pronounce; but no human foresight can ascertain what it will be hereafter. Though now in its numerous chapels the soundest doctrine should be heard, we have no security that they will not become the schools of heresy. Here if the licentious teacher get a footing, he moulds the whole system of ministration to his views; not a prayer, not a psalm, not a formula of any kind, but in this case will become the vehicle of error.’ pp. 17, 18.

How far, in creatures so liable to mistake, a fixed and perpetual character is an enviable attribute, we shall not stay to inquire; with what right it is claimed on this occasion it is not very difficult to determine. The thirty-nine articles will unquestionably always remain the same, that is, they will always remain the thirty-nine articles; but it is not quite so certain that they are universally believed, much less that they will always continue to be so, and least of all, that, after having ceased to be believed, they will receive the sanction

of every successive legislature. For our parts, such is our simplicity, that when we read of a fixed and perpetual character, our attention is always wandering to men, to some mode of thinking, or feeling, to which such perpetuity belongs, instead of resting in the useful contemplation of pen, ink, and paper. With every disposition, however, to do the author justice, we have some fear for the success of his argument; suspecting the Dissenters will be ready to reply, 'Our pastors cordially embrace the doctrine contained in your Articles; and, as this cannot be affirmed of the majority of yours, the question of perpetuity is reduced to this amusing theorem,—in which of two given situations will a doctrine last the longest, where it is believed without being subscribed, or where it is subscribed without being believed?'

The equal justice it is our duty to maintain, obliges us to notice another aspersion which the author casts upon Dissenters.

'Every addition Separatism makes to its supporters, alters the proportion existing in this country between the monarchical and the democratic spirit; either of which preponderating to a considerable degree, might be productive of the most serious consequences. For it is certain, that as our church establishment is favourable to monarchy; so is the constitution of our dissenting congregations to democracy. The latter principle is cherished in all communities, where the power resides not in one, or a few, but is shared in certain proportions among all the members; which is the case in most of the religious societies under consideration. Let it be remembered, then, that if religion increase in this way, there is that increasing with it which is not religion; there is something springing up with it which is of a different nature, and which will be sure to stand, whether that better thing with which it may grow, do or not!' p. 20.

In this statement, the author has exhibited his usual inattention to facts. That the people had in the first ages a large share in ecclesiastical proceedings, and that their officers were chosen by themselves, is incontrovertibly evident, as well from scripture, as from the authentic monuments of antiquity. The epistles of St. Cyprian, to go no farther, are as full in proof of this point, as if they had been written on purpose to establish it. The transfer of power, first from the people to their ministers, and afterwards from them to the bishop of Rome, was a gradual work, not fully accomplished till many centuries had elapsed from the Christian æra. Until the conversion of Constantine, the Christian church was an *imperium in imperio*, a spiritual republic, subsisting in the midst of the Roman empire, on which it was completely independent; and its most momentous affairs were directed by popular suffrage. Nor did it in this state either excite the

jealousy, or endanger the repose, of the civil magistrate; since the distinction betwixt the concerns of this world and those of another, so ably illustrated by Locke, taught the Christians of that time to render to Cæsar the things that are Cæsar's, and to God the things which are God's. Instructed to yield obedience to princes for conscience' sake, they were not the less orderly or submissive, because they declined their interference in the suppression of error, or the punishment of ecclesiastical delinquency. If there be that inseparable connection between political disaffection and the exercise of popular rights in religion, which this writer contends, the primitive Christians must have been in a deplorable state; since it would have been impossible for them to quiet the just apprehensions of government, without placing a heathen emperor at the head of the church. What must we think of the knowledge of a Writer who was ignorant of these facts, of the candour which suppressed them, or of the humanity which finds an occasion of aspersing his fellow Christians, in what escaped the malignity of heathen persecutors!

The Dissenters will not fail to remind the Writer, that the British is a mixed, not an absolute monarchy; that the habit of considering the people as nothing, is as repugnant to its spirit as that of making them every thing; and that to vest the whole power in the hands of one person without check or controul, is more suited to the genius of the Turkish, than the British government. And to this retort, it must be confessed, the conduct of the High Church party, who have seldom scrupled to promulgate maxims utterly subversive of liberty, would lend a very colourable support. The whole topic, however, is invidious, absurd, and merely calculated to mislead; since the constitution of the Christian church is fixed by the will of its Founder, the dictates of which we are not at liberty to accommodate or bend to the views of human policy. The dispute respecting ecclesiastical government, must, like every other on religion, be determined, if it ever be determined at all, by an appeal to scripture, illustrated perhaps, occasionally, by the approved usages of the earliest antiquity. To connect political consequences with it, and to make it the instrument of exciting popular odium, is the indication of a bad cause and of a worse heart. After the specimens our readers have already had of the author's spirit, they will not be surprised to find he is not quite satisfied with the Toleration Act, which, he complains, has been perverted from its purpose of affording relief to tender consciences, to that of *making* Dissenters. We are not acute enough to comprehend this distinction. We have always supposed it was the intention of the legislature, by that Act, to

enable Protestant dissenters to worship where they pleased, after giving proper notice to the magistrate; how their availing themselves of this liberty can be construed into an abuse of the Act, we are at a loss to conceive. This Writer would tolerate Dissenters, but not allow them to propagate their sentiments; that is, he would permit them that liberty of thinking which none can restrain, but not of speaking and acting, which are alone subject to the operation of law.

It is quite of a piece with the narrow prejudices of such a man, to complain of it as an intolerable hardship that a minister of the establishment is sometimes in danger, through the undistinguishing spirit of hospitality, of being invited to sit down with religionists of different descriptions; and he avows his manly resolution of going without his dinner, rather than expose himself to such an indignity. It is certainly a most lamentable thing to reflect, that a regular clergyman may possibly lose caste, by mixing, at the hospitable board, with some of those who will be invited to the marriage supper of the Lamb. When Burke was informed that Mr. Godwin held gratitude to be a crime, he replied, 'I will take care not to be accessory to his committing that crime.' We hope the lovers of hospitality will take the hint, and never insult the Author of '*Zeal without Innovation*' by exposing him to the touch of the ceremonially unclean.

Although we have already trespassed on the patience of our readers, we cannot dismiss this part of the subject without craving their indulgence a little longer. We are much concerned to witness the spirit of intolerance that pervades many recent publications. If the uniform course of experience can prove any thing, it is, that the extension of any particular frame of church government will of itself contribute little to the interests of vital Christianity. Suppose every inhabitant of the kingdom were to return to the bosom of the establishment to-morrow, what real accession would be gained to the kingdom of Christ? Is there any magic in the change of a name, which can convert careless, profane, irreligious dissenters into devout and pious churchmen? The virtuous part of them do honour to the Christian profession in the situation they occupy at present; and for the vicious, they could only infect and disgrace the community with which they proposed to associate. What means this incessant struggle to raise one party on the ruins of another, this assumption of infallibility, and the clamorous demand for the interposition of the legislature which we so often witness? If the writers to whom we allude will honestly tell us they are apprehensive of their 'craft' being in danger, we will give them credit for sincerity; but to attempt to cover their bigotry under the mask

of piety, is too gross a deception. Were the measures adopted for which these men are so violent, they would scarcely prove more injurious to religion, than to the interests of the established church; to which the accession of numbers would be no compensation for the loss of that activity and spirit which are kept alive by the neighbourhood of rival sects. She would suffer rapid encroachments from infidelity, and the indolence and secularity too incident to opulent establishments would hasten her downfall. Amidst the increasing degeneracy of the clergy, which must be the inevitable effect of destroying the necessity of vigilance and exertion, the people that now crowd the conventicle, would not repair to the church: they would be scattered and dissipated, like water no longer confined within its banks. In a very short time, we have not the smallest doubt, the attendance at church would be much less than it is now. A religion, which by leaving no choice can produce no attachment, a religion invested with the stern rigour of law, and associated in the public mind, and in public practice, with prisons and pillories and gibbets, would be a noble match, to be sure, for the subtle spirit of impiety, and the enormous and increasing corruption of the times. It is amusing to reflect what ample elbow-room the worthy rector would possess; how freely he might expatiate in his wide domain, and how much the effect of his denunciations against schism would be heightened by echoing through so large a void.

Hic vasto rex Æolus antro  
Luctantes ventos, tempestatesque sonoras  
Imperio premit.

The Gallican church, no doubt, looked upon it as a signal triumph, when she prevailed on Louis the Fourteenth to repeal the edict of Nantes, and to suppress the Protestant religion. But what was the consequence? Where shall we look, after this period, for her Fenelons and her Pascals, where for the distinguished monuments of piety and learning which were the glory of her better days? As for piety, she perceived she had no occasion for it, when there was no lustre of Christian holiness surrounding her; nor for learning, when she had no longer any opponents to confute, or any controversies to maintain. She felt herself at liberty to become as ignorant, as secular, as irreligious as she pleased; and amidst the silence and darkness she had created around her, she drew the curtains and retired to rest. The accession of numbers she gained by suppressing her opponents, was like the small extension of length a body acquires by death; the feeble remains of life were extinguished, and she lay a putrid corpse,

a public nuisance, filling the air with pestilential exhalations. Such, there is every reason to believe, would be the effect of similar measures in England. That union among Christians, which it is so desirable to recover, must, we are persuaded, be the result of something more heavenly and divine, than legal restraints, or angry controversies. Unless an angel were to descend for that purpose, the spirit of division is a disease which will never be healed by troubling the waters. We must expect the cure from the increasing prevalence of religion, and from a copious communication of the Spirit to produce that event. A more extensive diffusion of piety among all sects and parties will be the best and only preparation for a cordial union. Christians will then be disposed to appreciate their differences more equitably, to turn their chief attention to points on which they agree, and, in consequence of loving each other more, to make every concession consistent with a good conscience. Instead of wishing to vanquish others, every one will be desirous of being vanquished by the truth. An awful fear of God, and an exclusive desire of discovering his mind, will hold a torch before them in their inquiries, which will strangely illuminate the path in which they are to tread. In the room of being repelled by mutual antipathy, they will be insensibly drawn nearer to each other by the ties of mutual attachment. A larger measure of the spirit of Christ would prevent them from converting every incidental variation into an impassable boundary, or from condemning the most innocent and laudable usages for fear of symbolizing with another class of Christians,—an odious spirit, with which the Writer under consideration is strongly impregnated. The general prevalence of piety in different communities, would inspire that mutual respect, that heart-felt homage, for the virtues conspicuous in the character of their respective members, which would urge us to ask with astonishment and regret, Why cannot we be one? What is it that obstructs our union? Instead of maintaining the barrier which separates us from each other, and employing ourselves in fortifying the frontiers of hostile communities, we should be anxiously devising the means of narrowing the grounds of dispute, by drawing the attention of all parties to those fundamental and catholic principles, in which they concur.

To this we may add, that a more perfect subjection to the authority of the great Head of the Church would restrain men from inventing new terms of communion, from lording it over conscience, or from exacting a scrupulous compliance with things which the word of God has left indifferent. That sense of imperfection we ought ever to cherish, would incline us to be looking up for superior light, and make us think it



not improbable that, in the long night which has befallen us, we have all more or less mistaken our way, and have much to learn and much to correct. The very idea of identifying a particular party with the church would be exploded, the foolish clamour about schism hushed, and no one, however mean or inconsiderable, be expected to surrender his conscience to the claims of ecclesiastical dominion. The New Testament is surely not so obscure a book, that, were its contents to fall into the hands of a hundred serious impartial men, it would produce such opposite conclusions as must necessarily issue in their forming two or more separate communions. It is remarkable, indeed, that the chief points about which real Christians are divided, are points on which that volume is silent; mere human fabrications, which the presumption of men has attached to the Christian system. A larger communication of the Spirit of Truth would insensibly lead Christians into a similar train of thinking; and being more under the guidance of that infallible Teacher, they would gradually tend to the same point, and settle in the same conclusions. Without such an influence as this, the coalescing into one communion would probably be productive of much mischief: it certainly would do no sort of good, since it would be the mere result of intolerance and pride, acting upon indolence and fear.

During the present disjointed state of things, then, nothing remains, but for every one, to whom the care of any part of the Church of Christ is entrusted, to exert himself to the utmost in the promotion of vital religion, in cementing the friendship of the good, and repressing, with a firm and steady hand, the heats and eruptions of party spirit. He will find sufficient employment for his time and his talents, in inculcating the great truths of the gospel, and endeavouring to 'form Christ' in his hearers, without blowing the flames of contention, or widening that breach which is already the disgrace and calamity of the Christian name. Were our efforts uniformly to take this direction, there would be an *identity* in the impression made by religious instruction; the distortion of party features would gradually disappear, and Christians would every where approach toward that ideal beauty spoken of by painters, which is combined of the finest lines and traits conspicuous in individual forms. Since they have all drank into the same spirit, it is manifest nothing is wanting, but a larger portion of that spirit, to lay the foundation of a solid, cordial union. It is to the immoderate attachment to secular interest, the love of power, and the want of reverence for truth, not to the obscurities of Revelation, we must impute the unhappy contentions among Christians; maladies, which nothing can cor-

rect, but deep and genuine piety. The true *schismatic* is not so properly the person who declines a compliance with what he judges to be wrong, though he may be mistaken in that judgement; as the man who, like the author before us, sedulously employs every artifice to alienate the affections of good men from each other.

(To be continued.)

Art. II. *Philosophical Transactions of the Royal Society of London, for the Year 1808.* Part II. 4to. p. iv. 232. Price 15s. Nicol. 1808.

THIS part of the Royal Society's volume for 1808, contains eleven distinct memoirs, numbered 12 to 22 inclusive.

XII. *Observations of a Comet, made with a View to investigate its Magnitude and the Nature of its Illumination. To which is added, an Account of a new Irregularity lately perceived in the apparent Figure of the Planet Saturn.* By William Herschel, L.L.D. F.R.S. Read April 7, 1808.

The comet, on which the observations here recorded were made, was that which appeared so plainly to the unassisted eye in the autumn of 1807. They establish three points pretty satisfactorily; (1.) the diameter of the nucleus of the comet, about 538 miles; (2.) the length of the tail on the 13th of October, more than 9 millions of miles; (3.) that the body of the comet is *self-luminous*. Of these particulars, the first had been thought doubtful by some astronomers whose observations were made with telescopes of inferior power; the second is very consistent with observations upon other comets; the third, if the like should be found to obtain with regard to other comets, will constitute a farther distinction between cometary and planetary bodies not before pointed out by astronomers. The immense tails of this and many other comets, Dr. Herschel thinks, may be accounted for more satisfactorily, by admitting them to consist of radiant matter, such, for example, as the *aurora borealis*, than when we unnecessarily ascribe their light to a reflection of the sun's illumination thrown upon vapours supposed to arise from the body of the comet.

From the second part of this paper we learn, that on the 16th of June 1807, Dr. Herschel observed a protuberance in the southern polar regions of the planet Saturn, which he is confident had no existence the last time he had examined the planet. The same thing was observed by Dr. Wilson of Hampstead, on being requested by Dr. H. to examine the polar regions of Saturn attentively: and Dr. H.'s "son John Herschel," observed it also, and, what is more, "exactly delineated it upon a slate!" Duly appreciating this important information, we are notwithstanding of opinion, that this part of Dr.

Herschel's paper might as well have been omitted ; for the observations have no tendency to increase our knowledge of the physical constitution of the planet, or of the nature of light ; and both Dr. H. and his Hampstead friend are convinced the appearance was ' an illusion.'

XIII. *Hydraulic Investigations, subservient to an intended Croonian Lecture on the Motion of the Blood.* By Thomas Young, M. D. For. Sec. R.S. Read May 5, 1808.

Dr. Young, having lately fixed on the discussion of the nature of inflammation, for the subject of an academical exercise, found it necessary to examine attentively the mechanical principles of the circulation of the blood, and to investigate minutely and comprehensively the motion of fluids in pipes, as affected by friction, the resistance occasioned by flexure, the laws of the propagation of an impulse through the fluid contained in an elastic tube, the magnitude of a pulsation in different parts of a conical vessel, and the effect of a contraction advancing progressively through the length of a given canal. He here communicates to the Royal Society such results of his investigations as are *mathematical*, reserving the physiological results for another paper. The investigation here described is too abstruse, and some of the tables too extensive, to be susceptible of abridgement, or to allow of our describing intelligibly in small compass the principles of the Dr.'s method: but we the less regret this on the present occasion, because, though we think Dr. Y. has simplified and improved some of the theorems of Dubuat, Gesner, and others, yet we are persuaded he has sometimes proceeded upon insufficient data, and reasoned from such a paucity of experiments as can never satisfy a genuine disciple of the great inductive philosophers. The inquiry is well conducted as far as it goes ; but should, we think, have received accessions from a greater variety of experiments, before it had been suffered to meet the public eye ; especially in what foreigners look upon as the grand depository of British science.

XIV. *A Letter on the Alterations that have taken place in the Structure of Rocks, on the Surface of the basaltic Country in the Counties of Derry and Antrim.* Addressed to Humphry Davy, Esq. Sec. R.S. By William Richardson, D.D. Read March 17, 1808.

This interesting communication, which occupies 36 pages, and is accompanied by 2 fine engravings, relates to the basaltic area which comprehends the greater part of the county of Antrim and the east side of Derry. In the periphery of this area, and especially at the northern side, the basaltic appearances are extremely striking, the perpendicular façades often continuing for miles, and every separate stratum being com-

pletely open for examination. *Giant's causeway*, and the organs, which lie in this region, have long attracted the notice of the curious; but these form a very small portion of the basaltic mass: there are many finer collections of pillars on the same promontory, and these not mere detached groups, but small parts of a grand and regular whole. Dr. Richardson here traces the progress of no less than *sixteen* strata which compose the promontory of Bengore; and then collects the principal facts likely to be useful in geological inquiries, as below:

1. Every stratum preserves accurately, or very nearly, the same thickness through its whole extent, with very few exceptions.

2. The upper and lower surface of each stratum preserve an exact parallelism, so long as they are covered by another stratum; but when any stratum becomes the superficial one, its upper surface is scolloped, or sloped away irregularly, while the plane forming its base continues steady, and rectilineal; but the parallelism of its planes is resumed as soon as another stratum is placed over it.

3. The superficial lines bounding the summit of our façades, and our surface itself, are unconnected with, and unaffected by, the arrangement of the strata below them.

4. Nature, in the formation of her arrangements, has never acted upon an extensive scale in our basaltic area, (at least on its northern side, where our continuous precipices enable us to determine the point with precision,) but changes her materials, or her arrangement, or both, every two or three miles, and often at much smaller intervals.

5. Wherever there is a change of material, as from one stratum to another in a vertical line; or where the change is in a horizontal direction by the introduction of a new system; or where a whyn dyke cuts through an accumulation of strata; in all these cases the change is always *per saltum* and never *per gradus*; the lines of demarcation always distinct, and well defined; yet the different materials pass into each other without interrupting the solidity and continuity of the whole mass.

6. The façades on our coast are formed as it were by vertical planes, cutting down, occasionally, the accumulations of our strata; the upper part of these façades is generally perpendicular, the lower steep and precipitous.

7. The bases of our precipices commonly extend a considerable way into the sea; between the water and the foot of the precipice, (and especially near the latter) there is frequently exhibited the wildest and most irregular scene of confusion, by careless observers supposed to be formed by the ruins of the precipice above, which have fallen down; such, no doubt, was Mr. WHITEHURST's idea, when he describes one of these scenes as "an awful wreck of the terraqueous globe."

But a more attentive observer will soon discover that these capricious irregularities, whether in the form of rude cones, as at *Beaenyn Daana*, and the west side of *Pleskin*; or towers, as at the dyke of *Port Cooan* and *Castro Levi*, at the foot of *Magilligan* façade, even spires and obelisks, as to the westward of *Kenbaan*, and at the *Bull of Rathlin*; yet all of these once formed part of the original mass of coast, stratified like it, and

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their strata still correspond in material and inclination with those in the contiguous precipice.

‘ 8. These vertical sections or abruptions of our strata are by no means confined to the steeps that line our coast; the remaining boundary of our basaltic area has several of them equally grand; and similar abruptions, or sections (though not so deep) are scattered over a great part of our area, and especially on the ridges of our hills and mountains which are cut down in many places like a stair, by the sudden abruption of the basaltic stratum.

‘ 9. Wherever the strata are thus suddenly cut off, whether it be a mass of accumulated strata as in the façades on our coast, or solitary strata in the interior, the materials on one side of the abruption are completely carried away, without a fragment being left behind, while on its other side the untouched stratum remains intire and undisturbed.’ pp. 201—208.

Dr. Richardson then enters much at large into theoretical considerations suggested by his examination. He shews that there are phænomena which cannot be reconciled to the theories of Buffon, Playfair, and others; and then makes these general inferences:

‘ That the hills and mountains, in the district I have been describing, were not raised up or formed as they now stand, but that they are the undisturbed remains of strata that were left behind, when stupendous operations carried away the parts that were once contiguous to them.

‘ That the inequalities of this surface were all produced by causes acting from above, and carrying off whatever they touched, without in the least disturbing what was left behind.’ p. 217.

The Doctor does not, however, acquiesce in the opinion, that these external irregularities could be produced by the agitation of superincumbent waters while they covered the earth: the sudden and vertical abruptions could never, he says, be produced by any such agitation:

‘ We cannot quit this paper without noticing our Doctor of Divinity’s use of the word *nature*: as if unwilling to offend the fastidious ears of the modern ‘lovers of wisdom’ by mentioning the name of the Supreme Being, as the Great First Cause, he says, “By the word *nature*, which frequently occurs in the course of this memoir, I always mean, according to Ray’s definition, *the wisdom of God in the creation of the world.*” We shall not quarrel with this definition, in this place, though we are sure it does not agree with any one of the meanings given in Aristotle’s elaborate chapter on the various acceptations of the Greek word *φύσις*; and though we are equally certain, that the notion of the poet was more correct and philosophical, who said,

‘ Nature is but a name for an effect,  
Whose cause is God.’

But we would wish Dr. R. to try the effect of substituting his explication for the word itself, in some of his own passages. For example: 'The wisdom of God in the creation of the world, has been very kind, in a geological point of view.' Could Dr. R. mean to speak of *geologically kind wisdom*? Again: 'The wisdom of God in the creation of the world, has condescended occasionally to withdraw the veil, and lay herself open to view,' &c. Yet according to the Doctor's own account the veil was withdrawn *long after* the creation of the world. Such are specimens of the absurdities in which writers become involved, who are afraid of adopting the phraseology of consistent Theists, lest they should expose themselves to the suspicion of not being genuine philosophers!

XV. *A Letter on the Differences in the Structure of Calculi, which arise from their being formed in different Parts of the urinary Passages; and on the Effects that are produced upon them, by the internal Use of solvent Medicines: from Mr. William Brande to Everard Home, Esq. F.R.S. Read May 19, 1808.*

XVI. *Some Observations on Mr. Brande's Paper on Calculi.* By Everard Home, Esq. F.R.S. Read May 19, 1808.

Mr. Brande, in the first of these papers, describes the results of a chemical examination of the calculi contained in the Hunterian Museum. He treats his subject under the heads—of calculi formed in the kidneys, and voided without having afterwards undergone any change in the urinary passages,—of calculi which have been retained in the kidneys,—of calculi of the urinary bladders,—of calculi of the urethra,—of calculi from other animals than man, as from the horse, the ox, the sheep, the rhinoceros, the dog, the hog, the rabbit. From these examinations it appears, that calculi formed in the kidneys, and immediately voided, are almost always composed of uric acid; and that the phosphates are very frequent ingredients in calculi of the bladder, more especially in those, which, from their situation, have been exposed to a continual current of urine: they also are uniformly deposited upon extraneous substances introduced into the bladder, but appear never to form small kidney calculi. Mr. Brande next inquires into the action of solvents; which are of two kinds, alkaline and acid. The following are extracts from his conclusions:

• It may therefore be asserted, that although alkaline medicines often tend to diminish the quantity of uric acid, and thus to prevent the addition of that substance in its pure state, to a calculus in the bladder; they favour the deposition of the phosphates.

• It cannot be doubted that the alkalis reach the bladder, since in cases

where large doses of sub-carbonate of potash have been exhibited; I have seen evident traces of it in the urine.

Where the phosphates only are voided, it has been proposed to dissolve the calculus by the exhibition of acids, and more especially the muriatic acid.

During the use of the muriatic acid, the phosphates are either diminished or disappear altogether; and even sometimes the urine acquires an additional acidity: a solution of that part of the calculus which consists of the phosphates might therefore be expected; but even then the nucleus of uric acid, would remain, and thus a great deal of time would be lost without any permanent advantage.

I have also occasionally remarked, that during the use of acids, the uric acid re-appears, and even seems to be augmented in quantity.

It has been shewn that in the majority of cases, the nuclei of calculi originate in the kidneys, and that of these nuclei by far the greater number consist of uric acid; the good effects therefore so frequently observed during the use of an alkali, arise, not from any actual solution of calculous matter, but from the power which it possesses of diminishing the secretion of uric acid, and thus preventing the enlargement of the calculus, so that, while of a very small form, it may be voided by the urethra. pp. 241—243.

Mr. Home's paper contains an account of some cases which confirm Mr. Brande's observations. We recommend both memoirs to the serious attention of such professional men, as are not yet thoroughly convinced of the great advantages derivable from chemistry in ascertaining the nature, prevention, and cure, of various maladies.

*XVII. On the Changes produced in Atmospheric Air, and Oxygen Gas, by Respiration.* By W. Allen, Esq. F.R.S. and W. H. Pepys, Esq. F.R.S. Read June 16, 1808.

The process of respiration being essential to the continuance of life, every investigation connected with it assumes peculiar importance. Most former experiments relative to this subject have been attended with errors, the principal of which were here prevented by the magnitude of the instruments employed. Messrs. Allen and Pepys's experiments were made with a water gasometer capable of holding 4200 cubic inches of gas; to which were annexed two mercurial gasometers, each containing about 300 cubic inches, and connected with jars standing in a mercurial trough, in order that small portions of the expired air might be saved, and examined at suitable times.

The number of experiments described here is eighteen, in which the breathing was as nearly natural as possible; the pulse was not raised more than one beat in a minute, although the respirations were deeper and fewer than in the open air; being about 58 in 11 minutes, instead of 19 in a minute, the usual rate of respiration in the same subject. It appears

from the whole, that the quantity of carbonic acid gas emitted in breathing is exactly equal, bulk for bulk, to the oxygen consumed; and therefore there is no reason to conjecture that any water is formed by a union of oxygen and hydrogen in the lungs. Atmospheric air, once entering the lungs, returns charged with from 3 to 8.5 per cent. carbonic acid gas; and when breathed over again as long as possible, acquires only 10 per cent. When respiration is attended with distressing circumstances, a portion of oxygen seems to be absorbed; and as the oxygen decreases in quantity, perception gradually ceases. In the human subject, a larger proportion of carbonic acid is formed from oxygen than from common air. In the subject of these experiments, an easy natural inspiration is from 16 to 17 cubic inches. No hydrogen, or any other gas, is evolved in respiration. Such seem to us the most important and best established results: others appear defective on account of the assumption of a disputable hypothesis.

XVIII. *Description of an Apparatus for the Analysis of the Compound Inflammable Gases by slow combustion; with Experiments on the Gas from Coal, explaining its Application.* By William Henry, M. D. &c. &c. Read June 23, 1808.

The apparatus, described in this memoir, is proposed to avoid the inconveniences of Volta's eudiometer, by allowing a larger quantity of gas to be slowly burned at a time. This apparatus, though not very complex, will scarcely admit of a perspicuous description without the aid of a diagram. As to the ultimate results, they cannot be entirely depended upon: for since the manner of research employed does not separate and determine the nature of more than one fifth of the inflammable gas from coals, the composition of the remaining four-fifths is necessarily left unknown.

XIX. *An Account of some Peculiarities in the Anatomical Structure of the Wombat, &c. &c.* By Everard Home, Esq. F.R.S. Read June 23, 1808.

An ingenious paper, which however we shall not describe here; for a reason which our anatomical readers will perceive when they turn to the original.

XX. *On the Origin and Office of the Alburnum of Trees.* In a Letter from T. A. Knight, Esq. F.R.S. to Sir Joseph Banks, Bart. K. B. P.R.S.

The experiments and observations detailed in this letter, though not such as produce full conviction, yet give some plausibility to the theory to which Mr. K., with remarkable diligence and pertinacity, so often awakens the attention of the Royal Society: we shall therefore describe it in his own words.



‘Through the cellular substance I venture to conclude that the sap ascends, and it is not, I think, difficult to conceive that this substance may give the impulse with which the sap is known to ascend in the spring. I have shewn that the bark more readily transmits the descending sap towards the roots than towards the points of the branches; and if the cellular substance of the alburnum expand and contract, and be so organised as to permit the sap to escape more easily upwards from one cell to another, than in any other direction, it will be readily impelled to the extremities of the branches: and I have shewn that the statement, so often repeated in the writings of naturalists, of a power in the alburnum to transmit the sap with equal facility in opposite directions, and as well through inverted cuttings as others, is totally erroneous.

‘If the sap be raised in the manner I have suggested, much of it will probably accumulate in the alburnum in the spring: because the powers of vegetable life are, at that period, more active than at any other season; and the leaves are not then prepared to throw off any part of it by transpiration. And the cellular substance, being then filled, may discharge a part of its contents into the alburnous tubes, which again become reservoirs, and are filled to a greater or less height, in proportion to the vigour of the tree, and the state of the soil and season: and if the tubes which are thus filled be divided, the sap will flow out of them, and the tree will be said to bleed. But as soon as the leaves are unfolded, and begin to execute their office, the sap will be drawn from its reservoirs, and the tree will cease to bleed, if wounded.

‘The alburnous tubes appear to answer another purpose in trees, and to be analogous, in some degree, in their effects, to the cavities in the bones of animals; by which any degree of strength, that is necessary, is given with less expenditure of materials, or the incumbrance of unnecessary weight; and the wood of many different species of trees is thus made, at the same time, very light, and very strong, the rigid vegetable fibres being placed at greater distances from each other by the intervention of alburnous tubes, and consequently acting with greater mechanical advantage, than they would if placed immediately in contact with each other.

‘I have shewn in a former communication, that the specific gravity of the sap increases during its ascent in the spring, and that saccharine matter is generated, which did not previously exist in the alburnum, nor in the sap, as it rose from the root: and I conceive it not to be improbable, that the air contained in the alburnous tubes may be instrumental in the generation of this saccharine matter.’ pp. 318—320.

XXI. *Eclipses of the Satellites of Jupiter, observed by John Goldingham, Esq. F.R.S. and under his Superintendence, at Madras, in the East Indies.* Read June 30, 1808.

The eclipses here referred to, are those of Jupiter’s first and second satellites, as observed at Madras in the years from 1794 to 1802 inclusive. We learn, from the observations, which appear to have been made with great care, that the longitude of Madras is  $80^{\circ} 18' 30''$  east of Greenwich; instead of  $80^{\circ} 28' 45''$ , as it has been heretofore given in the *Requisite Tables*. This is an important correction.

'Hence it would appear, that in order to obtain a correct difference of longitude of two places from correspondent eclipses of the satellites of Jupiter, the circumstances at both places should be similar and favourable; and that the telescopes should have equal powers, or that both immersions and emersions should be observed, which indeed ought always to be done, where time will admit: also, that the circumstances being favourable at one place and not so at the other, a result very different from the truth will be obtained.' p. 325.

The remaining paper in the volume before us describes Mr. Davy's electro-chemical researches on the decomposition of the earths; with observations on the metals obtained from the alkaline earths, &c. The discoveries related in that paper, being extremely important, cannot be treated with the attention they so richly merit in the short space we must have assigned them this month; and are therefore deferred, for consideration in our July number.

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Art. III. *Gertrude of Wyoming, a Pennsylvanian Tale; and other Poems.*  
By Thomas Campbell, Author of the *Pleasures of Hope*, &c. 4to.  
pp. 134. Price 1l. 5s. Longman and Co. 1809.

"THE Pleasures of Hope" are now among the sweetest of the *Pleasures of Memory* with poetical readers; none of whom can ever forget the delight with which they first perused that fascinating production; a delight which is revived with every fresh examination of its beauties. No juvenile essay of equal promise having appeared for a century before, this was naturally hailed as the first auspicious flight of a muse, who would rival or transcend, in her career, the most illustrious of her predecessors. After a lapse of ten years, during which her brief occasional returns, in a lyric form, have been

'Like angel visits, few and far between,'\*

that spirited Muse engages our attention again, and commands our admiration in her progress through a theme of greater length and more complicated interest than any that have employed her since her earliest 'song of melancholy joy.' Our

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\* This line has been printed in all the editions of '*the Pleasures of Hope*' that we have seen, without any acknowledgement to the original author of a simile most strikingly beautiful. Mr. Campbell himself may not be aware, that he is indebted for it to the following passage in *Blair's Grave*.

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"the good he scorn'd  
"Stalk'd oft reluctant, like an ill-used ghost,  
"Not to return; or, if it did, its visits,  
"Like those of Angels, short and far between."

Mr. C. must have read this popular poem in early life, and remembering, without recollecting, the sentiment, he may have mistaken a suggestion of memory for a creation of his own mind, which is no uncommon case with the most correct and original poets.

present limits compel us to confine our remarks to the volume before us, and forbid us to take any comprehensive survey, as we gladly would have done, of Mr. Campbell's powers as a poet. The public 'hope' concerning him, (if we may adopt the expression of Solomon) has been long 'deferred'; 'the desire,' however, is at length 'come,' and will be found 'a tree of life.' It will be necessary to forewarn the sanguine lovers of poetry, that, much as they may finally be gratified, they will be disappointed in their first expectation; that is, they will not be gratified in the manner they anticipated. They will find the principal poem, 'Gertrude of Wyoming,' written in the difficult and complex stanza of Spenser; which, though the richest and most sonorous in our language, becomes occasionally wearisome both to the poet and to the reader. The former sinks under the weight of it, like David in Saul's armour; and the latter loses half the poetry in seeking the sense, weakened, obscured, and embarrassed as it is, by inverted construction, uncouth phraseology, and inadequate expression, employed to compress or expand the lines in order to meet the rhymes at the prescribed points. In a language so poor in inflections as the English, it is not prudent to introduce more than three rhymes of the same kind, in one verse; and these should be placed at moderate intervals. Whereas, in the Spenserian stanza, there are four similar rhymes between the *second* and *sixth* lines, interwoven with two dissimilar ones, the first of which echoes to the ending of the first line, and the second agrees with the last couplet; altogether forming a most compact and perfect, but almost unmanageable stanza in the present scarcity of rhymes, when poets have neither the power that Spenser exercised of compelling his terminations to tally by arbitrary transpositions and inflections, nor the privilege which even Pope and Gray in the last century enjoyed of alloying their purer rhymes with flat and discordant sounds. Hence, in the stanza under consideration, from the number and remoteness of the corresponding terminations, the meaning and the language can seldom keep pace with each other; but for the sake of rhyming at the proper stages, they must *ride and tie*,\* alternately, to the end of the journey. The second stanza of 'Gertrude' will exemplify the inconvenience suffered both by the poet and the reader, in this perplexed structure of verses.

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\* Our metropolitan readers may not, perhaps, understand this provincial allusion. When two men are travelling together with only one horse for them both, they ride and walk by turns; the rider dismounting, ties the horse to a tree or gate and walks forward; the pedestrian coming up, mounts the beast, and having rode his distance, fastens it as before mentioned and walks on.

' It was beneath thy skies that, but to prune  
 His autumn-fruits, or skim the light canoe,  
 Perchance, along thy river calm at noon  
 The happy shepherd swain had nought to do  
 From morn till evening's sweeter pastime grew,  
 Their timbrel, in the dance of forests brown  
 When lovely maidens pranked in flowret new ;  
 And aye, those sunny mountains half way down  
 Would echo flagelet from some romantic town.' p. 6.

It is evident that, in the first line of this quotation, the sense absolutely halts on foot, while the language rides post to the end of the third, to catch a rhyme 'at noon'; then the sense waits at the beginning of the fourth, and goes full gallop, we suppose, though we nearly lose sight of it in the dust of words, to the last syllable of the last line. This fault, rather of the measure than of the minstrel, prevails more or less throughout the whole poem. And it is greatly to the disadvantage of the author; because the highest pleasure communicated by poetry is the first impression of its images, diction, or sentiments, clearly and instantaneously understood. If the novelty of the thought be past, before the reader can comprehend the form of words in which it appears, though both the novelty and the beauty of the passage may strike him, they will not strike him at once, but successively, the novelty first, and the beauty afterwards; nor will either singly be felt so forcibly, as each would distinctly have been in combination with the other. We believe this will hold true with respect to all poetry written in our mother tongue. The slowness with which we enter into the peculiar meaning of words, and the gradations by which the beauties of poetical sentiment are disclosed to us, in a foreign idiom, imperfectly understood, will by no means invalidate the observation: for the pleasure derived from this kind of reading is different in nature, as well as in degree, from that which is the offspring of our native poetry; the perusal of the former is an effort of study, and a strong exercise of the mind, the latter ought to be a solace from severer thought, and almost a passive recreation of the fancy. Beside this prevailing defect, we perceive some other imperfections in the narrative before us, which, in the course of our analysis, we shall endeavour briefly to notice. Before we do this, we must earnestly caution the readers of the poem not to form any precipitate judgement concerning its merits, from the first impatient, and consequently imperfect perusal. It must be read again and again, with passion and enthusiasm, with temperance and candour, and if possible even with indifference, in every mood, and under every change of feeling, of which the heart is susceptible, before its worth can be fully ascertained and fairly appreciated. Its composition has been no work

of idleness, and to indolent readers it will be a sealed book. Every stanza bears evidence of the anxiety and agony of thought with which it has been conceived and constructed; and both the faults and the perfections of the whole are proofs of the intense, though we presume frequently interrupted, labour, with which it has been carried on to a late but splendid conclusion. To conceal the labour already thus expended upon it, as much more would perhaps be required. Mr. Campbell's thoughts are genuine diamonds; he digs deep for them, and they demand his utmost skill and patience to cut and polish and set them, according to their inestimable value.

The scene of this poem is laid at Wyoming, 'an infant colony' in Pennsylvania, which was laid waste by a band of Indians, during the American war. On this flourishing and ill-fated spot, Albert, an emigrant from Scotland, had been settled for many years, and by his virtues and wisdom had become the patriarchal judge of the place. At the opening of the piece we find him a widower, with an only daughter, *Gertrude*. The description of this dear and lovely pledge of conjugal bliss dissolved by death, we shall quote at length.

• I boast no song in magic wonders rife,  
But yet familiar, is there nought to prize,  
Oh Nature! in thy bosom-scenes of life?  
And dwells in day-light truth's salubrious skies  
No form with which the soul may sympathize?  
— Young, innocent, on whose sweet forehead mild  
The parted ringlet shone in simplest guise,  
An inmate in the house of Albert smil'd,  
Or bless'd his noon-day-walk—she was his only child.'

After mentioning the premature death of Gertrude's mother, the poet says,

• A loved bequest! and I may half impart—  
To them that feel the strong paternal tie,  
How like a new existence to his heart  
Uprose that living flower beneath his eye,  
Dear as she was, from cherub-infancy,  
From hours when she would round his garden play,  
To time when as the ripening years went by,  
Her lovely mind could culture well repay,  
And more engaging grew from pleasing day to day.

• I may not paint those thousand infant-charms,  
(Unconscious fascination, undesign'd!)  
The orison repeated in his arms,  
For God to bless her Sire and all mankind;  
The book, the bosom on his knee reclin'd,  
Or how sweet fairy-love he heard her con,  
(The play-mate ere the teacher of her mind:)

All uncompanion'd else her years had gone,  
Till now in Gertrude's eyes their sixth blue summer shone.\*

pp. 10—13.

At this time Outalissi, an Oneyda Indian, arrives at Albert's Pennsylvanian cottage, with a white boy, of the same age as Gertrude, who proves to be the son of a British commander of a distant fort, lately surprised and stormed by a party of Hurons, by whom he was murdered, and his wife and child were seized and tied to a tree. In this situation they were found and rescued by the Oneydians, who were friendly to the English; the mother, however, overwhelmed by misfortune, died in a few days, requesting with her last breath, that her infant might be taken to an early friend of her husband's, who would remember

——— 'the ring which Waldegrave's Julia wore.'

This friend was Albert, who gladly takes the little orphan under his protection. The transports of sorrow and tenderness expressed by Albert on this affecting occasion are strikingly contrasted with the severity of composure displayed by the Indian: the latter we copy.

'He said, and strain'd unto his heart the boy:  
Far differently the mute Oneyda took  
His calumet of peace\*, and cup of joy;  
As monumental bronze unchang'd his look;  
A soul that pity touch'd, but never shook:  
Train'd from his tree-rock'd cradle† to his bier,  
The fierce extremes of good and ill to brook  
Impassive,—fearing but the shame of fear,—  
A stoic of the woods, a man without a tear.' p. 20.

The second Canto opens with a superb description of the situation of Albert's cottage, and the surrounding country. We select two stanzas, which pourtray a scene of transatlantic magnificence, unparalleled in our humble corner of the world.

'Yet wanted not the eye far scope to muse,  
Nor vistas open'd by the wandering stream;  
Both where at evening Allegany views,  
Thro' ridges burning in her western beam,  
Lake after lake interminably gleam:  
And past those settlers' haunts the eye might roam,  
Where earth's unliving silence all would seem;  
Save where on rocks the beaver built his dome,  
Or buffalo remote low'd far from human home.

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\* The pipe, which the Indians smoke in token of amity.

† The Indian mothers suspend their children in their cradles from the boughs of trees, and let them be rocked by the wind.

' But silent not that adverse eastern path,  
Which saw Aurora's hills the' horizon crown;  
There was the river heard, in bed of wrath,  
(A precipice of foam from mountains brown,)  
Like tumults heard from some far distant town;  
But softening in approach he left his gloom,  
And murmur'd pleasantly, and laid him down—  
To kiss those easy curving banks of bloom,  
That lent the windward air an exquisite perfume.' pp. 28, 29.

The first of these very beautiful stanzas is above all praise that we can bestow upon it. The following is scarcely inferior.

' But high, in amphitheatre sublime,  
His arms the everlasting Aloes threw:  
Breath'd but an air of heaven, and all the grove  
As if with instinct living spirit grew,  
Rolling its verdant gulphs of every hue;  
And now suspended was the pleasing din,  
Now from a murmur faint it swell'd anew,  
Like the first note of organ heard within  
Cathedral aisles,—ere yet the symphony begin.' p. 33.

We are willing to allow that a poet is the best judge of his own plan of narrative, which he naturally adapts, not only to his peculiar taste, but to his peculiar powers; and we believe that in few cases such a poet as Mr. Campbell would be much profited, by any suggestions of an inferior, or dissimilar mind. We, therefore, hesitate to say that he *ought* to have given some view, however brief and evanescent, of the childhood sports and loves of Gertrude and Waldegrave, which would have afforded subject of enchanting beauty and interest for a few stanzas of that species of felicitous description, in which his Muse has scarcely a rival. As it is, something seems to be wanting between the close of the first, and the middle of the second canto; something which no reader's imagination can satisfactorily supply. The account which is given, in this interval, of Gertrude's youth, till

— 'years apace

Had bound her lovely waist with woman's zone,'

is very delicate and pleasing throughout: but we could not help regretting that, after exhibiting her in loneliness and silence, poring over the volume (Shakespeare) 'which every human heart endears,' indulging 'the unconscious laugh,' and giving free course to her 'sweetest tears,' the poet did not represent her reading occasionally in *another* book, which unquestionably was one of Gertrude's favourites, since Albert was a Christian father. One stanza on this book, from the sublime and exquisite pen of Mr. C. might have as far exceeded all the rest in his poem, as the star of Bethlehem, appearing in the east, outshone all the constellations of heaven.

One day, while Gertrude is reading in her chosen retirement, a stranger, in the Spanish garb, surprizes her, and inquires the way to 'Albert's home.' She points to it in the distance; he goes thither; she follows him. It is 'Waldegrave come of Waldegrave's self to tell.' Here we learn for the first time, that, after he had been three years under the protection of Albert, he was claimed by his relatives in England, and carried thither. He had subsequently been a very enterprising traveller; and after visiting the principal provinces of Europe, he had recrossed the Atlantic, traversed Spanish America, and returned to Pennsylvania to seek Albert and Gertrude, the guardian and the playmate of his early years. The discovery is managed with considerable skill; but the reader, who has been wondering, ever since the conclusion of the first canto, what had become of the white boy brought by the Oneydan Indian to Albert's cottage, is more astonished than delighted on his abrupt re-appearance, so changed, and ripened into manhood. Gertrude, however, remembers him, and their union concludes this Canto. We cannot say, because the author has not put us to the proof, that we should have been *better pleased*, had he given us a previous hint concerning the early attachment and separation of these two romantic lovers; but we certainly should have been *better prepared* for the surprize of meeting Waldegrave, disguised as a Spaniard, and especially for his instantaneous declaration of love, than we are now, when, for aught we knew, he was still an inmate of the cottage. It is true, we wondered why Gertrude, with such a companion at home, should so often chuse to wander and meditate alone. But as it is much easier for a reader to start objections like these than it is for a writer to obviate them, we leave this point undetermined.

The second canto finishes, and the third commences, with the hymeneal happiness of Gertrude and Waldegrave. But this was of short duration.

'Sad was the year, by proud oppression driv'n,  
When Transatlantic Liberty arose,  
Not in the sun-shine and the smile of heav'n,  
But wrapt in whirlwinds, and begirt with woes:  
Amidst the strife of fratricidal foes,  
Her birth-star was the light of burning plains;\*  
Her baptism is the weight of blood that flows  
From kindred hearts,—the blood of British veins,—  
And famine tracks her steps, and pestilential pains.' p. 50.

Albert and Waldegrave, of course, must join the *rebels*, as they were called on this side of the Atlantic. The preparations, and afterwards the ravages of civil war, throughout the hitherto

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\* Alluding to the miseries that attended the American civil war.



peaceful, but now devoted vicinity of Wyoming, are admirably delineated. The following incident, ushering in the tragic catastrophe of the story, is the finest in the book; indeed, it would be vain to search, in the compass of contemporary poetry, for any thing at once so grand, terrific, and affecting.

' Night came; and in their lighted bower full late,  
The joy of converse had endur'd,—when, hark!  
Abrupt and loud, a summons shook their gate;  
And heedless of the dog's obstreperous bark,  
A form had rush'd amidst them from the dark,  
And spread his arms, and fell upon the floor:  
Of aged strength his limbs retain'd the mark;  
But desolate he look'd, and famish'd poor,  
As ever shipwreck'd wretch lone left on desert shore.

' Upris'n, each wondering brow is knit, and arch'd:  
A spirit from the dead they deem him first:  
To speak he tries; but quivering, pale, and pass'd,  
From lips, as by some powerless dream accus'd,  
Emotions unintelligible burst;  
And long his filmed eye is red and dim;  
At length the pity-proffer'd cup his thirst  
Had half assuaged, and nerved his shuddering limb,  
When Albert's hand he grasp'd—but Albert knew not him.

" And hast thou then forgot," (he cried forlorn,  
And eyed the group with half indignant air,)  
' Oh! hast thou, Christian chief, forgot the morn  
When I with thee the cup of peace did share?  
Then stately was this head, and dark this hair,  
That now is white as Appalachia's snow;  
But, if the weight of fifteen years' despair,  
And age hath bow'd me, and the tort'ring foe,  
Bring me my Boy—and he will his deliverer know.

' It was not long, with eyes and heart of flame,  
Ere Henry to his loved Oneida flew:  
' Bless thee, my guide!'—but, backward, as he came,  
The chief his old bewild'ring head withdrew,  
And grasp'd his arm, and look'd him through and through.  
'Twas strange,—nor could the group a smile controul—  
The long, the doubtful scrutiny to view—  
At last delight o'er all his features stole,  
' It is—my own,' he cried, and clasp'd him to his soul.'

pp. 53—55.

We shall no farther anticipate the heart-rending interest which every reader must feel at the close of this melancholy tale, than to say, that as obscurity is the original sin of the poem, so it peculiarly affects the passage which describes the fate of the heroine, while she clings her father mortally wounded in her arms. Without quoting, and in fact without

injuring this entire scene, we cannot explain the particular defect to which we allude. The speech of the dying Gertrude (though we know not how to spare a line of it) is much too long. Waldegrave and Outalissi survive, and the poem ends with the war-song of the latter, in a very wild characteristic style. Some critics will unquestionably condemn the judgement of the author, which we most cordially approve, in changing the heroic for a lyric stanza in this last strain of the frantic and vindictive Indian.

We have very few general observations to add. The foregoing examples will show, that the execution of this poem ought to satisfy every reasonable hope that may have been formed of Mr. Campbell's matured talents. The figures are striking, the sentiments ardent; and the diction is elevated in every part, where the poet has not been pinioned by the rhyme, or borne down by the measure. Meanness of expression, whenever it *does* occur, appears to double disadvantage amidst the splendor of language that surrounds it. Mr. Campbell's faults, like the sun's spots, are seen by his own light. In the work of an ordinary writer, the following couplet would not be particularly offensive; in these august pages it is flat

- “ They tore him from us *when but twelve years old,*  
*And scarcely for his loss have I been yet consoled.\** ”

A poet who has genius enough to awaken curiosity concerning himself, never charms his readers more, than when he incidentally and unexpectedly affords them a glimpse of some circumstance connected with his personal history. In the first canto of this poem, Mr. Campbell with fine discriminating strokes of character describes the natives of various European countries, who formed the little society of Wyoming. After noticing the German and Spaniard, he thus proceeds:

- ‘ But who is he, that yet a dearer land  
 Remembers, over hills and far away?  
 Green Albyn! \* what though he no more survey  
 Thy ships at anchor on the quiet shore,  
 Thy pellocks† rolling from the mountain bay;  
 Thy lone sepulchral cairn upon the moor,  
 And distant isles that hear the loud Corbrechtan roar? p. 8.

\* The Corybrechtan, or Corbrechtan, is a whirlpool on the western coast of Scotland, near the Island of Jura, which is heard at a prodigious distance. Its name signifies the whirlpool of the Prince of Denmark; and there is a tradition that a Danish Prince once undertook, for a wager, to cast anchor in it. He is said to have used woollen instead of hempen ropes, for greater strength, but perished in the attempt. *On the shores of Argylshire I have often listened with great delight to the sound of this*

\* Scotland.

† Porpoises.

*vortex, at the distance of many leagues.* When the weather is calm, and the adjacent sea scarcely heard on these picturesque shores, its sound, which is like the sound of innumerable chariots, creates a magnificent and fine effect.' p. 78.

Who, on reading this note will not pause, as we did, with sensations of indescribable sympathy, to listen with the young poet to the distant din of the 'loud Corbrechtan?'

Amidst the general brilliancy of epithet and metaphor, in which Mr. Campbell indulges, we sometimes meet with a phrase which we cannot find in our hearts to condemn, though we can as little recommend it to imitation :

'In Gertrude's eyes their ninth *blue* summer shone.'

Wherefore *blue* summer?—Because her eyes were *blue*.—Had they been *black*, what then?—Why—say what you will, the expression is as beautiful as the lady's eyes; look at them, and find fault if you dare.—We submit, and proceed :

'Or winglet of the fairy-humming bird,  
*Like atoms of the rainbow* fluttering round.'

Is there no impropriety in comparing the 'winglet' of the humming bird to what can neither exist in nature nor in imagination—the fragments of a broken rainbow? Yet the simile is sparkling, and will *inevitably* be admitted.

Of the smaller pieces at the end of this volume, the Naval Ode, Lochiel's Warning, and Hohenlinden, have been long known to the public. Lochiel and Hohenlinden are perhaps the master pieces of Mr. Campbell's muse; each is *unique*, and may be for ever unrivalled, since every imitation that has merit enough to be compared with such originals, must in reality far transcend them, or in appearance fall short of them: the former would be a hopeless, the latter a fruitless labour, which no man of genius would condescend to undertake. We had seen the Naval Ode, 'Ye Mariners of England!' attributed before to the author of *The Pleasures of Hope*; but till we found it in this volume, we did not believe that *he* could deliberately compose so tautological a line as that which is the burthen of the song;

'And the *stormy tempests* blow.'

The rest of the ode is not unworthy of the writer.—Glenara, Lord Ullin's Daughter, and the Battle of the Baltic, we presume are now first published. The two former would command more attention in almost any other volume of modern poetry than in this: the latter is executed in Mr. Campbell's happiest lyric spirit, in a peculiar ballad style, and in numbers irregularly and mournfully musical. We cannot copy the whole, and to mutilate it would be poetic sacrilege.

Art. IV. *Memoirs of William Paley, D. D.* By G. W. Meadley. To which is added, an Appendix. 8vo. pp. 390. Price 9s. Cradock and Joy. 1809.

WE are a little reluctant to accept this work as giving a true impression of the character of Dr. Paley. And yet the biographer appears an intelligent, well-informed, and candid man; was personally acquainted with the doctor during the last years of his life; and has evinced a commendable diligence of inquiry respecting its former periods, of which various particulars have been communicated to him by some of Paley's early and surviving friends. There is no doubt of the general accuracy of the book as a memorial of facts; and we have not much right to question whether a just estimate of the character is conveyed by the whole effect of the recitals and observations. Those parts of the sketch which are formed from the author's opinion, seem well warranted by those which consist of narration, and are quite in the same spirit. But, if this *be* a true delineation, we cannot but regret that truth had not authorized a different one.

It was not, for our complacency, a fortunate circumstance, to have read these Memoirs about the same time that we had occasion to read the lives of some of the most eminent of the puritan divines, such as Baxter, Howe, and Philip Henry. In these men we beheld, beside the talents and learning which in them were but very secondary recommendations, the utmost sublimity of devotional sentiment, such a zeal for the promotion of Christianity as absorbed their whole being, a promptitude and a heroic perseverance to make any and every sacrifice to the most refined dictates of conscience, a great indifference to considerations of emolument and fame, a contempt of vain customs and amusements, and therefore, in the combination and result of all these qualities, a character prodigiously elevated above any thing that the world in general has ever consented to acknowledge as its standard of morals and religion. We turned from these models of transcendent excellence, to inspect the character of Dr. Paley, as drawn by a very sensible friend and admirer. In high estimation of his talents and writings, we yield but in a very slight degree to this or any other of his eulogists; and in those particular features of his works, which deny us the pleasure of approving and admiring, we are very unwilling to perceive indications of qualities, which a religious observer must be compelled to disapprove in his character. But in viewing the character displayed in the book before us, we find every tendency to that enthusiasm, with which we contemplate the highest order of human excellence, completely arrested. We calculate with pensive wonder the width of

moral space through which we find we have been suddenly conveyed, when we contrast the affectionate veneration, and the passionate aspirings to resemblance, which we have just felt in thinking of those men, several of whose names we have mentioned, with the state of our feelings in the company of the subject of these memoirs. There is presented to us, indeed, a combination of highly respectable qualities ; love of truth, independence of character with respect to the rich and great, orderly attention to the concerns and ministrations of the church, impartiality in discharging the duties of a magistrate, kindness in domestic relations, and patience in suffering. Now, with regard to the ordinary tribe of divines, we suppose it would be thought very illiberal to insist, that something more than this is desirable in a man who is appointed an instructor, monitor, and pattern to mankind, in relation to infinitely the most momentous of their concerns ; the present times are indulgent in fixing the standard of clerical piety. Passing over the question—whether, with the awful importance of religion, and the nature of the consequent responsibility of its teachers, full in our view, we are bound to concur in this law of indulgence,—we may at least confidently assume, that an eminently conspicuous and powerful advocate of Christianity, ought to have been distinguished by a spirit peculiarly sympathetic with that of the Founder, and that of the apostles, martyrs, and confessors of this religion. For surely he that in modern times has a more impressive view than almost all his contemporaries of its evidence and excellence, possesses something strikingly in common with its first promulgators. His more luminous view of the truth and divine excellence of the religion, places him on a ground of nearly equal privilege with that of those persons, who commenced its disciples and advocates actually amidst the prodigies that attended its first introduction. But to have embraced the religion under the immediate impression of those miracles, which gave direct proof from heaven of its being not only true, but, in the divine estimation, of inexpressible importance, and then to have been less than ardently zealous in the exercise and promotion of it, would have been deemed an unpardonable inconsistency. It would have been expected, and even required, of that man, that he should be inspired and actuated by the divine principles thus received into his mind, as much almost as if a spirit had descended from heaven to inhabit his person, and determine the whole system of his sentiments and agency. And therefore nearly the same result is justly required from the man in later times, who, being favoured with a superlative clearness of conviction, is placed in nearly as high a rank of privilege as the original converts and advocates.

If this be true, the *Memoirs of Dr. Paley* cannot be read without considerable regret. Sincerely gratified to observe and applaud his excellent and amiable qualities, we yet in vain endeavour to avoid perceiving a very serious deficiency of what we think the spirit of primitive Christianity. Notwithstanding much moral worth, there is something unsaintly spread over the character. A respectable man of the world seems to meet us, when we wish to see a person that will remind us of the apostles. It is not to be noted as a fault, that Paley had not the great passions which, when combined with great talents, can make a character sublime: his constitution denied him that warmth and energy which can throw the mind into fits of enthusiasm, which can make good men captivating, and bad ones dangerously seductive. However favourable this incapability of great emotions might be to purely intellectual operations, its obvious tendency was to withhold the mind from being completely grasped by that religion, of which the efficacy depends so much on the affections; and to deprive the clearest intellectual representations made in its favour, in preaching and writing, of that very powerful principle of efficacy which they derive from the mingling sensibility, which can give a character of sentiment and vitality to every argument, without in the least injuring its logic. The natural incapability of great emotions operates very strongly to prevent the prevalence of the Christian spirit, in the man, and in the minister and vindicator of religion, unless an appropriate discipline is adopted to obviate this injurious effect. That discipline would consist, in habituating the mind to dwell much on the most solemn and affecting views of revelation, in employing a considerable portion of time in exercises strictly devotional, in reading those writers who have infused an irresistible pathos into their Christian discussions, and in frequently seeking the society of those who are distinguished by zeal and devotional feelings as well as intelligence. In these memoirs it is not made to appear that Dr. Paley had recourse to such a moral regimen.

We are not informed of any special anxiety in his early instructors to make the impressions of religion deep in his mind. At college he confessedly associated, during the first years, with some young men of very light character. Among the many friends with whom he was more or less intimate during his subsequent life, there are very few names that have ever been distinguished for elevated piety. We are not told that, in the society of accomplished men, whom he must often have found strangers or enemies to Christianity, he was watchful to insinuate its claims. We are not told that, amidst that general repute for deficient piety and for worldly mo-

tives and habits, into which he found the clerical character fallen, he was earnest to display, in the person of the ablest defender of religion, a striking pattern of that moral separation, that refined sanctity, and that superiority even to all suspicion of acceding and adhering to the ecclesiastical profession on any terms involving the sacrifice of conscientious principles to worldly interests, without which the clerical character never will or can be revered by the people. We lament to feel that we are not contemplating a character, which we dare hold up for such a pattern, in a memoir which represents Dr. Paley's habits as very much assimilated to those of what may be called respectable men of the world; which condescends to tell that he 'frequently mixed in card parties, and was considered a skilful player at whist;' which informs us, that even when approaching near to old age, 'he still retained his predilection for theatrical amusements, especially when any eminent performer from the metropolis appeared upon a neighbouring stage,' and that 'in a provincial theatre he always seated himself as near as possible to the front of the centre box;' none of which circumstances are adapted to allay the disapprobation and disgust with which we see him surrendering his integrity, according to our judgement of the case, in the affair of subscription. Nor does it give us all the pleasing images which poets, and indeed much more sober men, have associated with the character of a Christian pastor, when we see a clergyman, much after the manner of an exciseman, removed from living to living, in a long succession of still advancing emoluments, and without any mention, as far as we remember, that either the minister or the people suffered much from regret in these separations. We are very far from regarding him as a hunter of preferment, or as capable of practising any degree of sycophancy to what are called great men, either in the church or the state. He was most honourably superior to those vile arts of servility and flattery which have so often been rewarded with titles and emoluments; and he signally proved his independence, by publishing, at a time when he must have regarded his advancement in the church as depending, such opinions on religious liberty and the principles of political science, as could not fail to be very offensive to that class of persons, whom the aspirants to preferment find it their interest, and therefore their duty to please. But though his successive augmentations of emolument, obtained by means of pluralities and of changes of situation, were conferred without being solicited, and conferred on eminent desert, yet the whole course of these successes carries, in our view, a strange resemblance to a trading concern. It looks just as if cures of souls were

things measured and proportioned out, on an ascending scale of pecuniary value, for the purpose of handsome emolument to men, who have happened to apply talents to the service of the church, which might fairly have been expected to make a fortune if exerted in some other department. The consideration of the spiritual welfare of these successive allotments of souls, and the beneficent effect that would result from that affectionate attachment which might grow between the minister and his people, if he did not officiate among them just as a man who is obliged to stop a while in his journey toward some richer parish, appear really as but very secondary matters.

In reverting to all we have said in dissatisfaction with the religious character of Dr. Paley, it is right to observe, that we cannot know precisely how much of the blame is due to his biographer. Certainly, the specific fact of his setting his people the example of pushing into a theatre, which every body that has been there knows to be a school of profaneness and immorality, will, alone, perfectly warrant a large and sweeping conclusion as to the defectiveness of his religious feelings and habits, and as to the strange laxity of his conception of the proprieties of consistency for a distinguished advocate of the religion of Christ; yet there might, at times, be better aspects of the character, and his posthumous Sermons lead us to believe there certainly were. A biographer, who had felt that religion is the most important thing which can prevail or be wanting in any human being, would have been eager to bring these aspects fully into view. But we are not permitted to know whether this writer regards religion, Christianity, or whatever we may call it, as any thing more than one of the many uncertain and unimportant subjects of human speculation. He judges it, indeed, a very proper professional ground of clerical exertion; an ecclesiastic should be clever in his own business; Dr. Paley proved himself eminently so in his *Evidences of Christianity*; and therefore he *deserved well of the church as an institution that has honours and emoluments to confer*. This is about the amount of what we are enabled to collect of the present biographer's estimate of religion. And therefore we regard him as totally unqualified to mark the points of religious excellence or defect in any character. If to those, who had the privilege of acquaintance and friendship, Dr. Paley did sometimes disclose a considerable degree of devotional feeling, a writer like the present would probably be unwilling to display the philosopher verging toward the 'fanatic.' Or if, toward the close of his life, he had been heard to express bitter regret, for not having lived more in the spirit of that religion which he had



defended, (not that we ever heard he did this)—our author would have carefully concealed a weakness so symptomatic of decaying understanding.

The religious character, therefore, of this eminent man, remaining a subject for the discernment and justice of some other biographer, we recommend the volume before us, as a sensible, well written account of the chief occurrences in his life, and of the prominent distinctions of his talents and social habits. It has the particular value of giving a larger portion of characteristic anecdotes, than is usually afforded in the memoirs of a scholar and author. These anecdotes shew a striking identity of character in all the stages of Paley's life. In the school-boy and in the archdeacon, we have the same gay humour, logical shrewdness, attention to matters of fact, preference of practical to theoretical principles, moderate but constant regard to worldly interest, and perfect exemption from the perturbations of romantic sentiment. His father early entertained a high estimate of his faculties, and was much nearer the truth in his predictions than usually happens in matters of parental prophecy. 'My son is now gone to college,—he'll turn out a great man—very great indeed,—I'm certain of it: for he has by far the clearest head I ever met with in my life.' (p. 7.) At school he was

'More attentive to things than words, and ardent in the pursuit of knowledge of every kind. He was curious in making inquiries about mechanism, whenever he had an opportunity of conversing with any workmen, or others capable of affording him satisfactory information. In his *mind* he was uncommonly active; in his *body* quite the reverse. He was a bad horseman, and incapable of those exertions which required adroitness in the use of the hands or feet. He consequently never engaged in the ordinary sports of school-boys; but he was fond of angling, an amusement in which he did not then excel, though his attachment to it seems to have continued through life. He was much esteemed by his school-fellows, as possessing many good qualities, and being at all times a pleasant and lively companion. He frequently amused the young circle by the successful mimicking of a mountebank quack-doctor, in vending his powders. Having one year attended the assizes at Lancaster, he was so much taken with the proceedings of the criminal court, that on his return to school, he used to preside there as a judge, and to have the other boys brought up before him as prisoners for trial. This circumstance, trifling as it may appear to the superficial observer, is not unimportant, as it marks his earliest attention to the practice of courts of justice, and to criminal law.' p. 3.

His mind seems to have possessed a natural conformity to those rigid laws of thought, to which the greatest number of thinking men can but imperfectly subject themselves by the severest discipline; and we predict the envy of nineteen students in twenty, and confess our own, in reading part of the following paragraph.

‘Being thus left to himself (at college) he applied however most assiduously to those studies required by the university; in the pursuit of which he had frequent opportunity to shew the concentration of mind which he possessed in an extraordinary degree. His room (for he seldom locked his door by night or day) used to be the common rendezvous of the idle young men of his college; yet, notwithstanding all their noise and nonsense, he might be often seen in one corner, as composed and attentive to what he was reading as if he had been alone. But as, besides the interruption which such loungers must at times have given him, he was remarkable for indulging himself in bed till a very late hour in the morning, and for being much in company after dinner, at tea, and at a coffee-house at nine o'clock in the evening, it is probable that he was more indebted to observation and reflection than to books for the general improvement of his mind.’ p. 9.

We should not be quite so much pleased as the biographer seems to be, to acknowledge that perhaps we owe Dr. Paley’s great works to a particular incident that decided him to a more studious course; though we would infinitely rather be indebted for them to that, or even any meaner cause, than not possess them at all.

‘In the year 1795, during one of his visits to Cambridge, Dr. P. in the course of a conversation on the subject, gave the following account of the early part of his academical life; and it is here given on the authority, and in the very words, of a gentleman who was present at the time, as a striking instance of the peculiar frankness with which he was in the habit of relating the adventures of his youth.

“I spent the first two years of my undergraduateship happily, but unprofitably. I was constantly in society, where we were not immoral, but idle and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awaked at five in the morning by one of my companions, who stood at my bed-side, and said—“Paley, I have been thinking what a d\*\*\*’d fool you are. I could do nothing, probably, were I to try, and can afford the life I lead: you could do every thing, and cannot afford it. I have had no sleep during the whole night on account of these reflections, and I am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society.”

“I was so struck,” Dr. Paley continued, “with the visit and visitor, that I lay in bed great part of the day, and formed my plan. I ordered my bed maker to prepare my fire every evening, in order that it might be lighted by myself. I rose at five, read during the whole of the day, and just before the closing of gates (nine o’clock) I went to a neighbouring coffee-house, where I constantly regaled upon a mutton chop and a dose of milk-punch. And thus, on taking my bachelor’s degree, I became senior wrangler.”

‘Thus fortunately was Dr. P. roused to a full exertion of his faculties before his habits were completely formed; and to this singular adventure may, perhaps, be attributed, not only his successful labours, as a college tutor, but the invaluable productions of his pen.’ p. 193.

A very entertaining account is given of his college disputations, of his becoming an assistant in an academy at Greenwich, of his gaining an university prize by the best dissertation on the comparative merits of the Stoic and Epicurean philosophy, in which he was the advocate of the latter, of his entering on the clerical office, and of his tutorship, of several years' duration, in his college, in which he was associated with Mr. Law, son of the bishop of Carlisle, with whom, and with Dr. Jebb, and other distinguished persons, he maintained a lasting friendship. There is an interesting description of his manner of lecturing, on metaphysics, morals, the Greek Testament, and divinity. We sincerely join in the writer's regret, that some of these lectures, especially the illustrations of Locke, Clarke, and Butler, and of the New Testament, had not been preserved. They were all given without any set formality or previous arrangement of words; he adopted much of a conversational manner, asked questions, and permitted and induced, by his shrewdness and humour, occasional short intervals of hilarity, and employed, with the utmost success, every expedient for precluding the dullness and inattention usually incident to such exercises. We must transcribe the conclusion of the account of the lectures on the Greek Testament.

But he carefully avoided all sectarian disputes, taking for his model, *Locke on the Reasonableness of Christianity*, and *On the Epistles*, works which he frequently recommended. The 39 Articles of Religion he treated of as mere articles of peace, the whole of which it was impossible the framers could expect any one person to believe, as upon dissection they would be found to contain about two hundred and forty distinct and independent propositions, many of them inconsistent with each other. They must therefore, he said, be considered as propositions, which, for the sake of keeping peace among the different sects of reformers, who originally united in composing the church of England, it was agreed should not be impugned or preached against. The chief points insisted on by Mr. Paley to his pupils were, that they should listen to God, and not to man; that they should exert their faculties in understanding the language of holy men of old; that they should free themselves, as much as possible, from all prejudices of birth, education and country; and that they should not call any one their master in religion but Jesus Christ.\*

This last sentence the author quotes (with a reference) from the *Universal Magazine* for 1805.—The opinion advanced in the above extract was afterwards matured into a short and well known chapter on Subscription, in the *Moral and Political Philosophy*; where it is stated that,

\* They who contend, that nothing less can justify subscription to the Thirty-nine Articles, than the actual belief of each and every separate

proposition contained in them, must suppose, that the legislature expected the consent of ten thousand men, and that in perpetual succession,—not to one controverted proposition, but to many hundreds. It is difficult to conceive how this could be expected by any who observed the incurable diversity of human opinion upon all subjects short of demonstration.' Vol. I. p. 217.

It is not a little mortifying to see a man so superlatively intelligent, and in many points so honest, as Paley, and to see so vast a number of other men who declare themselves moved by the Holy Ghost, descending to this renunciation of the simplicity of reason and conscience. Dr. Paley knew, and we are confident that every individual, who after serious consideration subscribes the Articles, knows, that the framers and imposers of them *did* intend and require that every proposition they contain should be believed by the persons subscribing them. He knew, and they all know, that in provident contemplation of the quibbles, reservations, and evasions to which men might be dishonest enough to have recourse, in order to obtain the benefits of the establishment without satisfying the intentions of its founders, the authoritative instruments of sanction and prescription which accompany these articles are expressed with the minute and pleonastic phraseology of legal precaution. They know that the assent is required precisely to 'all and every of them;' and that in the 'plain and full meaning thereof,' and 'in the literal and grammatical sense,' 'the least difference from the said articles' being strictly 'prohibited.' They know that the terms of the imposition are as precise, and comprehensive, and absolute, as language can make them; insomuch that if a series of articles, in the nature of a political or commercial arrangement, or any other secular institution, were accompanied by the definitive sanction of the institutors in forms and terms of authorization so carefully select, express, and comprehensive, the man who should pretend to raise a question, whether the institutors really meant 'all and every' of those articles to be strictly authoritative on every person entering on the benefits of that institution, would instantly come to be regarded as unfit for civilized society. It is something much worse than trifling to alledge, that the imposers *could* not intend to exact a full assent *because* the articles contain several hundred propositions, and some of them contradictory to others. That errors, and even contradictions may, according to the opinion of the examiner, be detected in a creed drawn up by fallible men, is no reason for surmising that they did not themselves solemnly believe it in every part. And as to the argument—that to expect ten thousand men, and that in perpetual succession, to believe all these propositions, is so gross an ab-

surdity, that it is impossible to suppose the framers and imposers of the articles could really expect such a thing,—we may observe, that it would indicate an extremely slender knowledge of ecclesiastical history, to question whether the heads of churches and states have ever been capable of assuming it to be a possible thing to effect an uniformity of faith, and a reasonable thing to expect and command it. But there is no occasion for argument; the certain matter of fact is, that the framers and imposers of the thirty-nine articles *did* require this complete assent. Let the man, therefore, who is resolved to maintain freedom of opinion, honestly take the ecclesiastical institution as what it is, and he may fairly make, if he pleases, as many objections as it has articles, while he preserves his consistency and integrity by declining to place himself within its obligations. But it is meanly disingenuous, nor can we comprehend how it can be otherwise than utterly immoral, for this man, in order to enable himself to pursue his own interests by entering the church, to pretend that its grand law of doctrine *must not and cannot mean that, which it has notoriously taken all possible care to express that it absolutely does mean, and absolutely does enjoin*. By extending this privilege of conscience a few degrees further, a Mahometan or Pagan may subscribe the articles and enter the church, if he has any object to gain by it. He may say, ‘Here is a large formulary of opinions, comprising several hundred propositions, not all even consistent with one another. Now it had been most absurd for the imposers to require that every subscriber should believe all these; it is absurd therefore to suppose they did require it. And since this formula, which is the only authoritative prescription by which I can learn what I am required to believe, gives me no certain information on the subject, I may fairly regard the whole affair as a matter of discretion.’

Dr. Paley represents, that the *animus imponentis* must be taken as the rule for the degree of assent required in subscribing the articles. Let us then, in imagination, go back for a moment to the time when the articles were solemnly appointed to be perpetually imposed; and let us suppose a man like Dr. P. to have presented himself before the bishops who framed and the legislature which imposed them, to inquire concerning the *animus*, the real plain meaning and intention, with which those articles were composed and enforced. Would not the reply have been most indignant, or most contemptuous? ‘You ask the intention; why, you can read the articles, can you not? Our intention is of course conveyed in what we have solemnly and deliberately set forth. And we intend *all* that is set forth; for would it be-

come us, and on such an occasion, to employ ourselves in the construction of needless and nugatory propositions? And we conceive we have enounced our propositions with sufficient clearness; it is not possible you are come here to insult us with an insinuation, that the result of our grave, deliberate, and combined labours, is an assemblage of jargon which needs an explanatory declaration to tell what we mean by it all. As to what you surmise about our object being to keep papists, anabaptists, and puritans out of the church, it would be no concern of yours, if that *were* our principal object; your business is with the articles as we have judged it proper to set them forth; but in fact the exclusion of these sects is only one among the several good ends to be answered; we mean to secure the purity of our church by excluding *all* that the full and plain meaning of our articles will exclude. It is therefore your concern, as you will answer it, at your peril, to maintain all and every of them, inviolably, in their true and literal meaning.

As to what Dr. Paley is stated to have maintained, in his lectures, that 'the articles must be considered as propositions which, for the sake of keeping peace among the different sects of reformers, who originally united in composing the church of England, it was agreed should not be impugned or preached against,' it is sufficient to observe, that these propositions are, by his own account, so very numerous, that it is quite impossible for any man to preach on religion at all, without either impugning or directly adopting a very great number of them. They are so minute and comprehensive, that they leave but a very small space for the practice of that reserve and avoidance implied in this 'keeping peace,' if the phrase has any meaning.

In short, the national church either has a defined doctrinal basis, or it has not. If it has not, what a mockery has been practising in its name on the nation and on Christendom for several centuries, in representing it as, next the scriptures, the most faithful depositary, and the grandest luminary, of the Christian religion; while the truth has been, as we are now called upon by some of its ablest members to understand, that it has really, during all this time, had no standard of doctrine at all,—the instrument, purporting to be such, having been in fact nothing more than a petty contrivance to keep out two or three disagreeable sects. If the church has a defined doctrinal basis, that basis can be no other than the thirty-nine articles. And these articles, taken in their literal meaning, are *essential* to the constitution of the church; else, they are still nothing at all, they impose no obligation, and can preserve or preclude no modes of opinion whatever. And their being thus essential to the church, means that they are essential to

be, all and every of them, faithfully believed and taught by all its ministers. Therefore, finally, every man who says he cannot subscribe, or has not subscribed, the articles, in this upright manner, says, in other words, that he has no business in the church. It is not the question what the articles *ought* to have been; he must take them as they are; and by the same rule that he must take any one of them he must take them all, as they all stand exactly on the same authority. Till they are modified or changed by that authority which was competent to constitute, and is competent to alter, the ecclesiastical institution, any clergyman, who remains in the church disbelieving any one proposition in its articles, violates the sanctity and integrity of the church, and, as far as we are able to comprehend, must violate his own conscience. He cannot but know, that on the same principle on which he presumes to invalidate one article, other men may invalidate any or all of the remainder, and thus the church may become a perfect anarchy, a theatre of confusion and all manner of heresies. According to this view of the subject, Dr. Paley had no right to enter the church, or remain it; and by doing so, he dishonoured his principles. He is thus placed in a striking and unfortunate contrast with such men as Jebb and Lindsey, whose consciences were of too high a quality to permit such an unsound and treacherous connection with the established church; and in a parallel, not less striking and unfortunate, with such a man as *Stone*!

This ungracious subject has unexpectedly detained us so long, that no room is left for other observations which had occurred to us in reading these memoirs.—By means of his situations in the church, and of his writings, Dr. P. appears to have made a good fortune. His biographer loudly complains, notwithstanding, of the scanty patronage and preferment in which he was fated to acquiesce; and in a strain, that really sounds very much like saying, that these things were the appropriate and grand reward for which he was to prosecute all his labours. We have no doubt, however, that Dr. Paley had motives of a higher order than his friend seems capable of appreciating; while, with all our perception of his very serious defects, we rejoice in the benefit that present and future ages will derive from those writings, in which he has so powerfully defended religion.

Nearly half this volume consists of reprinted tracts of Dr. Paley, and analyses of several of the single sermons published by him at different times. As all his tracts are now collected into a volume, propriety will dictate the omission of them in a second edition of Mr. Meadley's book.

- Art. V.** *The English Encyclopædia*: being a Collection of Treatises and a Dictionary of Terms, illustrative of the Arts and Sciences. 10 vols. 4to. Kearsley. 1802.
- Art. VI.** *A Dictionary of Arts and Sciences.* By G. Gregory, D. D., &c. &c. 2 vols. 4to. R. Phillips. 1806.
- Art. VII.** *The British Encyclopædia, or Dictionary of Arts and Sciences,* &c. &c. By William Nicholson. 6 vols. 8vo. Longman and Co. 1808.
- Art. VIII.** *The Encyclopædia Londinensis,* &c. &c. 4to. (In course of Publication.) Scatcherd and Co.
- Art. IX.** *The Encyclopædia Perthensis: or, Universal Dictionary of Knowledge, &c.* (Royal 8vo.) (Now publishing.) Mitchell, Perth.
- Art. X.** *The Edinburgh Encyclopædia, or a Dictionary of Arts, Sciences, and Miscellaneous Literature.* By David Brewster, LL. D. and F. A. S. E. &c. (Now Publishing.) Oliphant and Brown, Edinburgh.
- Art. XI.** *Pantologia*: comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged: with a General Dictionary of Arts, Sciences, and Words, &c. &c. By John Mason Good, Esq. F.R.S., Olinthus Gregory, LL.D. and Mr. Newton Bosworth. Royal 8vo. (Now publishing.) Kearsley.
- Art. XII.** *Encyclopædia Britannica, or Dictionary of Arts and Sciences on a New Plan,* &c. &c. 4to. (Now publishing.) Bopar, Edinburgh.
- Art. XIII.** *The New Cyclopædia: or, Universal Dictionary of Arts and Sciences: formed upon a more enlarged Plan of Arrangement than the Dictionary of Mr. Chambers, &c. &c.* By Abraham Rees, D.D., F.R.S., &c. 4to. (Now publishing.) Longman and Co.
- Art. XIV.** *The New Encyclopædia: or, Circle of Knowledge and Science, digested in a concise and popular manner, in distinct Treatises,* &c. &c. By William Enfield, M. A. 12mo. vol. 1. Tegg.

**I**F the age in which we live cannot be complimented with the title of Augustan, we may at least denominate it the Age of Encyclopædias: if we cannot exult in being contemporaries with Addison, and Temple, and Steele, and Pope, we can boast, nevertheless, of our geometers who rectify the 'whole circle of the sciences;' and can anticipate the period when our children will be as puzzled to find a house unprovided with a General Dictionary, as destitute of a window or a hearth. In former times, the liberal arts and sciences receded from the touch of plebeian hands, and only craved audience of monarchs and great men. Lately, they have condescended to visit the abodes of merchants, manufacturers, and artisans. But now, they solicit a residence with the rustic cottager. At such a period, we shall be accomplishing a task, somewhat laborious indeed to ourselves, but which may be interesting to the majority of our readers, if we concisely depict the nature and advantage of General Dictionaries, take a cursory glance at



their history and progressive improvement, and offer some brief comparative criticisms on those in our own language which have been recently completed or are now in a course of publication.

The inquiry has been often proposed, whether the form of a Dictionary, or that of a Treatise, is most favourable to the study and advancement of a science. Both have their advantages and their inconveniences, which, impartially stated, will enable a reader to decide for himself. A Treatise ought to be arranged according to a plan which connects mutually all the elements which compose it: In a Dictionary, the articles are insulated and independent one of another. A Treatise, and especially an elementary treatise, is almost exclusively a book of principles; but it is requisite that they should be strictly demonstrated, and enchainèd as it were one to another by the powers of logical method: a Dictionary embraces the whole of a science; it requires developements, and details; and even the history of errors now exploded will not be foreign to its plan. An elementary Treatise is, therefore, proper to direct the progress of a novice who wishes to obtain the principles of a science: a Dictionary offers to men engaged in the active concerns of life, and even to philosophers, an easy mode of finding what they may require, and often of attaining new ideas, by tracing, in the detailed accounts of single articles, particulars which strictness of method excludes from a regular treatise. It would seem, then, that the greatest disadvantage, attached to the form of a Dictionary, results from the circumstance, that the articles of which it is composed are not connected by the reciprocal dependence which any individual art or science would demand; so that those who would study any particular department of knowledge, know not where to commence, how to carry on, nor when to terminate, their labour. This inconvenience has, of late, been met, though not, in our estimation, removed, by intermingling Treatises or Systems with the articles of the Dictionary. In general, the inconvenience might be made to disappear, by giving, in an introduction, a sketch of the order in which the articles might be most advantageously read by those who did not merely resort to the work in the way of occasional reference. For example, that part of a General Dictionary, which relates to Physics, might be read in some such order as this. Commence with the articles that give preliminary notions; such as Body, Nature, Science, Elements, Constituent Moleculæ, Integrant Moleculæ, Property, Phænomena, Physics, Hypothesis, System, Theory, Cartesianism, Vortices, Theory of Newton, &c. Then study the general properties of bodies, in this order; Extension, Divisibility,

Figurability, Impenetrability, Mobility, Inertia, Gravity. Next study the phenomena appertaining to each of these general properties: suppose that of mobility, the order would be,—Mass, Density, Space, Time, Velocity, Force, Motion—uniform—accelerated—retarded, Descent of Bodies. Then might follow those depending upon inertia, as Collision, Communication of motion, Equilibrium, Machine, Mechanical Powers, &c. In some such manner, might the outlines of the whole picture of Science be traced; every individual figure being correctly portrayed, so as to exhibit each limb and member in its proper situation. But the hint must suffice; we shall be happy to see it adopted and filled up by some of our encyclopedists. It is time, however, to enter on the cursory view we proposed to take of the progress of General Dictionaries.

A Dictionary, in its original sense, is a collection of words arranged alphabetically, to assist the researches of those who are studying a new language, or to explain the mythology, customs, geography, and biography, of those to whom that language is common. This is all that was aimed at by Hesychius and by Suidas, in their respective Lexicons; the former of which was composed about the end probably of the fourth century, and first printed at Venice in 1514; the latter, it is commonly supposed, was written in the twelfth century, and was printed at Milan, as early as 1499. In 1573 a dictionary of Science appeared under this title, 'Διξικον, seu Dictionarium mathematicorum, in quo definitiones et divisiones continentur scientiarum mathematicarum, arithmeticae, &c. M. Conrado Dasypodii, autore:?' a very remarkable book, for the time in which it was published, and of which a new edition appeared at Strasburg in 1579. The two Stephani compiled Dictionaries of words only; a class of publications, which naturally abounded, soon after the revival of letters, and especially in the xvth century. The Medical Dictionary of H. Stephanus is confined to the explanation of the language of Hippocrates and Galen. Cooper's Latin Thesaurus was published in 1587. The first work we have seen under the title of Encyclopædia, is 'J. H. Alstedii Encyclopædia,' which was published in 1632, in 2 vols. folio: an elaborate performance; which was followed in 1657, by 'Erhardi Weigelii Idea Encyclopædiæ Mathematico-philosophicæ,' a work not superlatively interesting, even for that period. Hoffman, whose 'Lexicon Universale Historicum Sacrum et Profanum,' was published in four folio volumes, at Basle, in 1677, chiefly expanded the geography, mythology, and ancient history of the Jews, Greeks and Romans, from the Dictionary of Lloyd, published in 1659. We need not dwell on the Lexicon of Pitiscus,

of Du Cange and Charpentier, of d'Herbelot, nor upon the 'Dictionnaire Mathématique' of Ozanam, nor the Thesaurus of Hickes. The next important step was made by Dr. Harris, in his 'Lexicum Technicum,' published, the first volume in 1704, the second in 1710. This is the earliest English work, which assumes to good purpose the systematic form of a General Dictionary, and attempts to allot to each article its comparative portion in the scale of human knowledge. It is, altogether, a very valuable performance; and may even now be advantageously consulted, on various topics which have been neglected by later lexicographers. The author possessed very considerable general knowledge; but his attainments as a mathematician and philosopher were most conspicuous. His judicious labours much facilitated the progress of all who followed in the same department, for the next half century; though, with a mean reserve of which most of them are guilty, they seldom venture to acknowledge their obligations to him. It is indeed truly extraordinary, that Dr. Harris's name does not occur, either in Bayle, in the General Dictionary, in the Biographia Britannica, nor even in the Mathematical and Philosophical Dictionary of Hutton; though he was much too far removed from the authors of the two last publications, to leave any room for the operation of jealousy. To the fifth edition of Harris's Lexicon, in 1786, a supplement was added: the aim of its compilers was rather to supply the omissions in other branches of science than in mathematics and philosophy, which had made, however, an immense progress from 1704 to that time.

Various Dictionaries were published between Harris's Lexicon, and the Cyclopædia of Chambers: such, for example, as the Great Dictionary of the French Academy, the Dictionary of the Jesuits of Trevoux, the Chemical Dictionary of Johnson, the Medical ones of Blanchard, and Castellus, the Mathematical Dictionaries of Stone, and Wolfius, the Sea Dictionary of Mainwaring, the Dictionary of the Bible by Calmet, the Lexicon Philosophicum of Chauvin, the Lexicon of J. Burkard Menkens, published at Leipsic in 1715, Jablonski's Lexicon, in 1721, and Collier's Great Historical Dictionary, begun in 1694 and finished in 1727. Chauvin's Lexicon is, indeed, a work of importance. It contains some very correct diagrams, and a good illustration of philosophy, so far as the ancients were acquainted with it. The view of the mathematical science of the ancients, which it exhibits, is very interesting. It is sadly contaminated with the jargon of the schools; and those parts of it, which are in this respect objectionable, have been transcribed by later writers with a most disgraceful servility.

The first edition of Chambers's Cyclopædia made its appearance in folio, in 1727. Such was the excellence of its plan; and the general correctness of its execution, that the public demand occasioned a second edition to be published in 1738, a third in 1739, a fourth in 1741, and a fifth in 1746. This unprecedented success induced the proprietors to engage Mr. G. L. Scott and Dr. Hill to prepare a Supplement to the sixth edition, which was accordingly published in two additional volumes. The seventh edition, completed in 1786 in four thick folio volumes, removed the disadvantage of the double alphabets, by incorporating them into one. The editor of this edition was Dr. Abraham Rees, a gentleman every way qualified for the task he had undertaken; and who, with the assistance of Dr. Price, and other eminent men, rendered this work by far the most useful of the kind which had been published, the pride of booksellers, and an honour to the literature and science of this country. We must not omit to mention, that Mr. Chambers himself was much more than a mere compiler: he was a man of very considerable erudition, of correct taste, and of vigorous intellect. We consider the preface to his Dictionary, as one of the finest specimens of sound reasoning and comprehensive thinking, which have ever appeared in any language.

From this period, Dictionaries devoted to separate Arts and Sciences, as well as general Dictionaries, comprizing the whole circle of Arts and Sciences, have increased very rapidly both in number and importance. Though we shall not attempt to embody the shadows of a shade, or to swell this account into a catalogue, yet we cannot forbear mentioning, the Medical Dictionaries of Motherby, Quincy, James, Turton, and the Edinburgh Dictionary; the Chemical Dictionaries of Macquer, Nicholson\*, and the Aikins\*; the Dictionaries of Gusseme and Rasches, on Numismatology; those of Miller, Martyn, and Dickson, on Gardening; those of Burn, Cunningham, and Jacob, since edited by Tomlins, on Law; the Marine Dictionaries of Chapman and Falconer; the Builder's Magazine, and Felibien's Dictionary of Architecture; Jombert's Dictionnaire de l'Engenieur et de l'Artilleur, and James's Military Dictionary; Pilkington's Dictionary of Painters; Mortimer's and Poeslethwaite's Dictionaries of Trade and Commerce; Rousseau's Hoyle's, and Busby's Dictionaries of Music; the Mathematical and Philosophical Dictionary of Dr. Hutton, and the Dictionnaire de Physique of M. Libes. The diligence exerted by the authors of these and a few other Dictionaries appro-

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\* We shall take an early opportunity to give a more particular account of these works, which have been too long neglected.

priated to separate branches of science, and by the editors of Encyclopædias, has operated reciprocally to improve both; and hence it has happened, that many both of particular and General Dictionaries, published during the last fifty years, have greatly contributed to the improvement and diffusion of human knowledge.

The labours of the continental Encyclopedists, during this period, have been too important to be omitted in this survey. Among the works of the Germans, we may specify the 'Universal Lexicon' of *Ludwig*, published in 1732—1750, in 64 volumes; the 'Œconomische Encyclopädie' by *Krünitz*, in 1773; the 'Encyclopädie der Historischen, Philosophischen, und Mathematischen Wissenschaften,' by *Büsch*, in 1775, and 1795; *Klügel's* 'Encyclopädie,' in 1782 and 1784; and the 'Encyclopädie aller Mathematischen Wissenschaften, ihrer Geschichte und Litteratur,' by *Rosenthal*, in 1790. To these may be added, the Swedish Encyclopædia, published at Stockholm, by *Giorwell*, in 1785; and the 'Enciclopedia Italiana ovvero Bibliotheca universale della umane cognizioni,' published at Naples in 1788.

Our neighbours the French, also, have the 'Dictionnaire universel de Mathematiques et de Physique,' by *M. Savérien*, in 1753; the 'Encyclopedie, ou Dictionnaire raisonné des Sciences, des Arts, et des Metiers,' by *Diderot*, *D'Alembert*, &c. in 1751—1757; the 'Dictionnaire Portatif,' in 1760; the 'Dictionnaire de Physique Portatif,' in 1763; the new edition of the 'Encyclopedie,' by *Diderot*, &c. in 39 volumes, in 1778—1779; and the 'Encyclopedie Methodique,' by *D'Alembert*, *Bossut*, *Condorcet*, *Lalande*, &c. which commenced in 1785, and consists of separate alphabets or dictionaries for the respective Arts and Sciences. Of the two last and most celebrated of these works, it is almost unnecessary for us to say, that their authors made them the vehicles of artful, insidious attacks upon revealed Religion, and established governments. But, alas! these generous and enlightened philanthropists, who laboured so diligently for the 'perfection of the human species' by trying to persuade them that they were not superior, either in essential nature, or ultimate destiny, to dogs or sheep, were persecuted!—for so we are told by one of the fraternity. *Diderot*, it seems, hoped—"à travers une multitude inevitable d'articles insignifiants, faire passer quelques traits utiles aux progrès de la raison, qui seraient facilement dé mêlés par les esprits préparés pour les saisir, et qui échapperaient aux regards de la sottise. Son espérance ne fut pas réalisée: la sottise a, pour la défense de son empire, les yeux beaucoup plus perçans qu'on ne croit, et sut prévoir le coup que la philosophie allait lui porter. La persécution commença dès-lors contre les philosophes, qui reçurent le nom d'Encyclopé-

*distes ; et la persécution compte sur un succès, quand elle trouve un nom pour designer ses victimes\*."*

Lest we should impart some of the weariness occasioned by this heavy subject to our readers, we must now glance rapidly at the labours of British Encyclopedists since the time of Chambers; passing over the productions of Owen, Proctor, Castieau, Hall, Howard, and Kendal, with a mere notice of their names; the only one of which that we do not feel desirous to forget, is *Owen*. We must however mention, with commendation, the 'Dictionary of Arts and Sciences' published in 1766, by Crowder, in 3 vols. 4to. The editors were, Rev. J. Scott, Trinity College, Cambridge; Mr. Charles Green, of the Royal Observatory, Greenwich; Mr. James Meader; and Falconer, the unfortunate author of the *Shipwreck*. This is a truly respectable performance, both as to substance and appearance; the plates are well executed; and those, especially, on which the signs of the zodiac are delineated, are superior to any we have seen in a Dictionary.

The work just mentioned, however, is far inferior to Chambers, who has hitherto had no such formidable rival in Britain, as the 'Encyclopædia Britannica,' published at Edinburgh, first we believe in 1768, in 10 vols. 4to. This was also, as far as we have been able to learn, the earliest work that attempted the innovation of incorporating Systems or Treatises with the usual articles in the alphabetical arrangement. The third edition of this Encyclopædia, superintended by Dr. Gleig, was finished in 1800; the whole, including a Supplement of 2 vols., being comprized in twenty quarto volumes. It contains, beside the several matters treated in Chambers's Dictionary, the additional subjects of Biography, History, and Geography. It is a publication, in many respects, of considerable excellence. It commonly explains the principles and practices in the various sciences and arts, with great perspicuity and correctness. Its theology is generally sound; and its politics apparently the result of honest conviction, though often delivered in the intemperate tone which marked most political disquisitions ten years ago. Many of the Treatises it contains were drawn up by some of the most eminent Scotch Professors; those especially which were written by the late Dr. Robison, though composed in the desultory manner which characterizes all the productions of that distinguished philosopher, stamp a particular value upon the work in which they are found, and render it decidedly superior in all points connected with the physical sciences to any other Encyclopædia yet published in Britain. We are sorry to add,

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\* *Laoroix sur L'Enseignement.*

that the style of the engravings, which is truly execrable, puts it completely out of our power to say that this Dictionary is elegant as well as useful.

The 'English Encyclopædia' was completed in 10 vols. 4to, in 1803. The names of its conductors are not mentioned; but they are commonly understood to have been Dr. Aikin and Mr. Houlston. Its general plan is much like that of the *Encyclopædia Britannica*; but its execution no where superior, except in the engraving, and the departments of Biography and Geography. The readers of this publication, however, will not be disgusted with tedious descriptions of obscure towns and villages, with minute histories of fabulous heroes and divinities, or with tiresome and uninteresting biography. The plates possess a striking superiority over those of any preceding Encyclopædia.

Such is the general diffusion of knowledge in this country, and so prevalent is the desire to possess a library in one work, that, beside two General Dictionaries just finished, no less than six others are now in course of publication, all of which experience, as we understand, a considerable share of public encouragement. We shall first advert to the two works recently completed.

The *Dictionary of Arts and Sciences*, published under the name of the late Dr. George Gregory, is comprized in two thick quarto volumes. The reader of this work must not expect to find much that is new; and he can hardly be disappointed if he hunt for many things in vain. Biography and the *Gazetteer* are of course omitted; and many important particulars are passed over with a culpable slightness. As an abridgement of an Encyclopædia, the execution is generally respectable, and the plates are not to be despised.

The *British Encyclopædia* exhibits the name of Mr. W. Nicholson for its editor. It is comprized in six neat octavo volumes. The merits and demerits of this publication nearly balance each other. The number of important words omitted, is excessive; but of those retained, many are ably treated. Some of the treatises are truly admirable; others are completely the reverse. Biography is introduced, and it is said to be 'select;' but we cannot imagine a principle of selection that could warrant the omission of such names in various departments of literature and science, as those of Addison, Arkwright, Bergman, Brindley, Cowper, Demosthenes, Desaguliers, Halley, Tillotson, Washington, Waring, &c. &c. Theology is introduced; but some of the theological articles are tinged, we *must* say, with Socinianism of the deepest and most malignant dye. We would not exclaim against the introduction of Socinian sentiments, in the way of honourable discussion, though perfect fairness might suggest the propriety

of avowing it as a leading object of the work; but, in some cases, they are accompanied with such rancorous insinuations as must disgrace an advocate of any sect. It would be unjust not to add, that the typographical execution is extremely neat, and that many of the plates are excellent. It is also our duty to state it as a report pretty generally credited, that the *real* compiler both of this and *Gregory's Dictionary* was one and the same person!—an ingenious and industrious gentleman, whose name, however, we forbear to mention.

The editor of the *Encyclopædia Londinensis*, is Mr. Wilkes, the proprietor. This publication proceeds slowly. We have seen seven quarto volumes, and judge it will extend to more than twenty. Beside the usual contents of *Encyclopædias*, this work will include the whole of Dr. Johnson's *English Dictionary*. The Treatises are (uniformly, if we mistake not) some that have been previously published by authors of established reputation. Of this work, there are two editions; in one, the plates illustrating subjects of natural history are coloured: and it is only in a very few instances, that the colouring bears any marks of being laid on 'by the acre.'

The new edition of the *Encyclopædia Perthensis* is to be comprized in 24 vols. royal octavo. The general merits of this publication are, we think, rather below than above mediocrity; both the historical and geographical departments are far too much dilated for the aggregate magnitude of the work; and the plates are very indifferent. In this *Encyclopædia*, also, the whole of Dr. Johnson's *Dictionary* is inserted.

The *Edinburgh Encyclopædia* is edited by Dr. David Brewster. It is to be completed in about ten quarto volumes. From an examination of the three or four parts which have reached England, we may venture to affirm that this publication will be conducted with considerable care and judgement: and the plates are much better than have appeared in any other Scotch *Encyclopædia*. The Atlas accompanying this work, which is to consist of at least thirty maps, will be executed by Kirkwood and Sons, artists of established reputation in that department.

The *Pantologia* is the joint production of Mr. John Mason Good, F. R. S. Dr. Olinthus Gregory, of the Royal Military Academy, and Mr. Newton Bosworth, of Cambridge; Dr. Gregory being commonly understood to be the general editor. This work is intended to be comprized in about ten volumes, royal octavo, of which three are before the public. The departments of Natural History, Medicine, Chemistry, and Mathematics, are ably conducted. The biographical articles are drawn up with care, neatness, and impartiality. In this department, we have often been highly gratified with the judi-



ditions introduction of sound principles of morality and religion; as one instance, we specify the memoir of *Cowper*, whose religion is successfully vindicated from the charge, alledged against it by the ignorant or profane, of producing his unhappy malady. Concerned as we are for the promotion of genuine Christianity, both in the hearts and the practice of men, we should be faithless to our professed object and acknowledged duty, if we did not heartily commend that *restitute of moral tendency* by which this publication is distinguished from nearly all others of the kind. It is extremely gratifying to us, to observe such an union of profound science, correct reasoning, and scriptural belief, as we meet with in many of its articles. We incidentally mentioned (Vol. V. p. 18) the able summary of arguments under the article *Canagnites*, in answer to the well-known objections of Paine and other infidel writers, on this ground, against the inspiration of the Hebrew legislator. We have since seen an excellent article on the *Credibility* of testimony, in which mathematical calculations are very ingeniously rendered subservient to the confirmation of our faith in moral evidence, so artfully sapped by Hume, and consequently in that Divine Revelation which all the species of it combine to support. The articles relating to moral philosophy, and the philosophy of the mind and the passions, are drawn up with care, and commonly with judgement. This work, like the *Encyclopædia Londinensis*, is a Dictionary of *words*, as well as of *things*: it includes the Abridgement of Johnson, and, besides, many terms of art, &c. and names of persons and places, that we have not found in other Dictionaries. The plates, in Natural History, are likewise coloured; many of them, though not all, with laudable correctness and beauty. Seven or eight plates are given with every Number. The articles in the *Pantologia*, of which we are most disposed to complain, are those on games and sports; at any rate, they are disproportionately extended; however curious and well composed; that on *Chess* deserves praise. A very striking feature of the work is the union of comprehensiveness with brevity; the latter quality is sometimes sought at the risk of scantiness, though very rarely by any culpable omission. Knowing, from our own little experience, the labour requisite for compressing a large quantity of information into a small space, and considering the utter absurdity of expecting to find the *whole* information that may be desirable on *any* subject in *any* Dictionary, we cannot blame conciseness, where we do not find the laws of proportion violated, in a work of only ten volumes.

The fourth edition of the *Encyclopædia Britannica*, which is now publishing under the superintendence of Dr. Gleig, has

reached the letter M in the alphabet. Generally speaking, there is but little difference between this and the third, in the quantity either of excellences or defects. Some valuable disquisitions in the former edition are now omitted; though, to compensate for this, two or three excellent new treatises have been introduced. The tone of the political discussions is a *little* relaxed. There are very few new plates: the old ones are of course much the worse for wear: so that, altogether, especially as the recent improvements in science are not always recorded here, we really prefer the third edition of this Encyclopædia to that which is now issuing from the press. When we take into consideration the bulk of this work, we cannot but regret and condemn the omission of many words which ought certainly to be found in a General Dictionary of Arts and Sciences. As a proof, we must alledge the following list, though it is not perhaps quite complete, of words omitted between the articles *Equator* and *Eteking*: viz. Equicrural, Equidifferent, Equicurve circle, Equisonant, Equitangential curve, Equitant leaves, Equity of Redemption, Eranes, Eratosthenes's sieve, Erectors (in Anatomy), Erethismus, Ereugmus, Ereuxis, Eriospermum, Eriostemum, Ernodea, Erodium, Erodus, Erosee leaf, Erotomania, Erotylus, Eruca (in Botany), Erythema, Erytolanum, Escharotics, Eschaton, Espernon, Esseck, Essera, Essoin, Estovayer. The omissions occur with equal frequency in every other part of the new edition which we have examined.

The *New Cyclopædia*, now publishing under the able superintendence of Dr. Rees, has for its basis the last edition of Chambers's Cyclopædia; a work which, notwithstanding its great general merits, soon became useless, on account of the important changes made by recent discoveries in chemical science. Beside the subjects comprehended in that work, the accounts of which are abridged, amplified, or corrected, as is found necessary, this Dictionary farther includes Ancient and Modern Geography, illustrated by new maps; Biography; and sketches of Ancient and Modern History. It does not, however, comprehend a Dictionary of words in general. It was originally proposed to comprize this work in about 20 quarto volumes; but as the eleven volumes we have seen advance but a little way in the letter D, it is manifest the work must be extended to between 30 and 40 volumes, unless the future articles be improperly compressed. This Cyclopædia does *not* give treatises or systems; a feature of its plan on which there are various opinions, but which, for our part, we entirely approve. Should the learned editor adopt some such scheme of reference as we have suggested at the commencement of this survey, his work will be much more useful to the

general reader without treatises, than it could have been with them in the same compass. The principal complaint we have to prefer against this Cyclopædia, is, that many of its articles are *too long*; some of them, indeed, so long, that very few individuals will ever read them through. Gentlemen of fortune, who can rather tolerate redundancies than deficiencies, will, of course, purchase this Dictionary, in preference to any other. Compared with the Encyclopædia Britannica, we think it inferior in point of Authorship, but superior in Editorship; it displays less talent, but more judgement; less genius, but more learning; less energy of mind, but more accuracy of taste. This remark, of course, is not intended to apply universally; but it is needless to specify exceptions. The English work is very superior in tracing etymologies. Our observations on its character must evidently be of a general and cursory nature; it would be endless to appreciate the merits of the many valuable articles which it contains. As a whole, it will doubtless be an ornament to the literature of the metropolis in which it is published; and the admirable engravings by Lowry, Milton, and Scott, with which it is copiously enriched, will render it by far the most elegant work of the kind that ever issued from any press in Europe.

After having thus delivered our opinion, framed with conscientious impartiality, from as ample an examination as our leisure has allowed, respecting the different Encyclopædias now publishing; what shall we say of the undertaking by Mr. Enfield, assuming a like title, and of which the first volume has just reached us? Why, that it is both 'last' and 'least in our good graces.' It is not meant to assume the shape of a Dictionary, but that of a mere collection of Treatises. The volume now before us is devoted to Astronomy. It is a miserably meagre, ill-digested, unscientific, book; with incorrect definitions, erroneous reasonings, obscure or ambiguous illustrations; and destitute even of the usual advantage of an alphabetical index. It commences with an account of the astronomical observations of *Adam*, and ends with mentioning Dr. Maskelyne's calculation (in 1809) of the obliquity of the ecliptic; these are, we doubt not, the *newest* portions of the Treatise; at least, they are both subjects, respecting which no one, we believe, but Mr. Enfield, has been privileged to hear. Whoever *Mr. Enfield* may be, he writes, as he tells us, 'for the active student, and persevering tyro,'—'for the hoary head and grey hairs,'—and, 'for the half-learned *noviciate*!!!' He takes special care, to convince us, that he is unacquainted with the meaning of such words as orb, focus, penumbra, &c.;—that he is perfectly ignorant of Schroeter's observations proving that the moon has

an atmosphere,—of Laplace's theory of the tides, and of the atmospherical oscillations,—of the limits of the obliquity of the ecliptic,—and, in short, of numerous particulars that mark the present state of astronomy. Yet we cannot help fancying he has made some brilliant discoveries in Metaphysics, which he will publish in due course: for he tells us, that sometimes his 'memory is unable to recollect,' that at others he 'cannot help feeling an idea,' while at others he 'bears hard upon an idea,' and so forth. That quality, indeed, which chiefly distinguishes this writer, is, his perspicuity. Thus, he says 'Columbus discovered the West Indies; but *there it rested.*' (p. 301.) Again, the tenth chapter, on Georgium Sidus, commences thus: 'The discovery of this planet was reserved to the industrious care and unremitted attention of his Majesty's own private Astronomer, Dr. Herschel, under whose patronage he completed *this most surprising instrument at Slough, near Windsor*'!!! (p. 101.) And again, (p. 65) after speaking of the sun being vertical at certain places within the tropics, he proceeds thus:

'This must always appear strange to those who have never been initiated in the principles of Astronomy, on their arrival in places between the tropics; and brings to my recollection the candid declarations of a noble Earl, recently deceased, when he was an officer on duty in one of the West India islands, St. Vincent's, I think, of his great surprise in seeing the sun in the meridian pass to the north of him. Though he possessed a very respectable library, where I was then sitting with him *before dinner or supper*, BUT WHICH OF THEM I CANNOT AT PRESENT RECOLLECT, [How distressing!] the particulars [of the dinner or supper, we suppose] consisting mostly of history and antiquities, I was obliged at the moment to explain to him *without assistance* from any thing that the library could supply; the circumstances to which he had more especially directed my attention. *I then IMMEDIATELY answered the Earl* [What astonishing facility, sagacity, and penetration! especially when it is recollected that the learned gentleman was just '*feeling the idea*' of an approaching meal], that on the day when the sun's northern declination became equal to the north latitude, the meridian Sun would be vertical'!!!

Such are the specimens furnished by almost every page of this precious '*Encyclopædia*'!—But we will suppress the indignation which an examination of the book is so naturally calculated to excite; and shew Mr. Enfield, that, (to adopt his own elegant phraseology when describing comets,) we are not 'framed of a texture which purposely disposes' us 'to fume in that sort.' To spend more words on the work would be unnecessary and absurd: a performance is obviously below animadversion, when it is beneath contempt.

Art. XV. *Specimens of English Prose Writers from the earliest Times to the Close of the Seventeenth Century*, with Sketches, Biographical and Literary, including an Account of Books as well as their Authors, with occasional Criticisms, &c. By Geo. Burnet, late of Balliol College, Oxford. 3 vols. 8vo. pp. 1500. Price 1*l*. 7*s*. Longman and Co. 1807.

IT sometimes happens that a man may devise a plan for conveying instruction and amusement to his readers, without the exertion of powerful talents, or the display of profound erudition. The work before us is of this description. It has many things to recommend it to attention; and yet the execution of it contains no proof that the author possesses those rare qualities of intellect, which command the admiration of others. We rather rejoice that the state of the literary world now and then presents these opportunities, to subordinate minds, of making some advantage of their industrious incubrations; and thus equalizes the blessings of the republic of letters. Were it not so, the aristocracy of learning would monopolize all privileges and profits to themselves; and plebeian intellects would find no account in their labours, which are in truth much more persevering, and not seldom more useful, than those of the higher orders of the learned community. Our satisfaction at this circumstance is heightened, by considering that our great geniuses have no compassion for those whom they think less able and more ignorant than themselves, and can never consent to "shake the superfluous" of their celebrity to them. Among the wealthy, want of money excites pity, and elicits the boon of charity. Among the learned, want of genius and information raises contempt, malice, and hardheartedness.

The author of the present work judiciously describes it, as having

'no pretensions to originality even of compilation. Indeed, I consider myself as having done little more, than collected into a convenient form and arrangement, some information (I hope entertaining and useful) before incommodiously dispersed either in scarce or cumbrous volumes.' pp. vi. vii.

We beg to put the reader in possession of our chief reasons for recommending this performance. The antiquarian disposition has been of late exceedingly predominant in our country. It is not the love of what is new, but of what is old, that now excites curiosity and invigorates research. Old chronicles are pursued with eagerness, and ransacked with patience. Terriſying tomes, which have long lain buried in damp and dust, in obscure corners of neglected libraries, have triumphantly risen into public notice as if from a trance; and like Pythagoras are enjoying a second life, in a far more dignified form than before. The Roman letter begins now to be slight-

ed, while its predecessor is creeping by degrees again into favour. Verse was formerly improved, like wine, by keeping; the same privilege is now granted to prose. A poem was fit to read after it had seen a hundred years roll over its head: common consent seems now to require but very little more to prepare a prosaic work for the public taste. There are, without doubt, some of our readers, who are anxious to know what it is so many of their learned countrymen admire; but they are deterred from gratifying their wishes by the formidable size of the volumes in question, by their scarcity, by the amazing value which a succession of years, as if by a compound interest, has acquired for them; or finally, perhaps, by an opinion, that if the books were within their reach, and even in their possession, their contents would not deserve a serious perusal. To such, the present work will be highly acceptable. With very little trouble, and in a very short time, and at a trifling expense, they may form a slight acquaintance with those authors, who at present are the subject of so much admiration and praise, but with whom perhaps they may not desire a very strict intimacy. Though Mr. Burnet often adduces a short specimen from a bulky folio, it is as much as many would wish to read; and in general abundantly sufficient to evince the justice of the admiration expressed for the entire work. The following passage will enable the reader to form a tolerably correct idea of Trevisa's style in the translation of the Polychronicon, and to judge whether he should wish to go through many hundred folio pages of a similar description; the date is near the end of the fourteenth century.

'Wealth and worship to my worthy and worshipful Lord Thomas, Lord of Barkley. I John Trevisa, your priest and *bedeman*,<sup>1</sup> obedient and *buxom*<sup>2</sup> to work your will, hold in heart, think in thought, and mean in mind your needful meaning and speech that ye spake and said, that ye would have English translation of Ranulph of Chester's Books of Chronicles. Therefore I will *fond*<sup>3</sup> to take that travail, and make English translation of the same books, as God granteth me grace. For blame of backbiters: will I not *blinne*<sup>4</sup> for envy of enemies, for evil spiting and speech of evil speakers will I not *leave*<sup>5</sup> to do this deed: for travail will I not spare. Comfort I have in needful making and pleasing to God, and in knowing that I *wote*<sup>6</sup> that it is your will.

'For to make this translation clear, and plain, to be known and understanden, in some place, I shall set word for word, and active for active, and passive for passive a-row, right as it standeth, without changing of the order of words. But in some place I must change the order of words, set active for passive, and *againward*<sup>7</sup>; and in some place I must set a reason for a word, and tell what it meaneth. But for all such changing, the meaning shall stand and not be changed. But some words and

<sup>1</sup> confessor. <sup>2</sup> alert. <sup>3</sup> engage, try, endeavour. <sup>4</sup> cease, stop. <sup>5</sup> omit

<sup>6</sup> know. <sup>7</sup> contrariwise.

names of countries, of lands, of cities, of waters, of rivers, of mountains and hills, of persons, and of places, must be set and stand for themselves in their own kind; as Asia, Europa, Africa, and Syria; Mount Atlas, Sinai, and Oreb; Marah, Jordan, and Armon; Bethlem, Nazareth, Jerusalem, and Damascus; Hannibal, Rasin, Aheuerus and Cyrus; and many such words and names.' Vol. I. pp. 30, 31.

This work also affords a good opportunity of marking the progress of the English language from barbarity to refinement. It is amusing to see our mother tongue, at first fluctuating and obscure in its meaning, unsettled in its order, barbarous in its idioms, irregular in its analogy, too scanty for some subjects, and redundant for others, assume, by slow but perceptible degrees, a more settled and respectable character. Elegant minds formerly rejected with scorn the mean and harlequin dress, which the English lexicon offered for their thoughts. The necessity of having recourse to another language is in the course of time removed; and our own supplies the writer with a rich fund of appropriate expressions on every subject, with nice distinctions and elegant turns, and with a steady precision. This improvement, like others, is gradual; and the shades of difference are very numerous between the citation from Trevisa and the following paragraph from Dryden.

'To begin, then, with Shakspeare. He was the man, who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily: when he describes any thing, you more than see it—you feel it too. Those who accuse him to have wanted learning, give him the greater commendation: he was naturally learned; he needed not the spectacles of books to read nature; he looked inward, and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid; his comic wit degenerating into clenches, his serious swelling into bombast. But he is always great, when some great occasion is presented to him; no man can say he ever had a fit subject for his wit, and did not then raise himself as high above the rest of poets,

*Quantum lenta solent inter viburna cupressi.* Vol. III. p. 470.

The advantage of which we are now speaking is the completest which Mr. B. possesses. When the chief merit of an author arises from an interesting narrative, or from a variety of reasonings and illustrations, all tending to one important point, a short extract does not convey a fair idea of the work. But if the principal recommendation be his style, he may be fully appreciated by a few paragraphs. To adduce an extract in this case, is indeed, if we may use an old comparison, shewing a brick,—not however to give a notion of a house,

but as a specimen of the materials with which the house is constructed. The reader, therefore, may by this compilation of Mr. B. completely estimate the style of the author quoted, as well as the state of the English language at the time he wrote.

Another reason of our approbation of the present work is, that it presents to our view some gigantic authors in their proper size. Some inflated bodies may be compressed into a very narrow compass. When the attenuated lamina of thought, in many compositions, is reduced to a cubic mass, it is really wonderful how small a space it fills. The effusions of an author's brain frequently want distillation, and in how diminutive a phial may the quintessence be confined! Many writers, also, need only be tasted. A slight extract will in this case suffice, as well as the whole work. If any reader is disposed from the flavour of the specimen to devour the entire piece, he may procure it. As, in casting our eyes over a large library, we would wish more than half of the volumes to be committed to the flames, because they are pernicious; the half of what remains, to be torn up for waste paper because they contain harmless falsehoods; a moiety of the residue to grace the library unopened, because they contain useless truths; and the small remnant, after all these deductions, to form the regular food of the understanding: so in looking at many a huge folio, we wish page after page to be effaced or curtailed, until a few chapters and sections remain to reward the toil and expense of the reader, and to preserve the reputation of the writer.

But it remains to say a few words on the execution of this plan which we approve. The author has performed his part respectably, except in one or two instances. The exception we take is, that he has, we fear purposely, chosen extracts calculated to throw ridicule on sacred and important truths. With this abatement, we think the author intitled to praise both for his biographical and literary sketches, his account of books and their authors, and his occasional criticisms.

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Art. XVI. Sydney Smith's *Two Volumes of Sermons*.

(Concluded from p. 472.)

**I**N our last number we suspended our review of these volumes in a considerable degree of perplexity, caused by several passages in the sermon against Methodism, and particularly by this:—

• In applying the term *sect*, to persons of this religious persuasion, (the *methodists*;) and in distinguishing them from the church of England, I do not found that distinction upon the speculative tenets they profess, but upon the general spirit they display; it is in vain to say you belong to our



ancient, and venerable communion, if you lose sight of that moderation for which we have always been distinguished, and, instead of sameness of spirit, give us only sameness of belief. You are not of us, (whatever your belief may be,) if you are not sober as we are; you are not of us if you have our zeal without our knowledge; you are not of us, if those tenets which we have always rendered compatible with sound discretion, make you drunk, and staggering with the new wine of enthusiasm.' Vol. I. p. 284.

Now, in this passage, the writer very clearly identifies his religious belief with the tenets of the established church, and then admits that the speculative doctrines of the methodists also are identical with those tenets; and this is plainly saying, that in point of speculative religious opinions he and the methodists are agreed, the difference being only in the spirit with which these opinions are maintained and applied. Here we were reduced to extreme perplexity in attempting to guess what class of Christians it could be, that our preacher had chosen to denominate methodists. For we found *him* rejecting the doctrine of atonement; rejecting and ridiculing the doctrine of a particular providence, and shewing, by palpable implications, his disbelief of some other tenets, maintained as of the utmost importance by those who lay the most emphasis on these two doctrines. We were quite certain that any one of the classes, usually called methodists, would just as soon acknowledge themselves to be of the faith of Japan, as to coincide with our preacher's notions of Christianity. And yet he has not signified that it is any *new* class of religionists against which he has felt it his duty to caution his auditors. Nor is it any new class, as far as we can by any means discover from the general tenour of the sermon.

It is hard that we have no possible way out of this difficulty, but by breaking a wide gap through the preacher's sincerity. We looked this way in a former part of our observations, and we are forced toward the same point again. It is a signal piece of disingenuousness in this preacher, to pretend to identify his opinions with the standard creed of the established church. And what does excite our indignation not a little, we confess, is to see this done in such a manner, as to seem an intentional wanton insult on that venerable establishment; the pretence being made, with an air of easy confidence, in a set of sermons, in which it is not thought worth while to take the slightest trouble even to disguise the rejection and contempt of some of the most essential points of the instituted faith. We cannot preserve our patience, to see our church treated thus by her professed sons and advocates. We seem to hear them say, 'You see to

what a plight the good old superannuated establishment is reduced. She is like an old decrepit lady, whose servants have a few ready cant phrases of deference, but laugh at her orders almost before they have closed the door of her room; and go and do every thing just as they like, without in the least caring for the consequences of her being told how they are acting. The good old church has appointed plenty of creeds and confessions: we have set our names to a long list of articles, full of the demerit of human works, full of a propitiatory sacrifice, justification by faith, salvation by pure grace, and such kind of things. Yes, we have subscribed, ha! ha! ha! and gravely promised to hold forth these laudable fancies. This engagement having been made in all due form, and the ceremonial parts of the service being discharged, in the prescribed manner, we easily find means to dupe our worthy old mistress; or if we cannot dupe her, or do not choose to take so much pains, we have nothing to fear in setting at naught her authority, as to what relates to her musty creeds. We shape our discourses and doctrines according to our own taste, or the fashion of the times; and thus we get the emoluments, and sometimes laugh and sometimes rail, as it may alternately suit our amusement or our interest, at those whose precious squeamish consciences will not let them obtain a share of our privileges, at the trifling cost of declaring their assent to what they do not believe. These gentlemen, however, know when to be demure again; and then, it is so venerable an institution! so faithfully supported! so formed for perpetuity! Then, each of them devoutly crosses himself, and chants, after this reverend precentor,—‘the church is not endangered by this denomination of Christians (the methodists;) I hope and believe that its roots are too deep, its structure too admirable, its defenders too able, and its followers too firm, to be shaken by this or any other species of attack.’ (V. I. 290) We cannot suppress our indignation, at seeing this deliberate systematic practice of insult to the establishment. And we would loudly warn, though we fear it will be of no avail to warn, the church, that all such men are traitors to her interests, and in effect conspirators against her life. Adhering in form to her communion, and possessing all its temporal privileges, they are notwithstanding decided, violent, super-libertine dissenters, beyond all comparison more alienated from her grand principles of faith, than thirty nine in forty of those who are formally separated from her communion.

We intended some remarks on our reverend author's doctrine of Providence; but shall reserve them for an occasion which will require a brief attention to precisely the same no-

tions, exhibited in almost literally the same language, in a short anonymous publication ascribed to the same author, and not disavowed by him. That these notions are opposite to the Bible, is the very last argument, we suppose, that any reader of these sermons would think of suggesting to the writer of them; but it might have been expected he would not have been desirous to shut himself out from every respected school of philosophers.

If no publication ever came with more defective claims, in point of theological quality, than these sermons, we must employ a different language as to what they exhibit of intellectual ability, and moral instruction. They display a great deal of acuteness, diversified mental activity, and independent thinking. Whatever else there is, there is no common-place. The matter is sometimes too bad, sometimes too good, but always too shrewd, to be dull. The author is a sharp observer of mankind, and has a large portion of knowledge of the world. What is more, he has exercised much discriminating observation on the human heart, and often unfolds a correct view of its movements, especially the depraved ones. He has indicated in it so many native principles of pernicious operation, that if he cared about philosophical consistency he would turn orthodox at once; and be behind no 'methodist' of us all, in representing the necessity of an influence from heaven to purify so corrupt a source of agency. We have seen many instances of men choosing to be absurd philosophers, in order to avoid being sound divines. But did he not laugh outright in his study, when he was making sentences about 'manly resolution,' 'noble pride,' and other such things, as being the forces which were to subdue internal evil, and defeat, throughout a campaign of half a century, a world of temptations? We should indeed be sorry if he could be in so gay a mood when going to lead his auditors into so fatal an error; but we cannot conceive that he could avoid that perception of incongruity which usually excites the risible muscles. Really, notwithstanding all we have said, we think the man has a more methodistical basis than half his clerical brethren. A man, who entertains *his* estimate of the condition of human nature, holds a principle which, by correct inference, precipitates the mind to despair on the one hand, or leads it toward the reprobated doctrines on the other; and it would be an admirable proof of 'manly resolution' and 'noble pride,' to reject them because formalists, and sciolists, and profligates, and fribbles, and divers other sorts of creatures, all wisely join to sneer at them, for the most part without so much as ever attempting to understand them!

The morality will often be, of course, very defective in prin-

ciple, in works wherein the theology is so scanty and so erroneous. Making, however, the due allowance for this and for every other deteriorating cause, there will be found, in these sermons, a large share of valuable instruction. General principles of morals are sometimes developed with very original illustrations. The discriminations of right and wrong are often strongly marked. Moral agents are represented in a great diversity of situations, and many of those situations are brought forward into view very forcibly, by means of well selected circumstances and strong colouring. The reader will observe that the moralist has the real world and the present times constantly in his view; his observations have the advantage of bearing a relation to facts; they are the moral lessons of a man who knows the world; they are pictures as well as precepts. In one of these discourses we are not so much listening to a formal lecture, as accompanying the moralist into some scene of human action, apposite to the topic he has chosen, and hearing him make a series of acute and spirited comments on the prominent circumstances as they present themselves. This prevents regular and extended discussion, but it throws peculiar force into particular passages. It casts the surface of the composition in points, generally sharp, and sometimes sparkling. It is to be noticed, at the same time, that his moral observations, while bearing so strong an impression of acquaintance with the real world, will in some instances be also found rather more accommodating to the world's standard of moral principles, than the moral speculations and instructions of a teacher would be, who should qualify his knowledge of the world with an equally intimate knowledge of Christianity. It will easily be conjectured, that our present instructor will lay down his moral rules, at somewhat more than a sufficient distance from puritanical spirituality and austerity. Yet we find less reason to complain, than we should have expected in moral reasonings so little indebted directly to the light of true theology. A new proof is here afforded, that in a country, where Christianity is well known, those intelligent men who give it but very little attention, and who despise some of its leading principles—if they should ever have happened to hear them stated, have nevertheless acquired, insensibly and involuntarily, a much higher tone of moral sentiment than we find in the heathen philosophers. Our preacher's tone is sometimes very high; we were really surprised, as well as gratified, to find him, for instance, giving no quarter to the love of praise as a motive of action.

\* I mean by vanity, the excessive love of praise, and I call it excessive

whenever it becomes a motive to action..... The vanity of great men, when it stimulates them to exertions useful to mankind, is that species of vanity, which seems to approach the nearest to virtue, and which we most readily pardon for its effects; and, indeed, so much are we inclined to view actions by their splendour, or their importance, rather than by their motives, that we can hardly agree to call by the name of vain, a man who has exercised consummate, and successful ability upon great objects; whereas, there is a vanity of great, and a vanity of little minds, and the same passion regulates a ceremony, which saves, or ruins a kingdom. It is better, to be sure, that good, (if it cannot be done for the best) should be done from any motive, rather than not be done at all; but the dignity of the fact can never communicate purity to the intention. True religion consists not only in action, but in the mind with which we act; and the highest beneficence which flows from vanity, though it may exalt us in the eyes of men, abases us in the view of God.' V. II. p. 114.

A multitude of specimens might be extracted, of just and forcible thinking; we will transcribe only two or three, not as being preferable to many others, but as first occurring to our recollection. — From a very striking sermon on the bad 'effect which a life past in great cities produces on the moral and religious character,' we might quote much more than the following passages.

• It is not favourable to religious feeling to hear only of the actions and interference of men, and to behold nothing but what ingenuity has completed..... Out of great cities, there is every where around us a vast system going on, utterly independent of human wisdom, and human interference; and man learns there the great lesson of his imbecility and dependence... But here every thing is man, and man alone; kings and senators command us; we talk of their decrees, and look up to their pleasure; they seem to move and govern all, and to be the providence of cities; in this seat of government, placed under the shadow of those who make the laws, we do not render unto Caesar the things which are Caesar's, and unto God the things which are God's, but God is forgotten, and Caesar is supreme; all is human policy, human foresight, human power; nothing reminds us of invisible dominion, and concealed Omnipotence; we do nothing but what man bids; we see nothing but what man creates; we mingle with nothing but what man commands; it is all earth and no heaven.'

• The lesson which all ought to learn from principle, is often taught by poverty, sickness, and old age, and we are then most willing to rest upon a superior power, when we learn from experience the moral and physical evils by which we are surrounded, and the confined powers of our nature by which those evils are to be repelled. This lesson, however, is more slowly learnt in great cities, than elsewhere, because there the strongest combination is formed against the accidents of life. It is there that every evil which can harass humanity, is guarded against by the most consummate experience, and rectified with the most perfect skill; whatever man has discovered to better his condition, is there to be found; and the whole force of human genius, called to the aid of each individual, gradually... teaches that conviction of human imbecility which is essential.' V. II. p. 302.

We like the pointed, spirited cast of a paragraph in the sermon on Repentance, and a similar one in the sermon on Temptation; which we will place together.

'The great mean of making repentance efficacious, is by holding no parley with temptation; to hesitate is to consent; to listen is to be convinced; to pause is to yield. — The soul of a penitent man should be as firm against future relapse, as it is sorrowful for past iniquity: the only chance for doing well, is to be stubborn in new righteousness; to hear nothing but on one side, and to be indebted for safety to prudence, rather than to impartiality; above all things, to tremble for youthful virtue; not to trust ourselves, till we have walked long with God, — till the full measure of his grace is upon us, — till long abstinence has taught us to forbear, — till we have gained such wide, and such true, knowledge of pleasure, that we comprehend salvation and eternity in the circle of our joys.' V. I. p. 92.

'Then there must be no treaty entered into with the tempter; no parley, no doubt, no lingering explanation; but clear denial, indicating calm and invincible resistance; for in this way the souls of men are lost to salvation; it seems innocent to listen, it is no crime to hear what the thing is; I can always deny, I can always retreat; I am still master of my own actions. But this is an error, for you cannot deny, or retreat, but at the first pause you were lost, and sin and death marked you for their own; it is madness to combat with the eloquence of sin, or to gaze at the pictures of passion; if you dispute with pleasure, she will first charm you to silence, then reason you to conviction, then lead you utterly from God; she wants you only to hear and see; she requires only one moment's pause, she knows if you can balance for a point of time between her present rapture and the distant felicity of heaven, that you are quite gone; you must meet temptation with blind eyes, and deaf ears, and with a heart which no more balances whether it shall be virtuous, than it does whether it shall send the blood of life through all the extremities and channels of the bodily frame.' V. II. p. 11.

We may cite the following passage, on the pleasure with which scandal is heard and circulated, as a proof of that talent of detecting human nature, which is often displayed in these volumes.

'There are many, I believe, who are so far from listening to the means by which this satisfaction at the misconduct of others, may be checked, that they are rather inclined to doubt of the disorder, than to adopt the remedy. It wounds our pride as much to confess the fault, as it gratifies our pride to practise it. No man chuses to avow that he wants the faults of others, as a foil to his own character; no man has the desperate candour to confess, that the comparison which he draws between himself and his brother, upon hearing of any act of misconduct, is a source of pleasure; and that, in such cases, the feelings of self overcome the rules of the gospel; if you ask any man such a question, he will say, that he depends upon his own efforts, and not on the failure of others; he will contend, that the errors of his fellow creatures are to him a source of serious concern; he says so, — and he believes that

he says the truth; for no man knows the secrets of his own heart; but if it is true, why are the wings of evil fame so swift and so unwearied? Why is it not as difficult to lose, as to gain, the commendations of mankind? Why does it require a whole life to gain a character which can be lost, and unjustly lost, in a single moment of time? It is this, because we are reluctant to exalt and ever willing to pull down; because we love the fault better which gives us an inferior, than the virtue which elevates an human being above us.' V. I. p. 198.

While we are sincerely glad, as a kind of set-off against the theological condemnation, to bear testimony to the large portion of spirited and vigorous thought, and just morality, in these volumes, we are yet compelled to tax them, as literary performances, with capital faults. The first that will strike every reader is, excessive affectation. It appears even in the typographical structure of the page. The writer seems to fancy it a merit, or an exploit, to divide and point his sentences in a different manner from that of any other writer in Europe, and a manner which no other writer in Europe will imitate. He has had a quarrel with the *period*; and seems resolved to drive it out of the republic of letters, after all its faithful and welcome services in putting an end to tedious sentences, sermons, and books. The colon, or any other of the marks, is to occupy its vacated place. There often appears a particular care, that the stops shall bear no relation to the pauses of the sense!

We know not what else to impute it to but affectation, that we meet with such grammatical faults, as a scholar and critic could not have fallen into inadvertently. For example; 'many a precept *lays* hid in the soul,' &c. 'enthusiasm *has sprang* up among the rich'; 'when the sword *has drank* its full'; 'it often happens that the repentance, *began* at a moment of sickness, vanishes,' &c.; 'we are thoroughly aware of having *began* &c.'; 'after I had *strove* by these means to teach'; 'he *sets* down to the feast of Mammon'; 'the spirit of the gospel is evinced by *rising* up the humble'; 'as if the time *was* at last arrived'; 'we can rarely or *ever* return'; 'there is not a feeling of wretchedness you can strike into his heart, but *what it* is eternally recorded against you'; 'the man who can please for the passing hour, is better and greater than *him* who can,' &c.; 'dissimilar *from* the fruits of the spirit'; 'this discontent *of* present things.' We have transcribed these examples literally; and surely such things are among the very poorest expedients, by which an author can lose his trouble in trying to persuade his readers that he is too powerfully borne along by his subject to regard grammatical proprieties, or can seek the repute of gratuitous singularity. It is perhaps hardly worth while to notice his fancy for al-

ways using the article *an* before a word beginning with the aspirate, as, 'an human being,' 'an happy foresight,' 'can nabit,' 'an higher order,' 'an half-deception,' 'an heaven,' &c. &c.

But the affectation is not confined to these small particulars; it prevails in a most unconscionable degree through the general tenor of our preacher's language. He never goes on so much as two minutes in that manly simplicity of expression, which is natural to a man strenuously and solely intent on illustrating and enforcing his subject. The cast of his language compels an unwilling suspicion, that the purpose is not so much to enforce the subject, as to parade it; and, in doing so, to play off the greatest possible number of quaint pranks of rhetorical manœuvre. We doubt whether we ever before saw, within an equal space, so many fantastic quiddities of diction, such a perverse study to twitch our strong, honest, manful old language into uncouth postures and vain antics. We know not how so to manage our own phrases, as to give a characteristic description of those which spoil these sermons; but we shall do right to quote a very small sample of them; and we are not aware that, as thus detached, they will sustain the injustice of being made to look more strange than they do in their own pages. 'To him . . . it is worth the pains to cultivate mankind'—'the righteous man cultivates and studies all whom he approaches'—'the submission paid to any human being, by the sacrifice of truth, is not meekness, nor humility, but an abject unresisting mind, that barter God and Heaven for a moment of present ease'—'life brings with it many weary, weighing hours'—'a man is not saved by knowledge, and if he is puffed up with it, it is laughter and lightness before God'—'as deep as the roots of the earth'—'we have an irresistible tendency to paint ourselves as conscious of honour or shame after the outward and visible man has perished away'—'education . . . gives some deep life-marks, by which a human being may recover himself if he does wander'—'and when we have meditated on these things, and filled our minds full of fear, and fair love, and holy hope, &c.'—'repentance . . . fills the soul full of sweet, holy, everlasting godliness'—'proud integrity'—'human beings who bear to us the seeds of good-will'—'the eye tastes the light'—'the genuine soul of compassion is swift to figure and to conceive; it glides into the body of the suffering wretch; it writhes with his agony: it faints with his hunger; it weeps with his tears; it bleeds with his blood; till, blind with the wise, and heavenly delusion, it ministers to its own fancied sorrows, and labours for another self'—'the eternal frailty of sin at length degrades a man in his own



eyes'—'bring it home to the chambers of your hearts'—'this spirit will bear of no backsliding, no wavering'—'it has ever been the memorable privilege of this island, to stand forward as the early, and eager champion of all the miseries of man'—'all feel the vanity of human wishes, and human designs, when they behold the arts, the arms, the industry of nations, overwhelmed by an Omnipotent destroyer, and their heritage tost to the children of blood'—'repentance fertilized into Christian righteousness'—'parent, and husband, and child, and friend, may all perish away, and leave us a wreck of time in the feeble solitude of age'—'he whom the dread of universal infamy, the horror of being degraded from his rank in society, the thought of an hereafter will not inspire with the love of truth; who prefers any temporary convenience of a lie to a broad, safe, and resplendent veracity, that man is too far sunk in the depths of depravity for any religious instruction he can receive in this place; the canker of disease is gone down to the fountains of his blood, and the days of his life are told'—'thus live the souls of the just in the dungeons of the flesh'—'a mind beautifully inlaid with the thoughts of angels'—'engrave upon his (an infant's) printless heart, the feelings of pain'—'the words... are irreligious, blasphemous, and bad'—'his stoney rock'—'you are either sacramental for life to the first crude system you have adopted, or, &c.'—'it shall be better even for the fool that says in his heart, there is no God, than for him who looks up to a heaven that disgraces him, and pins his soul upon a faith which he smothers as a crime'—'the most beautiful feelings of the heart'—'that breath still hangs in his nostrils'—'our Saviour, ... while he endeavours to throw open every compassionate heart as an asylum for the afflicted, and to make the good an altar for the miserable, &c.'—'repays them (parents) all that fine care which has averted the perils of infant life'—'it is fine to observe, that reason, &c.'—'the sounds which are sung out before the throne of God.'

'—The spirit of man, before it can do homage to its Creator, must be purified in the furnace of truth. There is no more noble trial for him who seeks the kingdom of heaven, than to speak the truth;—often the truth brings upon him much sorrow; often it threatens him with poverty, with hatred, with loss of friends, with miserable old age; but, as one friend loveth another friend the more if they have suffered together in a long sorrow, so the soul of a just man, for all he endures, clings nearer to the truth; he mocks the fury of the people, and laughs at the oppressor's rod; and if needs be, he sitteth down like Job, in the ashes, and God makes his morsel of bread sweeter than the feasts of the liar, and all the banquets of sin.' Vol I. p. 49.

If this is really come to be the proper diction, our Taylors and Barrows, our Drydens and Addisons, have had their day;

and the gravest subjects are now to be held forth in a slang, compounded of all the motley whimsicalities, which conceited ingenuity can fabricate in imitation of the scriptural, the classical, the poetical, the commercial, the fashionable, and the vulgar, dialects; and from its own sheer perversity and extravagance. This fantastic style is probably attributable in part, as we have already hinted, to the preacher's mind being too careless about his subject; in which state its inventive activity is sufficiently exempt from the absorption of feeling, to be desirous of amusing itself by flourishing all sorts of vanities along the composition. And it is partly the result of a systematic endeavour to maintain a constant appearance of thinking originally. We have repeatedly observed the fact, that there is no expedient by which a writer or speaker may so effectually persuade himself that he always thinks originally, as to get a habit of expressing himself strangely. We would therefore intreat our divine to rid himself of this monstrous dialect, if it were only to preserve to himself the power of discriminating the comparative qualities of his own ideas and compositions, and even if his present mode of expression were not so offensive to correct taste. He does think originally sometimes; but what is likely to be the consequence of an author's taking up a notion that he always does so?

It needs not be remarked, that, in some of the sentences we have transcribed, the affected cast is fully as much in the form of the conception as in the mode of expression.

Our literary dissatisfaction reaches its greatest height, at those parts of these sermons, which are intended to be pathetic and sublime. It is not that the writer does not often make a judicious selection of the topics, scenes, and circumstances, adapted to touch the heart; nor that he does not sometimes attain considerable elevation of thought. But there is an utter want of that element of sentiment, or passion, which is essential to pathetic and sublime eloquence. An energetic, simple, feeling must prevail through every sentence, to the exclusion of every appearance of managing ingenuity or ostentation. The effect of such compositions is just the reverse of that produced by those before us, which quell, and prostrate, and freeze our feelings, exactly in proportion to the measure of pathos or grandeur exhibited. We have an unaccountable impression, as if the author would laugh at us if we were affected by the pictures he is displaying. We reproach ourselves for the feeling; but with our best efforts we still fail to divest ourselves of a feeling, that the orator, while addressing the passions, is himself in a state of the utmost composure; and our minds perversely, or perhaps complacently, prefer maintaining their tranquillity too, in gentle accordance with his, to the emotions which should

seem to be demanded by those splendid or those pitiable objects which he places before us. But still we cannot like ourselves, while the most melancholy visions are opened before us of destroying armies, desolated countries, burning cities, murdered families, without moving us to terror or compassion; while valorous and magnificent sentiments of patriotism excite in us such a very moderate degree of impatience to die for our country; or while the more tender images of maternal and infantine distress, or female penitence, leave us capable of diverting so soon to indifferent objects. Nor can we like the oratory, which, in displaying these objects and scenes, continually reminds us, and keeps us perfectly cool by reminding us, of rhetorical artifice and stage effect.

To regain their own good opinion, our minds will have it that almost all the fault is in the exhibitor; and that if he had been any thing more than a mere actor, or rhetorician, there would have been no possibility of avoiding to melt or burn while beholding him make such representations. There is hardly one moment of true sympathetic beguilement; when there seems to be the most impassioned vehemence, the very rapture of eloquence, it is all seen through with perfect ease. The following rhapsody on veracity, for instance, seems to dash off much in the style and manner of an impetuous torrent of passion; and really it indicates much force of conception; but the quaintly expressed conceit of the 'heart bursting in twain,' the affected cast of several other expressions, and the artificial hurrying rapidity, all concur — we should not say, to prove the writer, — but certainly to preserve the reader, as free from real passion, as in constructing or perusing one of the diurnal pieces of rhetoric on the wheel of fortune.

\* I have hitherto considered the love of truth on the negative side only, as it indicates what we are not to do; — but there is an heroic faith, — a courageous love of truth, the truth of the Christian warrior, — an unconquerable love of justice, that would burst the heart in twain, if it had not vent, which makes women men, — and men saints,\* — and saints angels. — Often it has published its creed from amidst the flames; — often it has reasoned under the axe, and gathered firmness from a mangled body; — often it has rebuked the madness of the people; — often it has burst into the chambers of princes, to tear down the veil of falsehood, and to speak of guilt, of sorrow and of death. — Such was the truth which went down with Shadrach to the fiery furnace, and descended with Daniel to the lion's den. — Such was the truth which made the potent Felix tremble at his elo-

\* In spite of the eloquent rapidity there must here have been a pause, and a soft smile, to intimate to the female part of the auditory that this was only rhetoric.

quent captive. — Such was the truth which roused the timid Peter to preach Christ crucified before the Sanhedrin of the Jews; — and such was the truth which enabled that Christ, whom he did preach, to die the death upon the cross. V. I. p. 45.

Two or three short passages, belonging to the pathetic department, will show that the orator can select his images with judgement, and delineate them with strength; but if any reader finds also the affecting simplicity of real feeling, we must submit to envy his better perceptions. The following is from a Sermon for the Scotch Lying-in Hospital.

‘If the image of a parent forsaken at this time of her distress, has aught in it which appeals to your compassion; how awful the spectacle of a mother, driven by hunger and despair, to the destruction of her child. To see a gentle creature hurled from the bosom to which it turns — grasped by the hands that should have toiled for it, — mangled, by her who should have washed it with her tears, and warmed it with her breath, and fed it with her milk. You may enjoy a spectacle far different from this, you may see the tranquil mother on the bed of charity, and the peaceful child slumbering in her arms; you may see her watching the trembling of every limb, and listening to the tide of the breath, and gazing through the dimness of tears, on the body of her child. The man who robs, and murders, for his bread, would give charity to this woman; good christians have mercy upon her, and *death shall not snatch away your children*, they shall live, and prosper; mankind will love them! God will defend them!’

‘I am speaking to those who will understand me, when I remind you of the feelings of a poor industrious man, whose earnings, exhausted in the purchase of food, disable him from making any provision at this season for the comforts of his wife. When you see him toiling from sun to sun, and still unable to rise above the necessities of the present hour! will you not save to such an useful, honest being, the anguish of returning to a sick house; the sight of agonies which he cannot relieve, and of wants to which he cannot administer? give me a little out of your abundance, and I will lift off this weight from his heart; listen to me when I kneel before you for humble, wretched creatures; help me with some Christian offering, and I will give meat to the tender mother, and a pillow for her head, and a garment for the little child, and she shall bless God in the fulness of her heart. — I fear I have detained you too long; but the sorrows of many human beings rest upon me, and many mothers are praying that I may bring back bread for their children. *I told them that this ancient Christian people had never yet abandoned the wretched, that they had ever listened to any minister of Christ, who spoke for the poor; I bade them be of good comfort, that God would raise them up friends, and when they showed me their children, I vowed for you all, that not one of them should perish for hunger; do not send me back empty handed to these victims of sorrow; let not the woman and the suckling be driven from their comfortable home; listen to the voice of the woman in travail, and minister to the wailing and spreading of hands; if one social tie binds you to human life; if you can tell how the mother's heart is*

twined about her child ; if you remember how women lighten the sorrows of life ; if you are the disciple of the Saviour Jesus to whom they kindly ministered, forsake them not this once, and God shall save you in the hour of death, and the day of sharp distress.'

Of a similar character is the peroration of the sermon, intitled 'The poor Magdalene.'

'My fellow Christians, and my brothers, hear now my last words before you quit this solemn place, and return to the business and bustle of the world. Half a century will scarce elapse, and every being here present will be dead ; new men, and new events, will occupy the world, and the dreaded pit of oblivion will shut over us all. Is the thought of an hereafter dear to you ? Is it your care to meet the great God with good deeds ? Have pity then on these forlorn women ; for if you have no pity on them, they will speedily be forsaken by all : lay up a sweet remembrance for the evil day ; and know, that the best mediation with God Almighty, the Father, and his Son of mercy, and love, is the prayer of a human being whom you have saved from perdition.' V. I. p. 262.

We have only one more remark on the composition. The thoughts and sentences are not formed into a proper series and sequence. Instead of the sense being carried on in a train of finished sentences, each advancing it one distinct step straight forwards, it is dispersed out into a multitude of small pieces on either hand. Instead of advancing, if we may so express it, in a strong narrow column, one thought treading firmly and closely after another, the composition presents a number of thoughts, collateral and related, rather than consequentially dependent, hurrying irregularly forwards almost parallel to one another. A short example, taken nearly at random, shall conclude the article.

'If there is any worldly thing worth the notice of a religious mind, it is to be cared for by good and upright men ; to feel that you have endeared yourself to those who have sagacity to discern what you really are, and to compare you with the rest of the world ; to enjoy that noble proof, that your struggles for righteousness have not been fruitless, or your efforts to meliorate your fallen nature quite in vain ; that you have some value, some attraction, some source of conciliation, some little portion of good ; that you are not quite left alone and abandoned in the wilderness of life. This is one of the greatest goods the world affords ; and I wish most forcibly to impress upon the younger part of my congregation, that the friendship of just, able, and pious men, is the highest prize they can obtain ; the most signal blessing which God bestows ; the soundest proof of having done well ; the best security for doing well ; the highest human barrier against all sordid impurities, and base compliances ; the greatest comfort, and hope, and embellishment of life.' V. II. p. 387.

Art. XVII: *Porter's Travelling Sketches in Russia, and Sweden, during the Years 1805, 1806, 1807, 1808.* (Concluded from p. 477.)

IN describing two of the principal curiosities of St. Petersburg, the emperor Alexander, and the famous statue of Peter the Great, — Mr. Porter\* has been anticipated by a brother knight and traveller, whose amusing volume we reviewed in one of our early numbers. (Vol. ii. pp. 29—38.) Any quotation from the present writer, on either of these subjects, would only serve to confirm the sentiments expressed in our extracts from that work. Mr. Porter complains that the outstretched arm of the statue is too straight and stiff, the waist too long, the legs and thighs too small; the design generally, however, he thinks admirable, and the horse fully equal to the celebrated antiques lately brought to the Thuilleries from Venice, whither they had formerly been transported from Constantinople. Mr. P. is equally severe on the ill-advised jealousy of Falconet, the sculptor, in chiselling away the sublime ruggedness and magnitude of the Wyborg rock which serves as a pedestal to this extraordinary statue. A distant view of it is given in one of the plates.

Of the emperor, our countrymen's opinion has most essentially changed, since the time when Mr. P. landed in Russia. From his account, we should be disposed to consider this prince as a man of amiable and generous dispositions, desirous of contributing to the welfare of his subjects, but better qualified to be the squire of an English parish, than the monarch of a quarter of the globe. If we are rightly informed, however, the pestilent influence under which he droops has no less depraved his private character, than prostrated his imperial dignity. He would have lost nothing in our estimation, by merely adopting a pacific instead of a warlike policy; nor even by preferring the alliance of France to that of Britain, had the preference been considerate and voluntary. But instead of regretting only the errors of his government, we lament to be under the necessity of condemning him as the terrified vassal of a tyrant, as the slave of an assassin-ambassador, and the dupe of courtesan-spies. This change in the character of the emperor, as well as in his relation to our country, will give an air of extravagance to many passages in this work, which refer to him in terms of rapturous admiration; and may produce, among inconsiderate or uncandid readers, a very unfavourable opinion of Mr. Porter's good

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\* Our author was honoured with the Swedish orders of St. Joachim and the Amaranth; but as he does not assume the style of knighthood in this work, we have omitted the appropriate prefix to his name.

sense and penetration. The animation, indeed, with which he always expresses himself, his passion for superlatives, and his propensity to extremes, especially (we say it to the credit of his good nature,) on the side of praise, render it very necessary to receive his statements in general with a grain or two of allowance.

It is difficult to judge how far this enthusiastic turn of mind, which we are far from intending to condemn, has biased our author's opinion on subjects connected with the Arts. His criticisms are expressed with an interesting warmth; and they appear to be derived from extensive knowledge and refined taste. He speaks with extasy of the antique Venus now in the Taurida Palace, which we think he rather hazards his reputation in preferring to the Medicean. For the living painters of Russia he professes little respect; amply compensating, however, for this fastidiousness, by heaping the loftiest praises on Mr. Martauze, the sculptor. Painting, from whatever cause, has evidently made but an inconsiderable progress, in Russia, compared with sculpture and architecture.

Our author attributes a remarkable superiority to the women of Mosco, over those of Petersburg, in point of beauty; a circumstance, which in his opinion 'is accounted for from the intermarriages of the noble families' of the latter capital 'with those of countries celebrated for symmetry of features and graceful forms.' He pays high compliments to the conjugal virtue which, to his surprise, he found to prevail even among the fashionable circles; and most courteously requites all the kindness he seems to have received from both sexes, especially at Mosco, by the warmest praises of one for elegance and sweetness of manners, and the other for generous friendship and liberal hospitality. We could have been well satisfied to exchange a little of the glare of colouring in this and some other of our author's delineations, for greater precision of drawing and accuracy of detail. He is by no means so expert in marking the distinctions of character either national or personal, as in sketching the peculiar customs and habits of a people, or the visible productions of nature and art. There is hardly an atom of the philosopher in his composition; but there is much of the artist; and not a little of the knight. The sword has rarely been laid, in modern times, on the shoulder of a person apparently so full of the warm, heroic, and gallant spirit of a *preux chevalier*.

His compliments to the comeliness of the female nobility, are not, we find, to be extended to the women of the lower order.

'They are generally stunted, clumsy, round faced, small featured, and sallow complexioned. The latter defect they strive to remedy by a profusion of paint of various hues, which they daub on with as little taste as art. The wives of the lowest classes wear a short gown of blue woollen cloth, bound with divers colours, most glaringly imitating the rain-bow interlinings on their faces. The waist is usually fastened by a close row of cylindrical buttons. Their heads are ordinarily bound with a red handkerchief of the gayest pattern, terminating beneath the chin.' p. 119.

The following strictures apply more particularly to the inferior class of women at Mosco.

'Their eyes are tolerable, but totally divested of expression. Their complexions are besmeared with white and red paint, and their teeth most perversely stained with black; not a muscle of their face ever moves: and in general, their usual attitude being stationary (hardly ever walking) with their hands knit together across their persons, they stand like a string of waxen figures, gazing on the passing groupes of the higher orders. From an extraordinary mode of tying their girdles they all look *as women wish to be who love their lords!*' p. 229.

'On looking at their faces, you easily discern the Tartar and Kalmyc ingraftation upon the old Muscovite stock. The visage is short, the bones of the cheeks high, the forehead projecting, and the eye small. When a tinge of the Georgians Poles and Circassians mingles with the Russian blood, the result is the most exquisite beauty. But this is generally confined to the higher ranks.' p. 230.

It would occupy too much room to extract the ample descriptions given in this work of the Russian costume. Mr. Porter's remark, that the present Russian dress is in the same style as that which prevailed in this country during the fourteenth century, cannot be admitted, we think, without considerable qualification. A like observation he applies with more reason, perhaps, to the state of domestic manners, and the relation of lord and vassal; for though the principle of the feudal system is far from being identical with that of the slavery still subsisting in Russia, yet they naturally result in the same or very similar customs. Beside the host of menials, and the customs of hospitality and pomp, there are also the following curious coincidences.

'Many of the nobility keep a fool or two, like the *motleys* of our court in the days of Elizabeth; but like in name alone; for their wit, if they ever had any, is swallowed up by indolence. Savoury sauce and rich repasts swell their bodies to the most disgusting size; and lying about in the corners of some splendid saloon, they sleep profoundly, till awaked by the command of their lord to amuse the company. Shaking their enormous bulk they rise from their trance, and supporting their awkward trunks against the wall, draw out their heavy nonsense, with as much grace as the motion of a sloth in the hands of a reptile-fencer. One glance was sufficient for me of these imbruted creatures; and, with something like pleasure, I turned from them to the less humiliating view of human nature in the dwarf.'



'The race of these unfortunates, is very diminutive in Russia, and very numerous. They are generally well shaped, and their hands and feet particularly graceful. Indeed, in the proportion of their figures, we should nowhere discover them to be flaws in the economy of nature, were it not for the peculiarity of feature, and the size of the head, which is commonly exceedingly enlarged. Take them on the whole, they are such compact, and even pretty little beings, that no idea can be formed of them from the clumsy deformed dwarfs which are exhibited at our fairs in England.'

'They are here the pages and the playmates of the great; and at almost all entertainments stand for hours by their lord's chair, holding his snuff-box, or awaiting his commands. There is scarcely a nobleman in this country who is not possessed of one or more of these friks of nature; but in their selection, I cannot say the *noblesse* display their gallantry, as they choose none but males. Indeed, to excuse them, I must confess, that amongst all the unappropriated dwarfs I have seen, I never met with one female of that diminutive stature. I am told that these pigmy forms are very rare with women; and much to the honour of nature is the exception in their favour, as you will agree with me that the charms of the lovely sex are too valuable to be so sported. How do we pity one of these tiny men, cut off from the respectabilities of his manhood by the accident of stunted growth! What should we not then feel, to see a fairy form of the other sex shut out, by a similar misfortune, from all those varieties of happiness which belong to the tender associations of a wife and a mother? I confess my compassion would be rather painful; and am very glad that as yet I have seen the calamity entailed on the harder sex only, who are best able to contend with its cheerlessness and discomforts.'

'These little beings are generally the gayest drest persons in the service of their lord; and are attired in a uniform or livery of very costly materials. In the presence of their owner their usual station is at his elbow, in the character of a page; and during his absence, they are then responsible for the cleanliness and combed-locks of their companions of the canine species.' pp. 193. 194. 195.

Among other curious customs, which constitute part of the Russian amusements, are those of mock-discharges of ordnance, and horn-music; the latter performed by a machine consisting of forty human beings, each of whom blows but a single note; the former produced by a contrivance and for a reason thus explained.

'These repeated seeming discharges of cannon were produced by an accumulation of cow's bladders distended with wind, and rapidly laid in succession on large blocks of wood, where, with the velocity of a steam-engine, they were burst at once by the action of a ponderous maul or mallet.

'During the reign of the whimsical Paul, an order was issued that no cannon should ever be fired in the empire but on imperial occasions. This ukase has never been repealed; and as the higher order of nobility had always, until that period, the privilege of discharging guns on their great days, they determined not to give up the martial sound, and therefore elected the cows' bladders in their place.'

Very little is said of the condition of the boors, or live-stock attached to the estates of the Russian nobility; nor indeed must the reader expect to derive any instruction, on matters of public economy or politics, from Mr. Porter. He tells us, however, that they are not in general ill-treated; by which we understand him to mean, that the drubbings, by which their exertions are prompted, seldom extend to the destruction of life or limb. He confirms the report, that 'this system is so abhorred by the benevolent Alexander, that he takes every opportunity of buying the estates of the nobles, and immediately giving freedom to the peasants.' It is not, however, to measures necessarily of so limited an operation, that we must look, as Mr. P. directs us, for the formation of a 'middle rank,' a free and independent commonalty; which, we may presume, will eventually be created by the tendency of increasing commerce and wealth to promote luxury, and transfer a part at least of his opulence from the noble to the merchant,—with the assistance probably of legal provisions, which a wise policy on the part of the monarch must approve, for the purchase of liberty and civil rights by industrious boors at a moderate and determined premium. Mr. P. learnt but very little of the state of the interior country; his journies, however, between Petersburg and Mosco, afforded him sufficient opportunities to witness the degrading and brutal servitude, under which all manly feeling among the boors is prevented or repressed. His account of the appearance of the country through which he travelled, is worth extracting.

• All around was a vast wintry flat: and frequently not a vestige of man or of cultivation was seen, not even a solitary tree, to break the boundless expanse of snow. Indeed, no idea can be formed of the immense plains we traversed, unless you imagined yourself at sea, far, far from the sight of land. The Arabian deserts cannot be more awful to the eye, than the appearance of the scene. Such is the general aspect of this country during the rigors of winter; with now and then an exception of a large forest skirting the horizon for a considerable length of way. At intervals, as you shoot along, you see openings amongst its lofty trees, from which emerge picturesque groupes of natives and their one-horse sledges, whereon are placed the different articles of commerce, going to various parts of this empire. They travel in vast numbers, and from all quarters, seldom fewer than one hundred and fifty in a string, having a driver to every seventh horse.

• The effect of this cavalcade at a distance is very curious; and in a morning as they advance towards you, the scene is as beautiful as striking. The sun then rising, throws his rays across the snow, transforming it to the sight into a surface of diamonds. From the cold of the night, every man and horse is encrusted with these frosty particles; and the beams falling on them too, seem to cover their rude faces and rugged habits with a tissue of the most dazzling brilliants. The manes of the horses, and the

long beards of the men, from the quantity of congealed breath, have a particularly glittering effect.\*

The villages and huts are described as scarcely deserving such appellations from an Englishman; and in this, as in almost every instance, we have to applaud the minuteness and accuracy of our author's delineations. Some very remarkable customs are amply detailed, which strongly characterise the state of barbarism from which the Russian character is but just emerging. One is, the promiscuous interchange of kisses, as part of a religious ceremony on Easter morning; at which our author is justly indignant, as well as at the universal and indispensable practice, so rapturously applauded by Sir John Carr, (See E. R. Vol. III. p. 963.) of every lady whatever bestowing this carress on the cheek of every man whatever who kisses her hand. Another is, that of promiscuous naked bathing in public!—which still prevails at Mosco, though prohibited at Petersburg. He also draws a very lively picture of the winter scenery and gaieties of the latter capital.

It is remarkable that one of the most favourite diversions,—that of shooting down a long and steep declivity of ice constructed by art, in a sledge,—should be almost an exact resemblance of an amusement, which a late interesting work\* describes as having been very popular among the primitive settlers of Albany.

We are compelled to omit many very curious descriptions and anecdotes, which seemed to demand quotation. Among these, however, we certainly do not include the chapter on *'the knout.'* The account of this punishment, which our author saw inflicted on a wretch who had murdered his master, is singularly minute; and is almost too horrible to be read through. The miserable criminal, whose sentence was, 'to be knouted without mercy,' received 200 strokes with this tremendous scourge; long before the whole number was completed, he appeared to have lost all sensation; the last part of the punishment, (the extirpation of the nostrils) recovered him to the agonies of life, and when raised to the ground he had strength enough to walk to his cart; he died, however, the next day in passing to his exile in Siberia. The office of executioner, formerly a passport to the highest ranks of society, and discharged occasionally by the hands of regal amateurs, is now made hereditary in a particular family; on failure of which, says Mr. P. 'the corporation of butchers is to be called upon to replace the defunct, by an able-bodied beginner of a new line from among themselves'. The instrument itself is now regarded with so much horror, that it is reckoned infamous to touch it.

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\* Memoirs of an American Lady.

On a visit to Count Razumofsky, our author saw a picture of Czar Peter, which that great man had found at an inn, while travelling *incog.* in Holland, and had stolen, to avoid 'being recognized as he proceeded by any who might have afterwards stopped at the same inn, and like the landlord perceived the resemblance'. At the same time, Mr. P. saw a very interesting person, a native of France, who had been wrecked on one of the Friendly Islands, had become entirely domesticated among the inhabitants, had married the daughter of the chief, and received the noble embellishment of the tattoo. After a residence of many years, during which time he had succeeded in abolishing Canibalism, he was carried out to sea in a gale of wind by a Russian frigate, on which he had gone aboard at the risk of his life as a pilot; his supplications for a boat in which he might return were disregarded, and he could only prevail so far as to be put on shore at Kamschatka, whence he had made his way to Petersburg, hoping to find some opportunity of returning to his wife and his countrymen, of whom he could not speak without the deepest emotion and floods of tears.

Our traveller remained in Russia till after 'the non-arrival of our troops off Dantzic' had entirely changed the feelings of the Russian people toward the English, till after the treaty of Tilsit, the appearance of the infamous Caulincourt at Petersburg, and the departure of Lord Gower. Crossing the half-frozen gulph of Bothnia,—a most perilous and disagreeable passage, which is described with his usual sprightliness,—he reached the Swedish coast about the middle of January, 1808. At one of the islands, Singleshare, which is a mere rock, he was told that

'The cattle swim during the summer from island to island, to seek their scanty meal of grass amongst the fissures of the rocks. Even in the most blowing weather these creatures defy the violence of the waves, and cross more than four English miles, alternately swimming, and resting themselves on their sides when fatigued. Having gleaned the neighbouring cliffs, they take the flood again and return to their home.'

Not many readers will feel the same unqualified admiration as Mr. P. for the character of the high-spirited and unfortunate Gustavus; whose generous feelings—not to charge him with an unworthy ambition of military fame,—and whose noble disdain of French interference and domination, have unhappily for his country, and at length for himself, prevailed against that regard to the national welfare, which in every conjuncture it is the great duty of a Sovereign to consult. But his misfortunes will certainly not diminish that

interest on his behalf, which is so powerfully excited by his personal virtues.

‘He is thin, though well made; about the middle stature, pale, and with eyes whose eagle beams strike with the force of lightning; look at them, and while he is in thought they appear remarkably calm and sweet; but when he looks at you and speaks, the vivacity of his manner and the brilliancy of his countenance are beyond description. His mouth is well-shaped, with small mustaccios on his upper lip; and his hair, which is cropped and without powder, is combed up from his forehead.

‘Her Majesty is most interestingly beautiful; very much resembling her sister the Empress of Russia. She is fair with expressive blue eyes. Her features are fine; but the affability of her countenance, her smile, and engaging air, independently of other charms, would be sufficient to fascinate every heart almost to forget she was a Queen, in her loveliness as a woman.’ p. p. 132. 3.

‘During the whole of the evening, after the musical salutation, their Majesties mingled with the company, conversing with every person with the kindest condescension. Every citizen was spoken to; and their eyes sparkled with joy, while their tongues faltered out a reply to the address of their Sovereign.’ p. p. 133—134.

‘Their Majesties returned from the banquetting-room into the dancing-saloon about twelve o’clock, where they remained till four o’clock in the morning; at which time they took their leaves; first, kissing their offspring with the most parental tenderness, and then repeating their adieus to the company, arm in arm they left the apartment, followed by the acclamations and blessings of all present.’ p. p. 134—135.

In the library of the university of Upsal, Mr. P. of course saw the celebrated *Codex Argenteus* of Ulphilas’s Translation of the Gospels; and was shewn ‘two large chests, iron bound, sealed, and strongly pad-locked, deposited here by the will of his late majesty Gustavus III, who ordered that they were not to be opened till fifty years after his death.’

As our author visited the province of Dalecarlia, he gives us a curious description of his descent into the mines; and relates some anecdotes of the illustrious Gustavus Vasa, which he learnt on the spots where the respective events took place. One of them we must recount, if it were only from our veneration for the fair sex. Having been unluckily discovered in the mines where he had concealed himself, Gustavus repaired in disguise to the house of a gentleman named Pearson (or Peterson), whom he had formerly known and served. Pearson received him with protestations of friendship, and promised his best services in ascertaining the dispositions and exciting the loyalty of the mountaineers. Quitting his house, as he pretended, for this purpose, he immediately went to one of Christiern’s officers, and disclosed the important secret, desiring that soldiers might be sent unaccompanied by himself, to apprehend the guest, whom he

wished to avoid all suspicion of having betrayed. When the party arrived at Pearson's house, they required his wife, who knew nothing of the stranger's rank or her husband's treachery, to deliver up the rebel Gustavus who they knew was under that roof. With astonishing presence of mind, and self command, the patriotic heroine directed part of the guard to a neighbouring wood for the 'melancholy gentleman' whom she supposed they wanted, and turning short round to Gustavus himself, who sat by in a peasant's habit, gave him a violent blow, rated him most vociferously for sitting in the presence of the king's officers, and thrust him out of the kitchen, with every mark of indignation and anger, into the adjoining scullery. Then intreating the officer and guard to take some refreshment, she conducted the prince to a 'certain little apartment,' from which he descended to the lake below, and effected his escape across it in a boat. The chamber, bed, and various collected relics of the hero, are still preserved and exhibited with great reverence.

An interesting account is given of the Swedish sculptor, Sergal, now compelled by age and illness to relinquish the chisel, and almost to seclude himself from society. We do not perceive, from Mr. P.'s enthusiastic criticisms, whether he is superior or even equal to Martauze; this is not of much consequence, as he tells us they are both on a level with the finest masters of antiquity. In the palace of Stockholm, there is a noble collection of antique statues, chosen by Sergal, when at Rome, for Gustavus III; to whom he was familiarly and tenderly attached.

Mr. P. remained in Sweden till the sudden and mysterious departure of Sir John Moore, on which however he offers no explanatory comment. In the last letter, dated Gottenburg, July, 1808, he says,

'I have just received a most flattering invitation from the Swedish Commander in Chief on the frontiers of Norway, to join him there, where every attention will be shown me, and my military passion fully gratified; but my duty calls me to the Spanish shores.' p. 239.

To the Spanish shores, he has been; and was present, if we mistake not, at the battle of Vimiera. We have seen a fine drawing of that engagement from his pencil; an instrument, which we strongly recommend to his diligence, rather than the pen or the sword.

We have not room to exercise due severity on Mr. Porter's faults. Among these it would be scarcely fair to condemn those deficiencies of qualification, which yet it is impossible not to regret. A man of philosophic mind and scientific attainments would certainly, with the same opportunities, have

made a far more valuable, though less amusing work, than the *Travelling Sketches*. But no clemency can be justly shewn to the wild extravagant rhapsodies, the awkward affectation of wit and sentiment, the gross inattention to grammatical rules, and the occasional symptoms of book-making. Nor have we patience with those vilest of vile puns, which Mr. Porter's ingenuity scatters so liberally upon these splendid pages; it would require a very extraordinary force of esteem and affection to preserve any man of sense, who had the original letters addressed to him, from flinging them indignantly into the flames. For instance, when describing his visit to a cemetery, our author cannot help giving us a 'grave walk round the tombs.' Again, 'having kept you so long in the company of one set of *belles*, I shall introduce you to another of a somewhat different appearance. I mean those that adorn the churches; not the *belles* of the cloister, but the 'bells of the steeple.' Describing the afflicting effects of intense cold, he thus facetiously expresseth himself:

'If on the instant the part congealed be not well-rubbed with snow, to recal circulation, the result is obvious; a few moments places the afflicted in a most *mortifying* situation, and a few hours deprive him of ears, fingers, or nose; a circumstance not enviable, although he has the consolation that he runs no risk of its ever happening again.'

We were greatly surprised and disgusted at his repeated use of the frightful word 'embowelled' instead of *entombed*!—One of the great difficulties of letter writing, is, to *leave off*; Mr. Porter always performs nearly in this manner;—'Cold I may have felt this country, but never the hearts of its inhabitants to your affectionate friend'! (p. 58.) We could easily have spared his digression on the religion of the Greek church, because it is *not* original; and his derivation of the Gypsies from the Jews!—because it is. He is lamentably afflicted with a sort of *Monarchism*, which throws him into extasies whenever he has to mention a king or queen; which renders him blind to the insanities of Charles XII, and tender to the frailties of the lewd and tyrannical Catherine. Warriors, in his estimation, rise nearly to the level of princes; next to the sceptre, the noblest of earthly emblems is the sword; and hence he quite loses his common sense, when he talks of Nelson, Sidney Smith, or Bagration. These passionate and baneful prepossessions, to which must be added the rapturous admiration of beauty, especially if surrounded with the lustre of rank and diamonds, are natural expressions of that knight-errant spirit, which our author appears honestly to feel, and at any rate diligently affects. With such weaknesses as these, the patience and good-na-

ture of the reader will have to contend, in perusing two of the most amusing and elegant volumes that, for a long time, have passed under our review.

Art. XVIII. *The Two First Books of Ovid's Metamorphoses, attempted in English Verse.* By W. Mills, late a Scholar, now an Assistant in Buntingford Grammar-School. 8vo. pp. 116. Black and Co. 1808.

THE author of this version is only twenty years of age. His first attempt is now offered with much diffidence, to ascertain the judgement of the public, "whether he be likely to employ himself usefully and successfully, as he advances in age and experience, on the Latin and Greek classics." He is occupied eight hours a day in the honorable and useful employment of a school-assistant; and he is not ashamed to dedicate his labours to the striplings under his care.

We are far from wishing to damp the ardour of this adventurous youth, who, like one of his poet's heroes, if he has failed, *magnis tamen excidit turris*. But we think he has succeeded beyond reasonable expectation; and subjoin, as no unfavourable specimen of his version, the description of the palace of the Sun; prefixing the corresponding lines of Addison.

*Regia Solis erat, &c. lib. ii.*

*Addison.*

- \* The sun's bright palace, on high columns rais'd,  
With burnish'd gold and flaming jewels blaz'd.  
The folding gates diffus'd a silver light,  
And with a milder gleam refresh'd the sight.  
Of polish'd iv'ry was the covering wrought:  
The matter vied not with the sculptor's thought.  
For in the portal was display'd on high  
(The work of Vulcan) a fictitious sky:  
A wavering sea th' inferior earth embrac'd,  
And gods and goddesses the waters grac'd.  
Ægeon here a mighty whale bestrode;  
Triton and Proteus (the deceiving god),  
With Doris, here were carv'd, and all their train;  
Some loosely swimming in the figur'd main:  
While some on rocks their dripping hair divide,  
And some on fishes thro' the waters glide.  
Tho' various features did the sisters grace,  
A sister's likeness was in every face.

*Mills.*

- \* Sublime on golden pedestals upreared,  
The blazing temple of the sun appeared:  
With gems and gold resplendent shone th' abode,  
And ivory roofed the temple of the God;  
The folding doors a silver radiance dart,  
But nature's stores match'd not the graver's art:  
Touched by his hand, the ambient ocean flow'd,  
And high above a starry concave glow'd;  
Earth on its circling axis seemed to play,  
And azure Sea Gods swarmed the liquid way:



With conch in hand impetuous Triton rode,  
 And blew the signals of the watery God;  
 Ambiguous Proteus, and Eggeon urge  
 Their wallowing herds in shoals along the surge;  
 Here beauteous Doris, and, her mother's pride,  
 Her Nereid daughters swim the placid tide;  
 Part on a rock their dripping tresses dry,  
 Part o'er the wave on finny coursers fly,  
 Alike in features all, yet every face  
 (So sisters should) beam'd a peculiar grace.' pp. 56, 57.

It would be easy to expatiate, with perfect justice, on the faults of this juvenile performance; but we think it needless. Maturity of taste, and strenuous indefatigable diligence not easily satisfied with its performances, will do more for our young versifier, than any critical censures. And though his present work is far from approximating to that standard which we could wish to see a translation of the *Metamorphoses* attain, it is not impossible that the writer may, at some future and rather distant period, produce a complete version superior to any similar work in our language.

Art. XIX. *The Practical Surveyor*: being a Treatise on Surveying; designed for Schools. By the Rev. John Furnass. 8vo. pp. x: 180. 11 Engravings. Price 10s. 6d. boards. Newcastle, Charnley and Son; Longman and Co. and Cradock and Joy. 1809.

MR. FURNASS issues this little book with very modest pretensions. He does not push himself into notice as a professed author, as a great mathematician, or as a land surveyor of extensive practice; but comes forwards unassumingly, as a country schoolmaster, who teaches his pupils land-surveying, who has drawn up some directions for their assistance, and, finding his treatise useful, is induced to lay it before the public. The work exhibits neither the abstruse parts of the theory, nor the minute niceties of the practice, of surveying; but it contains many directions which will be of utility, especially in schools, where any difficulties, found by the pupil in his perusal, may at once be removed by the oral explanation of the preceptor. After a few preliminary geometrical problems, the author treats of surveying with the chain, first as applied to single fields of different shapes, then to farms and lordships. After this, he proceeds to treat of surveying with the plain-table, then with the theodolite: the directions for measuring hilly ground, for the laying out and division of lands, and for levelling, bring the work to a conclusion. Judging of this book according to the object of its author, which was to teach young gentlemen at school the usual processes in land-surveying, it deserves commendation. But we do not approve Mr. Furnass's method of keeping a field-book, in surveying with the chain and cross-staff: the method of tracing roughly the outlines of the fields on the respective sides of the field-book, beginning at the bottom of the page, and proceeding upwards, is far preferable, and is practised by all our best surveyors. Nor do we approve his giving such very brief descriptions of the principal instruments at the bottoms of the pages. Indeed, several parts of this work might have been enlarged with advantage: but more particularly those which relate to the division of land, and levelling. We conjecture our author

has not opportunities of acquainting himself with the more refined and accurate processes that are applied by surveyors of extensive practice in these cases.

In fact, though this is an useful book as far as it goes, and is neatly and correctly printed, as well as accompanied by many diagrams, a complete treatise on land-surveying is still a desideratum; nor do we recollect any, since the work of Benjamin Talbot, that can with propriety be called *scientific*. The reason is obvious: skilful surveyors, of extensive practice upon a large scale, as in county surveys, &c. have no time to write books: theoretical mathematicians are deprived, of the advantages resulting from field operations (with the exception of those engaged in the grand Trigonometrical Survey); while country schoolmasters, the usual teachers of this branch of knowledge, have seldom a sufficient acquaintance with theory and practice conjointly, to produce such a work as would supply the want, of which we complain.

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Art. XX. *The Travels of Humanus, in search of the Temple of Happiness*; an Allegory. To which is added, the Manuscript, an Interlude, dedicated to the Readers of the above. By William Lucas. 12mo. pp. 250. price 3s. 6d. Sherwood and Co. 1809.

ALL our readers will guess the nature of this work, with tolerable accuracy, from the title. It is not written in very good taste, yet its design and tendency claim considerable forbearance toward its faults. The allusions are sometimes obscure and incongruous; and as their meaning is not perceived, their purpose is not realized. The story is crowded with incidents, some of which too strongly resemble each other; and the general result is, that but little interest is excited. The style, also, is tinged with affectation. The insufficiency, however, of those objects, which chiefly engage the attention of man, to satisfy his capricious and enlarging wants, is the important truth inculcated by the whole narrative; and the danger of trusting to human reason perverted by pride and untaught by revelation, is particularly well illustrated. We could wish the author had been more explicit and impressive in his intimations, that the true way to obtain happiness can only be discovered in the Bible, that religion alone can furnish us with even a taste of its genuine delights, and that the full enjoyment of it is reserved for a future state of existence. On the whole, the performance deserves commendation. We hope the author will be prevailed upon to exclude his gossiping Preface and Interlude from any future edition.

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Art. XXI. *Poetic Amusement*, consisting of a Sample of Sonnets, Epitolar Poems, Moral Tales, and Miscellaneous Pieces. By Thomas Beck, Author of *The Age of Frivolity*, *The Passions taught by Truth*, *The Mission*, and other Poems. Foolscap 8vo. pp. 204. Price 4s. 6d. Maxwell and Wilson. 1809.

IT has been the fortune of a few privileged individuals to adorn whatever they touched; to attempt almost every thing, and succeed in all they attempted. Odes and epigrams, panegyrics and satires, heroics and familiar epistles, have been, in some instances, produced, with uniform success, by a single writer, alike remarkable for the vigour and the versatility of his genius. Mr. Beck's productions are as various in kind, as those of almost any writer we meet with; and it would be extraordinary indeed, if they were all similar in merit. His Satire, intitled, *The*

*Age of Frivolity*, is well known; and, whatever question may exist as to the utility and expediency of satirical writing, it is undeniably a performance that reflects credit on his talents. It is chiefly in this class of composition, for he has scarcely attempted the higher order of Moral Essays, that we think Mr. Beck has proved himself qualified to excel; in the elegant trifle, or the pathetic elegy, he succeeds but indifferently. The principal poem of this kind, among the contents of the very miscellaneous volume now before us, is called '*The Pleasures of Forgetfulness*'; and consists of an ironical celebration of short memories, in which the names of Mr. Pitt, Memory Middleton, &c. receive due honour.

As we prefer considering Mr. Beck, however, in a higher character than that of a satirist, we shall take the only extract our limits allow, from that numerous class of his poems which have a salutary moral reference. Both in point of sentiment and expression, it is by far the best we have seen on the recent appearance of a Comet.

- Bright unknown wand'rer thro' ethereal space,  
What errand brings thee to our nether skies?  
Whence art thou come, and whither tends thy race?  
What fount of light thy flowing train supplies?
- In vain conjecture stretches all her skill,  
And points the glassy tube with peering eye;  
Thou flitest on, thy destin'd path to fill,  
In silent grandeur 'midst the worlds on high.
- While Superstition views thy splendid train,  
Foreboding nameless terrors to mankind,  
From thee the thoughtful may instruction gain,  
And watch thy motions with religious mind.
- Thy race erratic, certain Wisdom guides,  
Nor bids thee useless rove through fields of light;  
Who o'er the rolling shining orbs presides,  
Lit up thy blaze, and mark'd thy trackless flight.
- He drives thee onward with resistless force,  
Nor lets thee clash with regulated spheres;  
As some skill'd pilot winds his dang'rous course,  
And safe thro' rocks and shoals his vessel steers.
- Struck with the awful pow'r and tender care,  
We feel devotion mingling with surprise;  
Who rules an atom floating in the air,  
Conducts the Comet trav'ling through the skies.
- Thus, o'er this lower world he reigns supreme;  
And kings and empires are beneath his sway;  
Nor shall the child of poverty extreme,  
By Him forgotten, rove a devious way.' pp. 142, 143.

The first of the *Moral Tales* is ingeniously conceived, and told with spirit, if not with elegance. Many other poems deserve specific praise. There is much humour in the burlesque sonnets: but a certain portion of the articles which the author, with ill-advised, though well-intended liberality, has introduced to augment the size, or occupy what would otherwise have been blank spaces, of his volume, are not so well calculated to delight his readers or augment his celebrity.

Art. XXII. *Puritanism revived; or Methodism as old as the Great Rebellion*. In a Series of Letters from a Curate to his Rector. 8vo. pp. 96. price 2s. 6d. Rivingtons, 1809.

THE most liberal construction we can put upon this miserable performance is, that it is the production of some needy scribbler, who imagines that a compilation of calumny, with a title of alarm, may stand some chance of obtaining a sale sufficient to supply his present necessities. Otherwise, we must suppose one of two things; that it is the work of a sectary, who wishes to degrade the church by representing one of its clergy as the author of a witless but virulent lampoon; or else, that there is actually some curate in the establishment, so meanly qualified, both in heart and mind, as to have taken even *this* method of shewing his zeal and courting patronage. It will be needless to say more of the performance, than that it is a compilation from Grey's Notes on Hudibras vilifying the Puritans, and from Bishop Lavington, and Nightingale's Portraiture, defaming the Methodists. The object of the quotations, if indeed there be any beyond that of book-and-penny-making, is to represent the extravagancies, attributed by notorious enemies to individuals belonging to these sects, as constituting the entire and general character of those sects. But something more than contempt, it seems, is to be excited; our author seems eager to restore the wholesome discipline of fire and faggot; the church is in danger, and nothing can save it but a revival of the horrors of persecution, the re-peopling of prisons with pious men, and a new *Auto de fe* in Smithfield. For this laudable purpose, he labours to shew that the Methodists are an exact counterpart of the Puritans, and will infallibly overthrow both church and state unless their machinations are speedily counteracted by a system of coercion and terror. Any answer to this wretched incendiary would be supremely ridiculous. Considerate men are fully aware, that the circumstances of the seventeenth and the nineteenth centuries are scarcely in any respect similar, excepting this; that there is now, as there was then, a class of men more noted than their neighbours for frequenting prayer-meetings, and less for haunting cockpits and ale-houses. As to their politics, it is well known the Methodists are as little chargeable with revolutionary or even with democratic principles as the rest of our fellow-subjects; as individuals, they meddle much less with public affairs, than the bulk of the community; and, as a body, not at all. Their reputation among the people at large, as sober, industrious, and peaceable citizens, is not to be affected by the cowardly slanders of an anonymous pamphleteer; and it would certainly afford them a much ampler revenge, than they could wish to take against him, for any injury his puny malice could inflict, to have an opportunity of publishing his name.

Art. XXIII. *An Easy Grammar of Natural and Experimental Philosophy*. For the Use of Schools. By the Rev. David Blair, A. M. Author of the Class Book, Reading Exercises, &c. 16mo. pp. vi. 162. 10 Engravings. Price 3s. bound. R. Phillips. 1808.

WE fear it is almost too late to protest against that use of the word 'Grammar,' which makes it serve to designate a book of *elements*. Gordon's Geographical Grammar was the first book we recollect, that gave authority to this misapplication of the word: Mr. Blair's book will not, we apprehend, be the last. He has condensed, into the little work now

before us, much useful and interesting information on the properties of matter and motion, on central forces, mechanics, hydrostatics, hydraulics, pneumatics, acoustics, optics, astronomy, electricity, galvanism, and magnetism. To affirm that every thing important, on such a diversity of topics, may be found in this volume, would be very unjust toward our readers; but we should be equally unjust toward Mr. Blair, if we did not acknowledge that he has selected the most curious and necessary particulars. His book is neatly printed, and seems very free from those errors which might have been admitted into it by ignorance and inadvertence.

Art. XXIV. *The State of the Established Church*; in a Series of Letters to the Right Honourable Spencer Perceval, Chancellor of the Exchequer, &c. 8vo. pp. 35. Price 2s. 6d. Richardsons, 1809.

WE cannot but regard this writer as censurable, for propagating irrational alarms for the safety of the church, unjust notions of the conduct, especially the political conduct of dissenters, and a disposition equally illiberal and impolitic to attempt violating the tolerant principles of the constitution. He is to be commended, however, for the honesty with which he specifies those abuses in the ecclesiastical administration, and those defects of many of its members, which all its enlightened friends regard as the real grounds of apprehension, and the points to which remedial regulations, in order to be really useful, must apply. One of the writer's proposals is, to make the *minimum* value of a benefice 200*l.* per annum, and to provide for the augmentation of the deficient livings from the abundant incomes of bishoprics, deaneries, *prebendaries*, [prebends] *rectories*, &c. according to a certain scale. He strongly urges the propriety of making the examinations for orders more strict and effectual than he says they are at present, as well as reforming the system of clerical education. When he speaks of tythes, — the property (he says) for which there exists the oldest, the clearest, and the best title, he seems to have overlooked the obvious distinction between a lay impropriator or a patron, whose title is acquired and transferred by natural descent or purchase, and an incumbent, whose title is derived from the gift of the patron, and who can neither buy nor sell, inherit nor bequeath.

Art. XXV. *Elements of English Education*, containing 1. An Introduction to English Grammar, 2. A Concise English Grammar, 3. A short System of Oratory, 4. An Abridged History of England, 5. Outlines of Geography, 6. A Miscellaneous Prose Selection, 7. A Miscellaneous Poetical Selection. By John Brown, Master of an Academy, Kingston, Surrey. 12mo. price 5s. Crosby. 1809.

AS we cannot approve of Mr. Brown's plan, it is scarcely necessary to investigate the manner in which it is executed. The various purposes he professes to answer in one book, usually occupy at least three or four of the common elementary abridgements for schools: and it is not so much the fault of the execution, as of the plan, that not one of those purposes is satisfactorily accomplished in this work. We would most pointedly condemn such a meagre and inadequate course of instruction, as the adoption of this book would imply, whether it result from the ill judged parsimony of parents, or the dishonourable indolence or incompetency of tutors.

As to the execution of the work, it is of course a compilation, and seems to have owed but little to Mr. B.'s pen, except a larger proportion of blunders than commonly occurs even in this branch of the book-making business. We will only give one specimen; and it may fairly be taken as a specimen, — for a man, who can commit one enormous blunder, will be almost sure, if he has room enough, to commit a hundred. Under the head of *Oratory*, Mr. B. says, "*Tone of voice* teaches us to speak or read so loud as to be heard by those about us." Unless there is some schoolmaster or professor of elocution at Kingston, known by the name of Mr. *Tone-of-voice*, we really cannot comprehend Mr. Brown's meaning.

ART. XXVI. *The Fantoccini, or Great Public Puppet show*, as exhibited by Signior Tintaraboloso, described in a Poetical Epistle from Griffith Llewellyn, to his Cousin, Rice ap Shenkins. With illustrative Notes, historical and critical. By the Curate of Aberistwith. 12mo. pp. 91. price 3s. 6d. Maxwell and Co. 1809.

WHATEVER ingenuity there may be in this amusing political *jeu d'esprit*, we can perceive but little utility. The occurrences and personages to which it seems intended to refer the reader, should rather be made the subject of pensive or courageous animadversion, than the butt of wit or the occasion of levity. So far as it has any moral tendency, that tendency is entirely good. We cannot give a more satisfactory idea of the plan, than our readers will probably deduce from the title. The versification is sprightly, and sufficiently neat: The poem finishes with the following lines:

'The curtain now dropp'd, and the man made an ending,  
By thanking us all for our patient attending;  
And he said, that he hop'd we were all of us willing  
To say, he had shewn us *enough for a shilling*.  
Very true; — but unluckily he has charged us *three and sixpence*!

ART. XXVII. *An Address to Christians of every Denomination, particularly to the Society of Friends, on the Duty of promoting the Education of the Poor.* By a Christian Friend. 8vo. pp. 35. price 1s. Black and Co. 1809.

THIS publication is not altogether unsuitable for the purpose intimated in the title. It urges several just arguments to demonstrate the peculiar obligation of Quakers to promote the education of the poor; while it strenuously inculcates the importance of education in general. Of its efficacy, we would not be too sanguine in our hopes; but its design and tendency are intitled to the most cordial approbation.

ART. XXVIII. *Poems on Various Subjects.* By Henry Richard Wood, Esq. 12mo. pp. 128. price 5s. bds. York, Todd; Longman and Co. 1809.

POEMS of moderate merit are numerous; but performances of superlative genius, and publications of extreme imbecility, are almost equally rare. To one of these scantier classes the work before us belongs; and those who are desirous to know which, but unable to guess, must submit to the drudgery of reading it for themselves.

## ART. XXIX. SELECT LITERARY INFORMATION.

*\* \* Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Bowyer (who some time since published those parts of Sir Robert Ainslie's celebrated collection of drawings which related to Egypt, Caramania and Palestine) has just issued a Prospectus for publishing the remaining parts of that Collection. The present Work will consist of Views in Turkey in Europe, and will include Bulgaria, Romania, Wallachia, Stria, the islands in the Archipelago, &c. &c. Among them will be a correct representation of the celebrated Temple of Jupiter Ammon at Swah in the Deserts of Lybia, discovered in 1793; some curious and highly interesting delineations of the ruins of the Temple of Diana at Ephesus, and a large and accurate View of Constantinople and its Environs. A considerable part of this work will consist of Views in Countries of which there are no other Drawings extant. The present Publication, which will include the whole of Sir Robert Ainslie's unpublished assemblage of Drawings, will be executed in the same style and of the same size as Mr. Bowyer's Views in Egypt, &c.

Splendid editions of Mr. Scott's Poems of Marmion and the Lay of the Last Minstrel, with embellishments from the pencil of Westall, will be published in a few weeks.

Mr. John Playfair, Professor of Natural Philosophy in the University of Edinburgh, is preparing a second edition with additions; of his Illustrations of the Huttonian Theory, in quarto, with engravings.

The Earl of Lauderdale is engaged in an Enquiry into the Practical Merits of the System for the Government of India, under the Superintendence of the Board of Control.

The Peerage of Scotland, by Sir Robert Douglas, of Glenbervie, Bart. continued to the present Time, by J. P. Wood, Esq. in two vols. folio, is in the press. The first edition of Sir Robert Douglas's Peerage, the result of "the most assiduous application for many years, and a painful inquiry into the public records and ancient chartularies," published in 1764, having become scarce, a new edition of that work is offered to the Public. The Editor states that he has made every endeavour to obtain accurate information in order to complete and correct the work to the present time.

A new edition of Griesbach's Greek Testa-

tament, handsomely printed in two large volumes octavo, will be published in the course of this month.

New Editions, with considerable and important additions, of Mr. Lawrence's Philosophical and Practical Treatise on Horses, and of his General Treatise on Cattle, the Ox, the Sheep, and the Swine, are in their course through the press.

Speedily will be published, in quarto, printed by Ballantyne, British Georgics, by James Graham, author of the Sabbath Poems, &c.

A View of Spain, comprising a Descriptive Itinerary, or Topographical Delineation of each Province, and a general statistical account of the Country, including its Population, Agriculture, Manufactures, Commerce and Finances, its Government, Civil and Ecclesiastical Establishments, state of the Arts, Science, Literature, its Manners, Customs, Natural History, &c. &c. by Alexander de Laborde, translated from the French, will be published this Month.

Early in June will be published, price 4s. in boards, (with a portrait of the author) the Life of Joseph Samuel C. F. Frey, Minister of the Gospel to the Jews, written by Himself.

Mr. Frey has also prepared for the press, and will shortly publish by Subscription, An English-Hebrew Grammar. Price to Subscribers, 8s. in boards, to be paid on delivery: the work to contain about 200 pages, 12mo.

Observations on the Fungus Hematodes, or Soft Cancer, by James Wardrop, Fellow of the Royal College of Surgeons, and of the Royal Society of Edinburgh, is nearly ready for publication. This Work contains the history, and appearance on dissection, of the Fungus Hematodes, or Soft Cancer, in several of the most important Organs of the Body; it is illustrated by Cases and Plates.

A Treatise on the Diseases and Management of Sheep, with Introductory Remarks on their Anatomical Structure, and an Appendix containing Documents exhibiting the value of the Merino breed, and their progress in Scotland, will soon appear from the pen of Sir George Stewart Macdonald, of Cull, Bart.

Mr Brook Boothby, Barr. has in the press the English *Æsop*, a Collection of Fables, ancient and modern, in Verse; translated, imitated, and original, in two post-octavo volumes.

Mr. Galt is preparing a work illustrative of the Life of Cardinal Wolsey, and those Corruptions in the Church which led to the Reformation, and the general Change which then took place in the Political System of Europe.

The Rev. Melville Horne, Minister of Christ Church, Macclesfield, will shortly publish, in a duodecimo volume, an Investigation of the Definition of Justifying Faith, the damnable Clause under which it is enforced, and the Doctrine of a direct Witness of the Spirit, held by Dr. Coke and other Methodist Preachers.

Mr. Greig of Chelsea, has announced a work on Astronomy on a new plan, intended to render that Science more simple and easy. The chief Constellations are to be exhibited on separate Maps, with Remarks, &c.

Walter Nicol, Designer of Gardens, Houses, &c. Author of the Forcing Fruit and Kitchen Gardener, the Practical Planter, &c. is preparing a Work intitled the Villa-garden Directory, or Monthly Index of work to be done in Town and Villa-gardens, Shrubberies, and Parterres; with Hints on the Treatment of Shrubs and Flowers usually kept in the Green-Room, the Lobby, and the Drawing-Room.

Mr. Anderson, Author of a Tour in Zealand, is preparing for publication, a Dane's Excursion in Britain, to consist of two or three small octavo volumes.

The Rev. D. Washbourn of Wellingborough, is revising and correcting Bishop Reynolds on Ecclesiastes, &c. which will appear in the course of a few Months.

Sir John Carr has for some time been employed in revising his Poems for the press: they will form an octavo volume, with a fine Portrait from Westall. A few copies will be printed in quarto, the size of Caledonian Sketches.

The Dramatic Works of John Ford, with an Introduction and Explanatory Notes, will soon be published by Henry Webber, Esq. in two volumes, octavo. The same Gentleman is also engaged on a Work, intitled Metrical Romances of the Thirteenth Fourteenth and Fifteenth Centuries, published from ancient Manuscripts, and illustrated by an Introduction, Notes, and a Glossary: this work will make three volumes crown octavo.

Mr. A. Murray, F. A. S. E. and Secretary for Foreign Correspondence, will soon pub-

lish in quarto, Researches into the Origin and Affinity of the Greek and Teutonic Languages.

Speedily will be published in royal quarto, the first volume of Hakluyt's Voyages, Travels, and Discoveries of the English Nation, with many curious and valuable Additions which have never appeared in any former Collection. The second volume will appear at the interval of three months from the publication of the first volume.

In the press, The History of Scotland, by Robert Lindsey, of Pitscotte; edited from ancient and authentic Manuscripts, by John Graham Dalzell, Esq. 8vo. with a Portrait of King James V. from an original Picture.

Dr. Carey has in the press, and will speedily publish, an easy and familiar Introduction to English Prosody and Versification, on a novel, but simple Plan, which he has for some time successfully pursued with his private Pupils, and lately introduced into the Female Seminary at Cananbury, Islington.—Besides Descriptions and Analyses of the different species of English Verse, and preparatory Exercises in Scanning, it contains Practical Exercises in Versification, progressively accommodated to the various Capacities of Youth in the successive Stages of scholastic Education; the whole calculated to produce correctness of Ear and Taste, in reading or writing Poetry.—For the convenience of Teachers, a Key to the Exercises will be added. Dr. Carey is also preparing for the press an easy Introduction to Latin Versification, on a nearly similar plan.

The Credit of Piers Plowman is printing in a small quarto volume, with a black letter type, the text accurately revised from a collation of the printed copies, and occasionally corrected by an inspection of the existing Manuscript. A Historical Introduction will be prefixed, and the Poem copiously illustrated by Notes etymological and practical.

Archdeacon Illingworth intends to re-publish his Topographical Account of Scamptun, with additional Anecdotes and Portraits.

A new edition of Xenophon's Memorabilia, by Boswell, is in the press; to which it is intended to add Socratis Apologia, and the Notes of the last edition of Schneider, and to omit the Latin version.

In the press, a Dissertation on the Numbers of Mankind, in ancient and modern Times, by Robert Wallace, D. D. late one of the Ministers of Edinburgh. Second edition, revised and corrected, by George Wallace, Esq. Advocate, octavo. The first



edition of this work was published in the year 1753, and is often referred to by Mr. Malthus.

A work intitled *Shipwrecks and Disasters at Sea*, according to the most authentic Accounts, ancient and modern, 3 vols. 8vo. will soon appear.

With much satisfaction we announce a new edition, in one volume quarto, of *The Reformers' Bible*, under the superintendence of a beneficed Clergyman: containing 1. The sacred text of the Holy Scriptures, with copious marginal References, carefully printed from the most correct edition. 2. A short but valuable Commentary on the Old and New Testaments, as published by royal Authority, during the reigns of Queen Elizabeth and King James; together with the Arguments, Prefaces, and other valuable additions, which were annexed to most of the Bibles printed during that period. 3. A Series of Dissertations on various important Subjects connected with the Bible.—Not less than Twenty-five Copperplate Engravings

will be given in the course of the Work.

The Notes on the Old Testament were written by the learned and pious Reformers, Coverdale, Goodman, Gilby, Whittingham, Sampson, and Cole, when driven into Exile by the cruel persecution of Queen Mary: they were afterwards printed under the authority of the Crown, at the request of Archbishop Parker, Bishop Grindal, &c. &c. and went through thirty editions between the years 1560 and 1616. The Notes on the New Testament will be those of Theodore Beza. They are to be correctly copied from the London folio edition of 1708, with merely orthographical and grammatical corrections. In lieu of the Annotations of Junius, the Book of the Revelations will be elucidated by a selection of Notes from the best Commentators, with occasional Additions by the Editor.

This Work will be published in about 40 weekly Numbers, Price 1s. 3d. each; and in about 10 monthly Parts, Price 5s. each.

## ART. XXX. LIST OF WORKS RECENTLY PUBLISHED.

### AGRICULTURE.

A Brief Inquiry into the present State of the Agriculture of the Southern Part of Ireland, and its Influence on the Habits and Condition of the lower Classes of its Inhabitants; with some Observations upon the State of the Churches of the Establishment. By Joshua Kirby Trimmer. 5s.

The Utility of Agricultural Knowledge illustrated; with an Account of an Institution formed for Agricultural Pupils in Oxfordshire, by a Scotch Farmer and Land-Agent, residing in that County. With an Appendix, containing Hints to the Venders and Purchasers of Estates, founded on the present Crisis in the value of Land. 8vo. 1s. 6d.

### ANTIQUITIES.

A Historical Survey of the Ecclesiastical Antiquities of France, with a view to illustrate the Rise and Progress of Gothic Architecture in Europe. By the late Rev. G. D. Whittington, of St. John's College, Cambridge, with an elaborate Engraving of the Front of Rheims Cathedral, royal 4to. 1l. 6s.

### ARCHITECTURE.

The Bricklayer's Guide to Mensuration of all sorts of Brick-work according to the London Practice, with Observations on the Causes and Cure of smoky Chimnies, the Formation of Drains, and the best Construction of Ovens to be heated with Coal; also a variety of practical and useful In-

formation on this important Branch of the Building Art. By T. W. Dean, Architect. Illustrated by various Figures, and Nine Engravings. 8vo. 7s.

### BIOGRAPHY.

The British Gallery of Portraits, intended to form a Series of Portraits of the most eminent Persons now living or lately deceased in Great Britain and Ireland, including the most distinguished Characters in the Senate, the Church, the Navy and Army, the learned Professions, and the various Departments of Literature, Science, and Art; those who have most zealously exerted themselves in promoting the Arts, Agriculture, and Commerce of the Country, &c. The Portraits drawn from Life or the most approved original Pictures. No. 1. Atlas 4to. 1l. 5s. or in imperial folio, proof 1l. 16s. This Number contains a Preface and six Portraits, the King, the Queen, Earl Spencer, Adm. Lord Viscount Hood, the late Dr. Lowth, Bishop of London, Sir Lucas Pepys, Bart. President of the Royal College of Physicians; accompanied by short Biographical Notices. A Number will be published on the 25th of each succeeding month. A few impressions are taken off for separate Sale, Price 5s. proofs 7s. 6d.

Memoirs of William Paley, D.D. Rector of Bishop Wearmouth, Author of Natural Theology. By G. W. Meadley, Bishop Wearmouth. To which is added an Appendix, including some of his minor Tracts, Letters, &c. 8vo. 9s.

**The Life of Mr. John Bunyan, Minister of the Gospel at Bedford; in which is exhibited the Power of Evangelical Principles.** 12mo. 4s. 6d.

**BOTANY.**

**Elements of the Science of Botany, as exhibited by Linnaeus; with Examples to illustrate the Classes and Orders of his System: accompanied with such amusing and instructive Facts as serve to make the objects more interesting and impressive, with 85 engravings, 2 vols. 12mo. 16s.**

**EDUCATION.**

**An Introduction to Angus's Vocabulary and Fulton's Dictionary; with Lessons for Reading and Spelling. By William Angus, Teacher of English. 9d.**

**The Tutor's Assistant modernized; or, a regular System, of Practical Arithmetic: comprising all the modern Improvements in that Art which are necessary for the Man of Business and the practical Scholar. By the Rev. Thomas Peacock, author of the Practical-Measurer. 12mo. 2s. 6d.**

**The Practical Surveyor, being a Treatise on Surveying, designed for the Use of Schools. By the Rev. J. Furness, Ponteland, Northumberland. 8vo. 10s. 6d.**

**Exercises in Religious Knowledge, for the Instruction of Young Persons. By Mrs. Elizabeth Hamilton, author of Letters on the Elementary Principles of Education, &c. 2s.**

**Choice Admonitions for Youth; selected from the Works of William Paley, D. D. 12mo. 2s. 6d.**

**Moral Tales for Young Persons, by Mrs. Ives Hurry. Second Edition. 12mo. 4s.**

**GEOGRAPHY.**

**A New Modern Atlas, by John Pinkerton. No. 1. Price 1l. 1s. containing a Prospectus and Advertisement, Map of France, the West Indies and Japan, carefully coloured. This Work is intended to contain Sixty Maps, or thereabouts, of a size to correspond with the celebrated works of D'Anville. Each Map will be drawn under Mr. Pinkerton's own eye. It is calculated that the whole Expense of this Atlas may be about twenty guineas, and it is proposed that it shall be published in Numbers, each containing three Maps. It is hoped that a Number may be brought forward every two Months. In the last Number will be given a Geographical Memoir, reciting the Character and Merits of the chief Authorities upon which each Map is constructed, with directions for a general arrangement.**

**HISTORY.**

**An Exact History of the Battle of Flodden, in verse, written about the time of Queen Elizabeth; in which are related many Facts not to be found in the English History: From a curious MS. in the possession of John Askew, Esq. of Palinsbury, Northumberland. Containing the whole of the Notes and Appendix of the edition by the late Rev. R. Laune, Foolscap 8vo. 6s.**

**A Cursory View of Prussia, from the Death of Frederick II. to the Peace of Tilsit, containing an authentic account of the Battles of Jena, Auerstadt, Eylau, and Friedland; as also other important Events during that interesting Period. In a Series of Letters from a Gentleman in Berlin to his Friend in London. 8vo. 5s.**

**Hall's Chronicle; containing the History of England, during the reign of Henry the fourth, and the succeeding Monarchs, to the end of the Reign of Henry the Eighth; in which are particularly described the Manners and Customs of those Periods. Carefully collated with the Editions of 1548 and 1550. royal 4to. 3l. 3s.**

**The Chronicles of Grafton, Fabian, and others, are in a state of forwardness; and Fuller's Worthies are also in the Press.**

**Bishop Burnet's History of his own Times, with Memoirs of his Life and Writings, by his Son. A new Edition carefully corrected. 4 vols. 8vo. 2l. 2s.**

**A Narrative, by Patrick Hume, of the Events which occurred in the Enterprise under the Command of the Earl of Argyle in 1683: from an original Manuscript. With Observations on the Posthumous Historical Work of the late Right Hon. Charles James Fox. By the Right Hon. George Rose. 4to. 1l. 5s. A few Copies on royal Paper, with a Head of Sir Patrick Hume, Price 1l. 16s.**

**JURISPRUDENCE.**

**A Treatise on the Law of Bills of Exchange Promissory Notes, and Letters of Credit, in Scotland. By William Glen, Writer, Glasgow. 8vo. 7s. 6d.**

**Sir Edmund Saunders's Reports of Pleadings, and Cases, in the Courts of King's Bench, in the Reign of King Charles II. With Notes and References to the Pleadings and Cases. By John Williams, Serjeant at Law. A New Edition, being the Fourth, with additions. 2 vols. royal 8vo. 3l. 5s.**

**MEDICINE AND SURGERY.**

**A System of Operative Surgery, founded**

on the Basis of Anatomy.' By Charles Bell. vol. 2. royal 8vo. 16s.

An Essay on the Effects of Carbonate, and other Preparations of Iron, upon Cancer; with an Inquiry into the Nature of that Disease. By Richard Carmichael. 2nd Edition, much enlarged and improved 8vo. 10s. 6d.

The Surgeon's Vade Mecum: containing the Symptoms, Causes, Diagnosis, Prognosis, and Treatment of Surgical Diseases. Accompanied by the modern and approved Methods of operating, a select Formula of Prescriptions, and a Glossary of Terms. 8vo. 6s.

The Physician's Vade Mecum; containing the Symptoms, Causes, Diagnosis, Prognosis, and Treatment of Diseases; accompanied by a select Collection of Formulas and a Glossary of Terms. By Robert Hooper, M. D. Licentiate in Physic of the University of Oxford, &c. foolscap 8vo. 6s.

The Annual Medical Register: for the Year 1808. By a Society of Physicians. Vol. I. 8vo. 9s.

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#### ERRATA.

P. 42f, l. 20. for Malagala, read Malayala.

p. 484, l. 4. from bottom, for Macknight, read Campbell.

**To the Binder.** The Title and Table of Contents for Vol. V. Part I. will be found in the July Number: the Title and Table of Contents for Part. II. will be given at the end of the Year, together with a General Index for both Parts, under one Alphabet.





